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B'NAI B'RITH NEWS

BENEVOLENCE BROTHERLY LOVE AND HARMONY

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Order's Efforts on Behalf of Jews in the Balkan States

On the initiative of the Division of Intercourse and Education of the Carnegie Endowment Fund for International Peace, it has been proposed that a committee representing the United States, Great Britain, France, Russia, Germany and Austria be appointed to make an impartial inquiry into the alleged massacres in the Balkans during the recent war. There is no doubt that the commission will find that such massacres did take place. To ascertain, however, what did take place is not of so much importance as to prevent, if possible, what may take place. What protection will the Balkan governments accord to the Jews and Moslems in the conquered territory? That question is to the people interested of the utmost importance. The Turkish government has always accorded to its Jewish citizenship a large measure of protection in the enjoyment of life, liberty and property; but the treatment which has been accorded to the Jews of Roumania has been of the greatest concern, not only to the Jews of Roumania but to the Jewry of the world. For many years our Order has been striving to bring about a better situation as regards the Jews of Roumania, and while progress has been slow, it is believed that its constant agitation of the question, with the resultant publicity given it, has served measurably to improve the situation and has brought nearer the hope of recognition of the rights of the Jews of that country.

When the Turkish-Balkan war broke out our Executive Committee foresaw that as a result of the war territorial re-adjustment would be likely to follow which would change the status of the Jews in some of the Balkan states, probably for the worse. On Nov. 11, 1912, the following cable was sent to the President of the First Lodge of England, No. 663, London:

"Kindly consider advisability of appealing to British government in case it participates in settlement of Turkish situation to urge equal rights for all subjects regardless religious belief.

"Kraus."

On Dec. 30, 1912, another cable on the same subject was sent to London. A letter written by the lodge at Salonika to the Grand Lodge at Constantinople states:

"We noticed the contents of the letter of the London lodge regarding privileges granted to our community and received with pleasure your subsequent news on the same subject."

On Jan. 6, 1913, the Executive Committee met in Washington. The eastern situation was fully considered and an appropriation was voted to aid the Roumanian sufferers.

Resolutions expressing the sentiment of the people of the State of Illinois that all the inhabitants of the Balkan states ought to be accorded equal rights regardless of religious belief were prepared by us and submitted to the Illinois Legislature. They were unanimously adopted on April 2nd last, and it was ordered that a certified copy be forwarded to the Secretary of State at Washington.

When the news reached us that Roumania had demanded of Bulgaria the Fortress Silistria and adjacent territory, our representative at Washington, the Hon. Simon Wolf, was on March 6th requested to appeal to some leading paper in that city for an editorial endorsement of our position, namely: That the Jews in territory to be ceded to Roumania should not be deprived of the rights of citizenship theretofore enjoyed by them in the ceded territory. On the same day a similar request was sent to the president of District Grand Lodge No. 1 to obtain like editorial expression in the city of New York. On March 12th the Washington Post published a splendid editorial on the Roumanian situation. On the same date the undersigned wrote to Mr. Louis Marshall requesting his assistance in securing from some of the New York papers editorial support of our position. A favorable reply was received from Mr. Marshall, also one from Dr. Silverman, president of District No. 1. Mr. Marshall succeeded in interesting the New York Times and the New York Evening Mail. Both papers published strong editorials. The Chicago Daily News and other leading papers did likewise. In acknowledging Mr. Marshall's work the undersigned wrote him under date of March 25th:

"I very much appreciate the two editorials you mailed me. Our organization has been quietly working for years to obtain the desired result and some progress has been made. If this chance of the powers intervening should be missed it will probably not come again during our lifetime. Therefore no efforts should be spared anywhere."

On March 24th last we wrote to Mr. Simon Wolf, requesting him to call on the Secretary of State and petition that this government suggest to the powers that equal rights be granted to the inhabitants of the Balkan States, regardless of their religious belief. Our request was promptly acted upon by Mr. Wolf, who called upon the State Department and fully presented the matter, his last visit in connection therewith being made on April 18th. It was the opinion of the Executive Committee that such a suggestion by the American Government, if made, would at least have a moral effect, which, even if not at once effective, would eventually lead toward the desired result. It was also believed that our appeal to President Wilson and Secretary Bryan would not be made in vain. In this we were not mistaken. The action of our government was in accordance with its best traditions and was well received by the secular press.

The Balkan delegates to the peace conference met in Bucharest, the Roumanian delegate, Premier Majorescu, acting as president at the conference. On the 5th day of August, 1913, he submitted to the delegates present a note from the American Government expressing the hope that in the Bucharest treaty a paragraph would be inserted granting full religious liberty and citizenship to all the inhabitants in territory which should be taken from one country and given to another. Mr. Majorescu, after reading the note, stated that it was not necessary to make such a declaration in the treaty because such is now the law in all of those lands. All of the delegates present coincided with the chairman. Premier Majorescu, however, forgot to add that the Roumanians had enacted another law, namely: That all those who do not profess the Christian religion are aliens and that the law granting equal rights as construed by Roumania does not apply to aliens. When we received the news of the action, or rather non-action, of the delegates assembled in Bucharest, the following communication was sent to the Secretary of State:

Chicago, Aug. 9, 1913.

Hon. W. J. Bryan, Washington, D. C.

Dear Sir: According to the news reports, your appeal for equal rights to the inhabitants of the Balkan states, regardless of creed, did not meet with the measure of success which it deserved, and which was so ardently hoped for it by the sufferers in at least one of the countries in question.

Such result, while it may temporarily disappoint, does not discourage those who are patiently waiting, and those who are prayerfully watching and hoping for the day that will witness the principle you advocated, in universal operation among civilized men; for it is a part of their philosophy to regard every effort in the right direction as a step farther toward the ultimate attainment of that fundamental justice, which to be more fully accorded needs only to be better understood.

Your position on this question as Secretary of State of this great nation reflects credit on you as well as upon the State. The names of those in power who stand up for rights of man will live and be held in grateful remembrance long after they are gone.

Please permit me to express to you on behalf of the organization I represent, as well as personally, our very great appreciation of your action in the premises. Very truly yours,

Adolf Kraus.

The New York Herald published that the dispatch as to the action of the peace delegates at Bucharest caused Mr. Bryan to issue a formal statement paraphrasing his note. It reports Mr. Bryan as saying that he received vigorous representations from Jews all over the United States against the treatment of Jews in the Balkans and especially in Roumania; that several committees of prominent Jews from various sections of the country recently called on him and informed him that their people were being deprived of both civil and religious rights in some of that territory, that with the committee was Mr. Simon Wolf, a prominent Washington lawyer, formerly president of the B'nai B'rith, and that it was because of the fair representations of these committees that he dispatched his note to Bucharest.

The answer to the American note, although disappointing, does not discourage, in fact, a prompt compliance with the views of the American government would have been surprising. But the people of Roumania have once more had their attention called to the views of a great nation upon their conduct. In due time it will bear fruit. We are not ready to believe that the men of Roumania are by nature more heartless than men of other nations. They have been trained to their views from childhood up, and the broader, more just views must come to them by the slow process of education and national enlightenment. In the Roumanian army which marched into Bulgaria were more than 15,000 Jews, ready to sacrifice their lives for Roumania. That time must come, and come soon, when the Christians of Roumania will see the light and realize that men who are willing to die for their country ought at least to be accorded the right to live in it.

An appeal is being made by the Jews of Roumania to the citizens of Roumania for just and equal rights. the Minister of War has promised to ask parliament to create all the Jewish soldiers citizens. Will the parliament do it? If it does it will give full rights to a small percentage only of the Jews, but even that will be an immense stride forward.

ward. Adolf Kraus.

MR. LOUIS MARSHALL AS PRESIDENT OF THE AMERICAN JEWISH COMMITTEE, HAS ISSUED THE FOLLOWING STATEMENT:

On January 14, 1913, the American Jewish Committee, recognizing the fact that a considerable part of the European territory of the Ottoman Empire would be divided among the various nations that were engaged in the Balkan war, and that the Jewish residents in that territory might in consequence be seriously affected in their civil and religious rights, urged President Taft and the Department of State, to make representations to those concerned in the war and to the European powers, in order that the status and rights of the Jews who might be transferred from the jurisdiction of the Ottoman Empire to that of the several Balkan States, might be protected. Conditions at that time were such, however, that our Government was not in position to act as requested.

On March 28, 1913, this subject was presented to President Wilson, and on a later date to the Department of State, by Dr. Cyrus Adler, on behalf of the American Jewish Committee, and our Government was requested to exercise it's good offices to obtain assurances from the nations concerned in the negotiations for the treaty affecting the conquered territory, that the inhabitants of such territory would be assured the fell enjoyment of civil and religious liberty without distinction of race or creed. The representative of the Committee has received a series of letters from the Department of State during the past month, indicating,

(1) that the Department had instructed the American Ambassador at London, to express to the British Foreign office, whose head was the Chairman of Ambassadors of the European Powers concerned in the pending negotiations, that the United States would regard with satisfaction the inclusion in any agreement that might ultimately be concluded in regard to the settlement of the affairs in the Balkan Peninsula, of a provision assuring the full enjoyment of civil and religious liberty to the inhabitants of the territory in question, without distinction of race or creed;

(2) that the American Ministers accredited to Greece and Montenegro and to Bulgaria, Roumania and Servia, had subsequently been instructed to make to those Governments a communication similar to that which had been made to the British Secretary of State for Foreign Affairs by the American Embassy in London;

(3) that the views of our Government had been communicated to the British Secretary of State for Foreign Affairs, as Chairman of the Ambassadorial Conference, and also to the delegates of the five States participating in the Peace Conference at Bucharest, and that the latter Conference had decided that it would be superfluous to include in the Treaty of Peace a special provision of the nature contemplated, inasmuch as the Constitutions of all the States involved guarantee civil and religious liberty, and that the Minister of Foreign Affairs of Roumania took occasion to declare the view, that in accordance with the principles of international law all citizens of annexed territories, without distinction of race or religion, become citizens of the annexing State.

The action of our Government is most gratifying, resulting in the assurances of the conferees, that the Jewish citizens of the annexed territories are to be accorded the same consideration as that which other citizens residing therein are to receive. Jews in Bulgaria and Servia enjoy the full rights of citizenship and are not discriminated against in any way. The public and formal assurances of the Roumanian Minister of Foreign Affairs give occasion for the hope that a larger number of Jews will be accorded equal rights under Roumanian rule and that this act may pave the way for the complete emancipation of the Jews in that kingdom.

The American Jewish Committee will continue to watch over the interests of the Jews in the Balkan countries, and feels that it can rely upon the aid of our Government in this humane undertaking.

ROUMANIA PROMISES CITIZENSHIP TO JEWS IN ARMY.

A cablegram received says that the Roumanian government has promised to give the rights of citizenship to every one of the 30,000 Jews who have been fighting in the war with Bulgaria. Ten per cent of the Jewish population, according to this figure, are now bearing arms for Roumania and will be enfranchised.

The Jews in Roumania

By

George Clemenceau

I once spoke of the sad position of the Armenians who have reason to fear that the Turks will let them feel their wrath over the defeats which they have suffered and may institute massacres among them. These poor people live in constant dread of Constantinople, of the Kurds and of those who ask Europe for aid. For if they are given too much protection they are afraid that the bad mood of their masters may bring them disagreeable results. I have met people who expressed themselves freely to me, saying in substance: "Do not defend us too strongly!"

To be sure, the Jews of Roumania have escaped from Turkish rule, upon which they can only be congratulated. But the race prejudice in the Balkan lands, where so many tribes touch one another without ever blending together, are of a peculiar nature. There the only advantage of not having been slaughtered in the regular way is derived from the benefit which the change of masters has brought to them. I say the change of masters, for in reality they fell from one yoke into another.

I am not doubting the noble disposition and the fine civilization of the Roumanian people. But it also seems that the anti-Semitic prejudice has developed there to its highest perfection. In a way this can be explained by the fact that with subject peoples religion forms the greatest obstacle to complete assimilation. Unfortunately the reverse side of this advantage, the prejudice against religion and also against race, is a sad phenomenon in our culture.

The Jewish people has atoned in a fearful manner for the fame of having given to humanity a God with the accompaniment of parents and apostles. It is still paying for it and the end of the martyrdom cannot be perceived, for there is no nation that has not crucified innocent persons.

When the representatives of the Great Powers deliberated at the Congress of July 1st, 1878, about the recognition of Roumania as an autonomous principality, Mr. Waddington, the first representative of France, proposed that the Congress should subject the independence of Roumania to the same conditions as it did the independence of Servia. This proposition explicitly referred to the Jews of Roumania, as can be proven by the protocols of the Congress. Though Mr. Waddington has explained that: "Servia which demands to enter the European family upon the same conditions as the other states, must first recognize the principles which form the basis for the social organizations in all European states and must accept it as a necessary term of the favor which it is striving for."

All the representatives of the Powers joined in this proposition with the exception of Prince Gortshakow, the first representative of Russia, who raised some objections, stating that the Jews in Berlin, Paris, London and Vienna, to whom surely no one would refuse to grant political and social rights, should not be placed in the same class with the Jews of Servia, Roumania and of some of the Russian provinces, who according to his opinion are a real plague for the native population.

The reader will understand that it is not sufficient to compare a people with a public calamity in order to be able to rob it of all rights. If the Jews had been asked they certainly would have returned the compliment to their adversaries without hesitation and with much more justification because they were the victims of massacres but never the tormentors.

At the time when the Independence of Roumania was discussed Mr. Waddington acknowledged that a few local difficulties offered themselves in Roumania, but he added that the representative of France "cannot deviate from the great rule of equal rights and religious liberty and that Roumania must recognize the duties and even the inconvenient part of the situation the benefit of which it claims." He said further: "The difficulties will be easily overcome when these principles will be recognized in Roumania and the Jewish people will know that it cannot gain anything except through its own powers and by uniting its own interests with those of the native people." Mr Waddington's proposition caused a disunion among the delegates. Prince Gortshakow explained that "in consequence of the statements with which the proposition was substantiated he would support it completely." The proposition found expression in article 44 of the Berlin treaty, from which I quote the following paragraph: "In Roumania the difference in religion and confession cannot be held against anybody as ground for exclusion or disability relative to the enjoyment of civil and political rights, the access to public offices, business and dignity, or the exercise of the various trades in any place whatever."

As the official recognition of Roumania by the powers was tied to the fulfillment of this article, Roumania was compelled to alter its interior legislation in the spirit of these definitions.

Roumania objected and claimed that it could not grant state community to the Jews as they were aliens, not only in their religion but also in their language, their dress, their customs and their strivings. It added that they were uneducated and fanatic, especially accessible to foreign influences and in consequence of their great number they were easily able to disturb the unity of the national character. Finally it closed by stating that the population was entirely adverse to a general emancipation of the Jews.

In consequence of the pressure brought to bear upon it by the Powers, Roumania determined to change article 7 of its constitution which excluded all non-Christians from citizenship and on the 13th (25) of October, 1879, a new law designated that all aliens without difference of faith can attain Roumanian citizenship, but the same can only be bestowed by a vote of Parliament.

Thanks to the expression "aliens," which it again used in regard to the Jews, even concerning those whose forefathers had lived in the land for centuries, Roumania was able to fool the Powers and to avoid doing its duty.

As the Powers were determined not to be satisfied with false play, Roumania made an effort to give them satisfaction by declaring its willingness to abide by article 44 of the Berlin treaty. Austria and Italy accepted this declaration and gave notice of their recognition of the new kingdom. Great Britain, France and Germany after some hesitancy followed this example, but they first addressed an identical note to the Roumanian Government in which they recognized Roumania as an independent state but made the special reservations in cases the changes in the constitution should not be adequate to secure the adherence to the Berlin treaty.

In a circular of August 16, 1880, adrssed to the diplomatic agents of France, Mr. de Freyciuet, Minister of Foreign Affairs, expressly accentuated his point of view.

Roumania, now its own master, soon showed how earnestly it took its obligations. There are hardly 200 Jews to whom it has granted citizenship within forty years. The Roumanian Jews are today aliens in the land where they were born, aliens, although their settlement in the principalities of the Danube was firmly established by the writers of history of the thirteenth and fourteenth centuries, aliens in the midst of a people with whom they united their existence, aliens, notwithstanding their participation in the public duties and in the hardest of all, the military service, aliens, though they do not belong to any other state communion and are not permitted to enjoy the protection of any power and form a prodigy from the international standpoint, as they really belong to no country.

Do they at least enjoy those securities which in all cultured countries are granted to the strangers who live there? By no means, and Roumania has contrived to promulgate an entire system of draconic legislation against these so called aliens, which concerns them only and which prohibits them from choosing any kind of a career, any trade or handicraft and which does even worse, for it closes the doors of its elementary schools, intermediate and high schools to their children and to their youths.

The Jewish soldier in Roumania who shed his blood upon the battlefield is liable to see the day when he is refused admittance into a workshop because he is an alien. His children will be excluded from attending school because they are sons of aliens.

The Jews of Dobrudsha, which was annexed by Roumania in the year 1878, those of Silistria, which was recently surrendered by Bulgaria, are citizens—by treaty—but the Jews of Roumania, who have lived in the country for centuries, are designated as aliens by the Roumanian Government, although they are subject to the duties of all Roumanian citizens, although they have shown an undoubted loyalty, and although the development of the country is partly depended upon their activity.

I have the wording of the laws before me, which contain these monstrosities. I am ready to quote them if they should be disputed in the press. The well-known Luigi Luzzatti stated correctly in the "Corriere della Sera" on March 3, 1913, that "The Roumanian Jews are the last slaves to be found in Europe."

AN INTERPELLATION IN FAVOR OF THE ROUMANIAN JEWS.

Deputy Reitzes recently submitted to the Austrian Parliament an interpellation in favor of the Roumanian Jews. In this interpellation the fact was established that the fate of the newly incorporated land is not all secured and that the Jews who live there are in danger of being degraded to second class citizens. The interpellation sharply criticized the perfidious politics of Roumania in regard to the Jews and he showed that Jews of the new territory are also unprotected in their rights. It is very questionable whether in the present state of affairs anything can be done for the Jews of Roumania. Unfortunately it has lately been demonstrated that the Great Powers are only on rare occasions inclined to act in favor of Jewish interests. Yet these Jewish interests are also the interests of Europe. For it cannot remain a matter of indifference to Europe that a country declares as outlaws hundreds of thousands of its inhabitants. It would be a good deed if the representatives of the cultured states would turn their attention to the solution of this problem. Unforunately it is to be expected that the Austrian Government will dispose of this interpellation with a few empty diplomatic phrases. But the fact that this question is being spoken of in public is to be taken as a sign of progress. Sooner or later the cultured powers will become convinced that it is to their interest to heal this wound in Roumania.

THE NEW YORK EVENING POST PUBLISHED THE FOLLOWING EDITORIAL.

Our State Department's note to the Balkan peace commissioners at Bucharest, suggesting the insertion into the contemplated treaties of a clause guaranteeing civic and religious liberties to the inhabitants affected by the proposed territorial rearrangements, need not have produced the shock of surprise which it has occasioned in some European capitals. One would imagine that European diplomacy had become pretty well accustomed to unconventional happenings in the Balkans. As a matter of fact, President Wilson's intercession has a very notable precedent. Before this, an American Secretary of State had protested against the treatment accorded by the Roumanian Government to its Jewish subjects. The argument then advanced at Washington was that anti-Jewish discrimination in Roumania directly affected us by swelling the stream of Jewish refugees to this country. Roumania is now about to acquire a considerable stretch of territory from Bulgaria. This, and the fact that a general reconstruction of the political map of the Balkans is now under way, makes an opportunity for reminding the Roumanian Government of the systematic violation of the rights accorded its Jewish citizens under the treaty of Berlin.

* * *

Nor is it in Roumania alone that Jewish interests are bound to be affected by the new order of things in the Balkans. The Balkan states proper have hitherto had no Semitic question of importance. But if Bulgaria is to acquire Adrianople, with its considerable Jewish population, the question will emerge. Still more important is the case of Salonica, with a proportionately larger Jewish element than any other city in the world. Salonica is, of course, to go to Greece, and the addition of so large and influential a body of citizens to the limited population and resources of that country cannot be effected without marked results in internal national policy. A guaranteee of civic and religious equality is of momentous importance to the Jews who have hitherto lived under the tolerant rule of Constantinople.

JEWISH STUDENTS ADOPT CHRISTIANITY.

As a result of the persecution of the Jewish students, eighty of them have adopted Christianity in order to enter the Kieff Commercial Institute.

THE UNITED STATES AND ROUMANIA.

Practical results were hardly to be looked for from the well-meant efforts of the United States to secure civil and religious liberty in the Balkans, but the mere expression of a benevolent wish can do no harm, and so far as Roumania is concerned sufficient precedent is found in the vigorous protest in 1902 of Secretary Hay against the treatment of Jews in that country. The interference of the United States made a great sensation at the time, and for awhile some improvement in conditions was reported as a consequence of the publicity given to the matter.

Of late, however, there have been fresh complaints, and the grievance of being compelled to perform military duty while denied the rights of citizenship has been aggravated by the war. It has been reported that over 20,000 Jews were called to arms for the invasion of Bulgaria, and while, as it happened, no resistance to the advance was offered, if the Bulgarians had been able to defend themselves the Jewish conscripts would have been in the anomalous position of having to fight for a country which persistently treats them as undesirable aliens.

Many appeals have been made by the Roumanian Jews in this country to have the United States government once more use its influence to correct these abuses. But our only ground for meddling is the fact that a very large number of Jewish refugees from Roumania have come to this country. That warrants a special sympathetic interest, and upon occasion a discreet expression of that interest; it certainly would not warrant anything more than that. America is historically the asylum of the oppressed of all nations, but to take up the grievances of those who come here would be too big a contract. We give shelter to the unhappy; we cannot undertake to redress the wrongs of their friends and relatives abroad.

The curt way in which the note from the United States was disposed of by Mr. Majoresco, premier of Roumania and president of the Balkan conference, is not surprising, when it is considered that these little states, under the shadow of the great powers, are wrestling with crucial and complicated problems which concern national existence. We need not wonder that an appeal from the United States in behalf of the treaty of Berlin commands scant notice, when the powers which made that treaty are holding off their hands. With its enforcement we have no possible concern, and our appeal must rest on humanitarian grounds which would be quite as strong if the treaty did not exist.

Mr. Majoresco's view is that for the Balkan states to insert in their peace treaty stipulations assuring civil and religious liberty in ceded territory would be superfluous, because such liberty is already guaranteed by the laws of all countries concerned. So it is. But ironically enough the systematic persecution of the Jews in Roumania began with the accession in 1866 of King Charles, one of whose first acts was to give a constitution which guarantees civil and religious equality and freedom to all citizens; the treaty of Berlin in 1878 added no stronger safeguard.

But both the constitution and the treaty have from the outset been effectively nullified by this very simple expedient; the Roumanian government has held that all persons living in Roumania who did not profess the Christian religion were aliens, and that therefore the provisions did not apply to them. It is as insincere and as factitious as the "grandfather clause" by which Negroes are deprived of the ballot in our southern states. The crusade in Roumania against the Jews has never been due to religious hostility; the real motive for persecution, as in Russia, is economic.

It is a distressing problem, and there is no short and easy solution. When a racial question is acute only compulsion from outside which may involve ills no less serious can secure fair play, and the result seems to be much the same whether the government is autocratic or popular. It is not surprising that many Jews have of late become disheartened and declare internationalism a failure: the only escape from oppression, they say, is in colonization, in Zionism. It is a sad commentary on the intolerance of the world after nearly 20 centuries of Christianity, but it may be so. The best that the United States can do is to set an example of fair and liberal treatment. By interference we can do nothing; by holding to the idealism which has made America a synonym for liberty and equality we can do much. As to the Balkans we are only spectators, but sympathetic spectators.—Springfield (Mass.) Republican.

The American Flag; Its Message and Meaning to The Jewish American

By Jacob Furth Jr., St. Louis, Mo.

How many are there who have given deep thought to the true significance of the Stars and Stripes? Alas! too few Americans appreciate its real meaning and the message it conveys. In speaking of the American Flag, the question of its origin very naturally arises.

Not quite one year after the signing of the Declaration of Independence, Congress passed a Resolution providing that the new Nation should have a National flag, consisting of thirteen alternating red and white strips and a blue field of thirteen stars. A committee composed of George Washington and two others was appointed to have such a flag made.

The design was carried to Betsy Ross in Philadelphia, and she made the first American flag. The flag was displayed for the first time June 14, 1777, and to commemorate the first appearance of our flag we now celebrate Flag Day. Several changes were made in the flag during the first ten years after its birth, but they were all abolished. It was finally decided to observe the admission of a state by adding one new star for each state on the Fourth of July following its admission.

The colors in our flag may be taken in a symbolic sense, the red repreesnting the blood shed by our Revolutionary fathers and their ardent love of their country, the white symbolizing purity and the blue truth.

If we look into the past we see what great deeds the flag has inspired. The sight of our flag filled our soldiers with renewed hope and courage and has not unfrequently changed a seeming defeat into victory. How many thousnads have laid down their lives that the flag might live?

The sight of our flag fills our hearts with emotion, but we rarely appreciate its deeper significance. It symbolizes the thirteen original colonies, the struggle, trials, and successes of our Nation; in short, its whole history. The flag should spur us on to emulate the examples of our noble ancestors by trying to become useful and productive citizens of our glorious country.

The Jewish American, I am quite sure, experiences the same feelings of pride and patriotism on seeing the flag, only very much intensified.

Reviled, hunted, and persecuted even to death for centuries by all the world, the Jew comes to America where he is accorded freedom, protection, and the same rights as are granted to people of other creeds. America has become the haven of refuge for our persecuted co-religionists and has granted them an equal chance to rise in the world. The flag of the United States should recall to the Jewish American his debt of gratitude to this country and should awaken within his bosom feelings of love, loyalty, and devotion to the flag and to the country which it represents.

A great orator once said in speaking of the American Flag, "The flag never did and hope never may represent but one policy. That policy is individual manhood, the right to enjoy religious and civil liberty; the right to believe in and worship God according to the dictates of your own conscience; the right to stand protected equally before the law with every other man in the enjoyment of freedom, of personal rights, and of property." This "Gorgeous Ensign of the Republic" symbolizes and protects the great ideas set forth so beautifully and graphically in our immortal Declaration of Independence and which lie at the very basis of our government, the enjoyment of life, liberty, and the pursuit of happiness.

This should be, if it is not already, the true message and significance of the flag to the Jewish American.

What feelings of pride, patriotism, and loyalty does the Jewish American feel when on returning home from traveling in a foreign land he sees as he enters New York harbor, the Statue of Liberty, holding aloft the eternal torch of freedom and he sees also the American Flag floating everywhere? Spontaneously there come to his mind the words of the Poet:

"Breathes there a man with soul so dead,
Who never to himself hath said,
This is my own, my native land!
Whose heart hath ne'er within him burn'd
As home his footsteps he hath turned
From wandering on a foreign strand?"

What an inspiring sight it is to him to see the Stars and Stripes floating over Columbia.

"'Tis the Star-Spangled Banner
Oh! long may it wave,
O'er the land of the free
And the home of the brave!"

ANNUAL MEETING OF THE AUSTRIAN GRAND LODGE.

The eighth annual meeting of the Austrian Grand Lodge was held on May 4th, 1913. Grand President Brother Professor Ehrman occupied the chair and Brother Counsellor of Justice Dr. Kusnitzky attended the session as representative of District Grand Lodge No. 8. The order of the day embraced a very wide range of questions.

Thanks to the zealous and circumspect work of Brother Ex-President Dr. Sonnenschein of Silesia Lodge, the endeavor of the Grand Lodge to organize the Jews of Austria is advancing towards a favorable consummation. The Jewish congregations of Silesia have united and a voluntary organization has thereby been called into life which the Government will soon sanction. It was resolved to establish a Jewish Central Archive for Austria, and the sum of 2,000 Kronen was appropriated for this purpose.

The following subventions were granted:

One thousand Kronen for the purchase of 200 copies of Dr. Ziegler's Jewish popular works, the same to be distributed free of charge.

Five hundred Kronen for the Jewish Library in Jerusalem.

Two hundred Kronen for the Bureau of Jewish Statistics in Berlin to aid the publication of its books.

One thousand Kronen (annual contribution) for the Galician Aid Society.

The following officers were elected: Brother Professor Sol. Ehrman, Grand President; Brothers Dr. Kohn and Dr. Schanzer, Vice-Presidents, besides Brother Ex-President Dr. Hammerschlag, who is Vice-President for life; Brother Schnabel, Secretary; members of the General Committee: Brothers Ex-Presidents Dr. Hirsch, L. Jerusalem, Perlhefter, Polatschek, Schulhof and Dr. Sonnenschein.

In the month of October Eintracht Lodge of Vienna will celebrate its 10th anniversary by the laying of the cornerstone of its own house for the Toynebee Hall and Children's Retreat.

SOCIETY OF JEWISH YOUTHS OF GERMANY.

The third Convention of the Union of Societies for the Jewish youths was held in the City of Frankfurt, O'M., on May 11th, 12th, 1913, in the meeting rooms of Frankfurt Lodge No. 372. The Grand Lodge of Germany was represented by two delegates, Brother Maximilian Stein, who is a member of the Board of Officers of the Union, and Brother Grand Secretary, Dr. Alfred Goldschmidt.

Over 600 persons attended the evening session. The following were among the prominent speakers: The representatives of the City of Frankfurt, the community of Frankfurt, the Evangelical and Catholic denominations, Brother Stein, of District Grand Lodge No. 8, and the Union of Jewish Women. The orator of the day was Dr. Werner of Munich, whose topic was: "The Lesson of Judaism as a Blessing for the Jewish Youth." During the afternoon sessions reports were submitted by Brother Dr. Ludwig Hollander on the "Choice of Vocation by the Jewish Youth," and by Miss Cora Berlinger on "Girls' Organization."

The representatives of District Grand Lodge No. 8 manifested great interest in the proceedings of the Convention.

In his speech Brother Stein said among other things: "Already in 1891 the need to form societies for the youth was expressed in the Grand Lodge. Upon the invitation of the Grand Lodge in May, 1909, the representatives of such societies assembled in conference for the purpose of establishing a Union. The Union started with 1,500 members and today it comprises 15,000 members. More than 100 societies have joined the Union. The aims of the Union are similar to the tendencies of our lodges. It strives to arouse in the Jewish youth the feeling of Jewish solidarity, to heighten the influence of knowledge and conscience, to keep alive the interest in Judaism and to increase its spiritual possessions in connection with education, culture and patriotism. The activity of these societies is a welcome supplement to the work of our lodges."

Report of District Grand Lodge No. 10

With earnest and indefatigible work District Grand Lodge No. 10 is striving to fulfill its duties. There is plenty of opportunity for it. Besides maintaining the institutions which it has created and which are zealously active for the good of our co-religionists, there are occurrences every year which do not find the hearts of the Austrian brethren impervious and whose call for aid does not pass without being heard. In the year 1912 nearly 100,000 Kronen were devoted to benevolent aims, 10,000 Kronen being for the Balkan co-religionists alone. The great fire-catastrophe of Pressburg, which entirely destroyed the Jewish community, which was many centuries old, bringing hundreds of families to the beggar's staff and thereby arousing the compassion of all Jewish hearts in the whole world, also awakened a great activity in our ranks. The appeal of our Grand President, Professor Ehrman, to the individual lodges of our District for participation in the aid work resulted in the collection of more than 10,000 Kronen within a few days and the members of the two Vienna lodges living in Pressburg have raised among themselves and their acquaintances nearly 30,000 Kronen which are to be used for the purpose of founding new livelihoods.

If we consider that in consequence of the Balkan war the economic conditions of Austria are very much depressed, that before one collection is finished a new one is already beginning; that our brothers, on account of their social standing, cannot avoid the general collections in city and country, we will then readily concede that these results reflect honor upon our brethren.

Besides the collections for these purposes District No. 10 has called into life institutions which enjoy the high esteem of all and which have proven to be a great blessing to our coreligionists. There is first the Galician Aid Society which finds work for thousands of Jews of Galicia, which has lately succeeded in placing Jewish laborers in the coal mines of Silesia and which has attained such a big standing that the Austrian Government co-operates with it. Not less beneficial is the work of the "Free Employment Bureau" which was established by the brethren in Vienna. The number of positions found reaches into the thousands. The benevolence of the brethren is not confined to Austria alone. In addition to the considerable amounts expended for the Jews of Morocco, our lodges have also erected ten houses for the Yemenite Jews in Palestine.

The work performed in the field of culture also deserves praise. The valuable book of Brother Dr. Zollschau, which has received great recognition in the educational world, was published with the aid of the lodges; the same is the case with the second volume of the "Juedishen Volkschriften" of Brother Dr. Ziegler, which are enlightening factors on the nature of Judaism also in non-Jewish circles. A great activity has been developed aiming to establish an archive, which shall form an archival center, in connection with the Jewish museum which is under the patronage of brethren. Eintracht Lodge of Vienna, which founded the "Institute for the Training of Jewish Nurses," will soon celebrate its tenth anniversary and to commemorate this event it is preparing to erect its own house for the "Toynbeehall" and "Children's Refuge." In the fall Bohemia Lodge of Prague, the largest Lodge in Austria, will celebrate its twentieth anniversary in its own Lodge-home, which will form a new monument to the greatness and prominence of our union. There is no doubt that on this occasion it will appropriate considerable sums of money for benevolent purposes. Not only in regard to outside work of benevolence does our District manifest activity but also in its inner good work it moves along constantly rising and developing. Thanks to the initiative of Bohemia Lodge it has become possible to care for widows and orphans of deceased brethren in a model manner. With all these activities the District never forgets that it forms only a part of the great Order of B'nai B'rith, and that it must look beyond its own horizon to the welfare of the entire body. District No. 10 has readily complied with the wish expressed by the Worthy President of the Order to create a relief fund for emergencies. Yes, it has done even more! In order to bring this fund in a short time to a solid basis it levied a tax upon its members reactive for the full year of 1911. We live in cordial relations. This is evidenced by the fact that the conventions of our Grand Lodge are attended by representatives of the other. This proves the friendly contact between the German and the Austrian Districts. Last year it was Brother Dr. Metzenberg of Berlin, member of the General Committee of the Grand Lodge for Germany, and this year Brother Dr. Kuznitzky, Grand Vice President of the same Grand Lodge, who honored us with their presence. The last convention of the Grand Lodge for Germany was attended by our worthy Grand President as a representative of Austria. In consequence of this brotherly feeling the representatives of the General Committees of both districts contemplate the holding of a joint meeting to discuss subjects of mutual interest. There is much which is of common interest to Germany and Austria, much which is as near to the hearts of the German brethren as it is to our own hearts.

Protests Against The Caricaturing of The Jew on the Stage

We publish herewith the correspondence between Mr. Leon Schwarz of Mobile, Ala., ex-president of District Grand Lodge No. 7, and the Wells Amusement Co. of New York regarding elimination of any play containing anything of an offensive character.

Mobile, Ala., July 14th, 1913.

Mr. Jake Wells,
President Wells Amusement Co.,
New York City.

My Dear Sir:

I address you, as directed, as a representative of the Independent Order B'nai B'rith, an international Jewish organization.

I am confident that you are aware of the protests which are being made, not infrequently, throughout the country, by those of the Hebrew faith, against the offensive caricaturing of the Jew on the stage or in motion picture shows.

Allow me to draw your attention to the reasonableness of our position. We are not hyper-sensitive—and we understand, in order to produce innocent humor, that types of people or races must be drawn upon, but we most emphatically insist, to do that, it is not necessary to ridicule in an offensive manner and wound the feelings of the people of any faith, denomination, race or nationality.

The local representative of your theatre in Mobile, Mr. Ed. V. O'Connor, a gentleman held in high esteem by us, when called on, promptly expressed a willingness to co-operate looking to the elimination of any play, act or picture containing anything of an offensive character, but suggested and recommended that you could, as the booking authority for this and your number of other theatres, accomplish vastly more than the local managers.

We feel assured that you will promptly recognize the fairness of our contention in this matter and that we will have your co-operation and aid, which we beg to assure you in advance, will be duly appreciated and acknowlelged.

Yours very truly,
Leon Schwarz.

New York, July 17th, 1913.

Mr. Leon Schwarz,
Independent Order B'nai B'rith,
District Grand Lodge No. 7,
Mobile, Ala.

My dear Sir:

I am just in receipt of your favor of the 14th inst. and contents carefully noted. In reply to same I wish to state that I am thoroughly in accord with you and you can rest assured that we would not intentionally be a party to anything that would give offense.

Of course it would be unfair for the people of any nationality or faith to attempt to draw the line to such an extent that would mean the elimination of character impersonation entirely from the stage. In that event there would be no place in the country for theatricals as a profession.

It is unfortunate that a certain element of amusement purveyors use so little judgment or consideration in pursuing their vocation. You can rest assured that we will do all within reason to avoid displeasing the Jewish people of your city by permitting no offensive caricaturing of the people of that faith, or I might say of any other faith or nationality. I recognize quite easily the difference between an "amusing caricature" and an "offensive" one.

Yours very truly,
Jake Wells.

A PROTEST

We herewith publish correspondence between Brother Julius I. Peyser of Washington, D. C., ex-president of District Grand Lodge No. 5, and at present a member of the General Committee of the District, with the manager of the American Bankers' Association.

Washington, D. C., July 17, 1913.

Mr. L. W. Gammon, Manager, Protective Department, American Bankers Association, 5 Nassau Street, New York, N. Y.

Dear Sir:

As a careful reader of your journal and as one who has been affiliated with banks and banking associations for the past ten years I have noticed, particularly, that under the head of "Protective Department" in the descriptions of persons charged with criminal offenses, published by your journal, you have undertaken by inferences and innuendoes to treat the reputable Jewish population of this country with very scant courtesy. In the descriptions of persons who are charged with criminal offenses you have failed to state the religious belief or creed of any person or persons, with the exception of those of the Jewish faith. You emphasize this fact in the July (1913) number and therefore I beg leave to call your attention to the following:

Louis Hecht (page 39) you described "Americanized Jew;" R. Livingston Fernbach (page 40) "Is a German Jew;" Henry Orlofsky (page 40) "described as a Jew." I am unable to understand the meaning of the description stating that the said Hecht was an "Americanized Jew." Do you mean to say that he is an American by birth or adoption and a Jew by religion? The description of Fernbach that he "is a German Jew" causes me to presume that you intended to say that this man is a Jew in religious belief born in Germany; and in case of Orlofsky "described as being a Jew" seems to make one inquire into the rules and measurements you have invoked to obtain this description. I infer and presume that the said alleged criminals have two hands, two feet and a head the same as other persons charged with crime, who may accept or believe in any other religious faith. And I further presume that they see the same daylight and the same sun as the writer who prepared the descriptions, and, why in the name of all that is fair your journal should undertake to put the description of a particular religious denomination as a part of a criminal record is a proposition that is hard to reason out unless it is done for the purpose of openly causing more persecution upon the people of a religion whose ancestors were scholars and philosophers when the ancestors of the compiler were wild wandering nomads on the banks of the Euphrates.

May I inquire why in the description of H. P. Dew (page 41) an alleged criminal you did not state that he was a German Lutheran or French Methodist? And why you did not put under the description of Herman Colucci (page 40) that he was an Italian Catholic or whatever nationality or religious belief he might claim? And why you did not put under the caption of Lester L. Smith (page 38) that he was an Americanized High Churchman or something of this kind to show his religious belief? It appears more keenly that the eye of intolerance is still upon American citizens of Jewish persuasion making them suffer for the actions of a few who may have gone astray. Why then specify the religious belief of a Jew and not of the non-Jew.

Have you ever meditated and considered that the greatest man in the eyes of the Christian world was born of Jewish parentage: that the scholars and leaders of this faith have been teaching civilization for four thousand years? Therefore, if your journal published one side of a story, for the sake of fairness will you not publish some facts to show that the percentage of believers in the Jewish religion convicted of criminal offenses are in a compara- [illegible] very much in the minority? And if you desire to cast reflection on the Jews by showing the mistakes and errors of a few please remember that the leaders in the banking world are of the Jewish faith, have won their laurels in spite of persecution. This letter is written as an American citizen who demands equality and fairness. Why not eliminate in your descriptions the religion of the alleged criminal, or in each description publish the religious denomination of each person who is charged with offenses. What right [illegible] to offend the good name of a [illegible] religion by showing to the world [illegible] of a few? When [illegible] the past three or four years [illegible] a religion not Jewish were convicted under and by virtue of the National Banking Act did you mention that they were Methodists, Presbyterians, Baptists or Episcopalians? I need no reply to the last question as I know only too well that you did not, and, therefore I beg leave to close asking in the future for you to be just and fair to a religion that is the mother to the one in which you place your trust.

Yours very truly,
J. I. PEYSER.

THE AMERICAN BANKER'S ASSOSOCIATION,
Five Nassau Street, New York.
July 18, 1913.

Julius I. Peyser, Member General Committee, District Grand Lodge No. 5, Independent Order B'nai B'rith, Washington, D. C.

Dear Sir:

This is to acknowledge receipt of your letter of July 17th, criticizing certain articles in our monthly Journal-Bulletin under the head of Protective Department. From your interpretation of the word Jew as used in these articles, you would no doubt be correct, but I will state for your information that in using the word Jew, it is not in connection with the individual religion, but merely refers to the word Jew as a race characteristic, the same as we use the word Irish, Scotch, West Indian, Negro and Phillipino, as all of the above might be subjects of any country and still hold their race characteristics. It would be a physical impossibility for us to refer to a man as a Catholic, Protestant or any other religion as you know for instance, an Irishman may be a Catholic, Protestant or no religion at all, and the Irish race would have just as much grounds as you have for criticising us. I will further state for your information that all descriptions as published in our Journal-Bulletin, are furnished by bank officials, police authorities or similar officials or individuals. If they classify a man as a Jew, Irishman or any other race, we publish it as reported.

We are not prejudiced, as might be inferred from your letter and in conclusion I will state that I do not consider your criticism a just one from the standpoint upon which we use the word Jew.

As to the violation of the National Bank Act, I might state for your information that we have never published any article relative to such crimes, as we do not handle cases of defalcations, or other crimes of bank officials or employees, or I might say inside jobs.

I am very glad you are a reader of our Journal-Bulletin and I trust that this letter will fully convince you that we do not cast any reflection on any race or creed.

Very truly yours,
L. W. GAMMON.
Manager, Protective Department.

Washington, D. C., July 25, 1913.

Mr. L. W. Gammon, Manager, Protective Department, American Banker's Association, 5 Nassau Streeet, New York, N. Y.

Dear Sir:

Not to continue a protracted correspondence, I beg to acknowledge receipt of your communication of July 18th in reply to my letter of July 17, 1913, and I fear very much that you do not realize or appreciate the reflection upon the Jews that the descriptions in your Bulletin-Journal have made. You state that the word Jew is "not in connection with the individual's religion, merely refers to the word Jew as a race characteristic, the same as we use the word Irish, Scotch, West Indian, Negro and Phillipino," and this is why the position which you take is untenable. The word Irishman is used, meaning a citizen of a certain country and the same can be said of the Scotchman or West Indian. In other words, a Jew born and living in Ireland, in Scotland or in the West Indies would properly be an Irish Jew, a Scotch Jew, or a West Indian Jew. You also undertook to compare the Jew with the negro: a negro is of a race, not a creed and not of a country, for example, a negro may be an Irish Catholic, if, perchance, he was born in Ireland and professed the Catholic religion and still be a member of the negro race. In other words, the race question, the nationality question and the religious question do not appear to be clearly definite by your Department. There are five great races and the Caucasian race is one of the group. The Jew belongs to the Caucasian race and which said Caucasian race is divided into three divisions, Semitic, Aryan and Hamitic. But these propositions are absolutely aside the mark. A Jew is a person who professes the Jewish religion or Judaism, and, is not of a race or a nation. The Jew is a member of the Semitic family, the same as the Arabian and some of the Oriental peoples, and, since the downfall of the Jewish Empire over nineteen hundred years ago, a Jew can only be properly considered as professing a certain religious belief. It follows, therefore, that the Jew, if he lives in Germany is a German Jew, in other words, he is a citizen of the country in which he lives and professes a particular religious faith, the same as any other citizen who is non-Jewish may profess a particular religious faith. Your statement that you do not refer to a "Catholic, Protestant or any other religion because an Irishman may be a Catholic, Protestant or no religion at all," to my mind, does not answer the argument and is unexplainable. As aforestated, a Jew being born in this country would be an American Jew the same as a Jew born in Ireland would be an Irish Jew, therefore being an American or an Irishman as the case may be is a matter of country and being a Jew, Catholic or Protestant is a matter of religion. I fear your Department takes the view which ought not to be corrected, that it has a right to reflect on the Jewish religion and not the non-Jewish religion. While from your letter you give the assurance that you are not prejudiced, nevertheless, the descriptions assume an attitude that is different. I also conclude from your letter that you think that the Irish race would have just as much grounds for criticising you if you would allude to their nationality. That is correct, and answers the very question which I originally placed, for, if the Irish race would have just grounds when you reflect upon its nationality then in all events the Jew would because you reflect on his creed. I appreciate the fact that the information as to descriptions published by your Bulletin-Journal is furnished by others, nevertheless, I think the said descriptions ought to be properly edited before they are printed. I feel justified in making the criticism, notwithstanding the fact that you undertook to show that you use the word "Jew" from only one standpoint; your confession was correct but your avoidance incorrect.

Thanking you for the consideration and believing the elimination of descriptions of religious beliefs of alleged criminals in your columns is for the best interests of all. I am,

Yours very truly,
J. I. PEYSER.

THE INFLUENCE OF EMIGRATION UPON PHYSICAL DEVELOPMENT.

The French journal "La Nature" recently published a very learned article on this question. Among other things it stated that in the year 1908 the Emigration Commission of the United States commissioned Professor Franz Boas to make a special study of the physical conditions of the newly arrived immigrants. Professor Boas has now explained his antropometric observations in a volume which has recently appeared in which he reaches quite remarkable conclusions. He states that he has made the discovery that among the descendant of immigrant Jews the head is gradually getting shorter and among those who are descendants of Sicilians it is growing longer. The weight and circumference of the body is increasing among the Jews and diminishing among the Italians. At first Professor Boas was inclined to deduct from this phenomena the existence of an American race towards which the individual immigrants of European race are tending, but he soon abandoned this view. How is this phenomena, especially the change in the size of the head, to be explained? Some think that this result is simply accidental, others wish to ascribe it to the so-called selection at the time of emigration and others again are inclined to take the view that it is only the consequential change in manner of life. Dr. Boas is also willing to accept this latter view. In regard to the Jews this view is supported by similar observations undertaken by Ammon, in the Duchy of Baden, Levi, in Italy and Dr. Maurice Fishberg. These savants have established the fact, after many years of observation, that the children of farmers who move to the cities show a conspicuous change in the skull formation. Fishberg has affirmed the same of the Jews who adopt an agricultural pursuit or who emigrate from small towns to large industrial centers.

Life is a fragment, a moment, between two eternities, influenced by all that has preceded, and to influence all that follows. The only way to illuminate it is by extent of view.—William Ellery Channing.

PROTEST AGAINST "NO HEBREWS" ADVERTISEMENT.

The Graham and Morton Transportation Company of Chicago have again, in their printed folder, published advertisements of hotels with the notice, "No Jews Wanted."

The Publicity Committee of District Grand Lodge No. 6, I. O. B. B., entered its protest, and the following correspondence is self-explanatory:

District Grand Lodge No. 6, I. O. B. B. Office of Publicity Committee.
Chicago, June 25, 1913

Mr. J. S. Morton,
Care Graham & Morton Transportation Co., Benton Harbor, Mich..

Dear Sir:

On July 22, 1908, we addressed a protest to you concerning advertisements appearing in your booklet in which various hotels and boarding houses advertised "No Jews Wanted," "No Hebrews," etc. On July 30, 1908, you favored us with a reply in which you expressed regret for the incident, and in which you further stated that in the future all matters of this kind would be eliminated. We assumed that you meant what you said.

Our attention has now been called to the circular folder printed by you for this year in which the same objectionable matters appear. You will find instances of this kind in the list of resorts under Group No. 3, Group No. 5. and Group No. 11. We are therefore compelled to refer the matter to the Executive Committee for proper action unless you can furnish us with a satisfactory explanation of the occurrence of this objectionable advertisement after your promise that the same would be eliminated in all future publications.

As the Executive Committee of the District Grand Lodge will meet next week, we will thank you for your speedy reply.

Respectfully yours,
SIG. LIVINGSTON.
Chairman of Publicity Committee.

GRAHAM AND MORTON COMPANY TO MR. LIVINGSTON.

Benton Harbor, Mich., June 26, 1913.

Mr. Sig. Livingston,
Chairman Publicity Committee,
Chicago.

Dear Sir:

Your communication of the 25th just received. I am very sorry that the oversight you call attention to has occurred again. All I have to say is, it was purely an oversight, unintentional and unknown on the part of this company until you called attention to the fact, and it is one that would not be approved for a moment had it been discovered. We appreciate the patronage of your people and try to have them treated in the same manner that everybody else is treated, which, we trust, in a general way is satisfactory. This explanation is all we have to offer, and trust it will be satisfactory. We will endeavor to see that it does not occur again.

Yours very truly,
J. S. MORTON, Pres.

A. B. MORSE CO., TO GRAHAM & MORTON.

St. Joseph, Mich., June 27, 1913.

Mr. J. S. Morton, Pres.,
Benton Harbor, Mich.

Dear Sir:

The writer is deeply chagrined at your letter of June 26, in which you state that the phrase "No Hebrews" and "No Jews" has crept into the book this year.

The writer has always given his personal attention to this matter and has looked over the proof very carefully before printing, and has eliminated from year to year all such phrases.

This year, when the composition was completed, the writer was away from home. For this reason, our people here sent proofs either to your office or to Chicago. Some corrections were made which were taken care of in the regular way, but it seems that nobody looked after little things of this kind. This is hardly an excuse nor an apology, but is simply an explanation. Personally, I would not have had this thing happen for a great deal. It simply goes to show that there are some things which a person cannot delegate to anybody else.

Yours truly,
A. B. MORSE CO..
Per A. B. Morse.

A JEWISH JUDGE IN IRELAND.

The official journal of the Government announces that the Lord-Lieutenant of Ireland has appointed Mr. Jacob Elyan as judge. Mr. Elyan is the son of Rabbi Meyer Elyan of Cork, who not only has often distinguished himself in general public life in Ireland, but also has rendered valuable services to his co-religionists in Ireland, for which he was accorded distinguished honors by various Jewish welfare institutions.

Twenty-fifth Annivesary of the Institution of Bohemia Lodge

Dedication of B'nai B'rith Club Building at Prag

On September 20 next Bohemia Lodge No. 430 of Prag will celebrate the 25th anniversary of its institution with imposing ceremonies. The program of festivities will include the dedication of the new B'nai B'rith Club Building, jointly erected by Bohemia and Praga lodges. A short sketch of some of the activities of Bohemia lodge will no doubt be of interest to our readers.

The Orphans' Home.

In the year 1895, with a view of fittingly celebrating the Emperor's Golden Jubilee, it was proposed by some of the members to establish a home for orphans, and a committee was appointed to consider the question. The following year the lodge resolved to invite the co-operation of the lodges in Pilsen, Karlsbad and Reichenberg and in 1897 it was definitely resolved to erect a Jewish Orphans' Home in Bohemia under the auspices of the above lodges, making it obligatory upon all their members to contribute to its support. Subsequently the property located at 68 Kgl. Weinberge was purchased at a cost of 84,000 kronen, and on the day of the Emperor's Jubilee the Home was dedicated and 16 orphans were admitted. Due to the liberality of the members, whose contributions, in the first year of the life of the new institution, exceeded the sum of 56,000 kronen, the number of inmates was increased to thirty. In 1902, four years after the opening of the Home, it was materially enlarged by the acquisition and remodeling of the adjacent building, at which time provisions were also made for a gymnasium and a swimming pool. The number of orphans rose gradually until 59 were taken care of in 1907.

The year 1908 was a memorable one for the Home. The directorate resolved to observe the emperor's Sixtieth Jubilee through an expansion of the Home's activities and purchased a tract of land comprising an old castle in good condition and surrounded by a spacious garden, using the premises for a vacation home for the orphans. A year later this property was made use of as a branch institute of the Home and twenty orphans were installed.

The original Home was granted the privilege of assuming the name of "Kaiser Franz Josef I. Jubilaeums Knaben Waisenhaus" and the branch home "Kaiser Franz Josef I. Israelitisches Knaben-Waisen und Ferienheim."

The wards are also being taken care of after their discharge. Some are placed in the apprentice home, connected with the Orphans' Home, and others are being financially aided to pursue their studies, for which purpose three distinct funds are available.

The Home has at present 371 patrons who contributed over 338,000 kronen, and contributing members whose annual dues amount to over 28,000 kronen. The assets of the Home consist of investments representing 284,885 kronen, also the grounds and buildings free of any incumbrance. For the purchase of grounds and buildings and for maintenance charges up to date 723,000 kronen and for subvention to orphans after their discharge 16,000 kronen have been expended. The total receipts from all sources since the founding of the Home exceed one million kronen, and the total number of inmates accepted is 146.

It is noteworthy that of the total receipts of the Home, Bohemia lodge and its members contributed 300,000 kronen.

The Care of Widows and Orphans.

While the care of widows and orphans is obligatory upon all mankind, this duty has special significance as to families of departed brothers. Here tender benevolence must join hands with true brotherly love.

Bohemia lodge recognized the significance of this duty to its members and enacted proper laws and regulations to that end. According to these laws upon the death of a brother, the president appoints in open meeting a member of the lodge, who enjoys the confidence of the family, as protector or guardian, whose duty is to establish a lasting and cordial intercourse between the lodge and the family, to ascertain in a discreet manner the financial condition of his wards, aid them with counsel and advice and in the case of indigent families furnish them with material aid out of the widows' and orphans' fund of the lodge. Up to 1910 this material aid averaged about 4.000 kronen annually. This sum is relatively small for the reason that the necessity for financial assistance presented itself but in rare instances. Since 1910 however these expenses have gradually increased and in 1912 13,000 kronen were expended for the relief of indigent wards.

The Home for Women.

In 1910 Bohemia lodge resolved to establish a Home for Women which is to be unique, its main object being to provide a home for the nearest single female relative of deceased brothers. It is not the intention to maintain an institution for the support and maintenance of poor widows, but rather to afford to all the women of departed brothers, who were thus bereft of their natural protector and guardian, the means whereby to maintain their formal social position and standing and to offer them protection against the attacks of the outer world and to guard them against accidents. It is hoped that these women will find in such a home, free from ennui, that mental incitation, that physical care to which they were accustomed and which is the duty of the lodge to offer the widows of its members, without however infringing in the least upon their freedom and liberty.

B'NAI B'RITH CLUB BUILDING OF PRAGUE.

It is expected to locate this home away from the turmoil of the city and yet easily accessible to the center of the city. The rooms will be modern in appointments and will be responsive to all hygienic requirements. In addition to a central dining room, reception and play room and adequate garden each woman will be assigned the use of one or two rooms which she may furnish in accordance with her desire. The economic arrangements (kitchen, laundry and cellar) will be under the management of a competent housekeeper. All tenants, for such they may be called, are to enjoy equal rights and privileges but will also fulfill equal duties. They will be privileged to receive guests and to entertain visitors, and will be free to leave the home at will. They are expected to contribute a reasonable sum for the maintenance of the Home, and whatever deficit may accrue will be covered by the three lodges who stand sponsors for this model institution.

The New Club Building.

From the institution of Bohemia Lodge the question of a suitable home for its activities was continually under consideration and as early as October, 1893, it was proposed that the lodge secure its own home.

The project did not make much headway until February, 1900, when a committee was appointed to solicit subscriptions from among the members and at a meeting held on June 12, 1900, the committee reported having secured over 200,000 kronen in the shape of donations and subscriptions.

In 1911 a building committee was appointed to co-operate with a similar committee of Praga Lodge, and this committee selected the site at 971 Rosengasse as appropriate and practical from many standpoints. Preliminary papers were executed, which were approved at a joint meeting of the two lodges, Bohemia Lodge participating to the extent of 75 per cent and Praga Lodge 25 per cent of the estimated cost of building the home. Architects were engaged and competitive bids solicited with the result that it was decided to erect the building at a cost of 186.000 kronen exclusive of the cost of the land. In August, 1912, the necessary permits were secured, and in the following month the demolition of the old structure was begun, and before the end of the year the new building was under roof.

The building contains three stories. On the main floor a well equipped public restaurant with a capacity of 100 guests is located, which is separated from the club premises. A spacious stairway leads to the 5 meter high dining room on the first floor, intended for club and social purposes and with a seating capacity of about 200. On the story above the lodge hall, another hall 16 meters long, 10 meters wide and 6 meters high. and supplied with a gallery, is to be found. This hall is sufficient to accommodate about 250 persons. On the same floor are also located two large reading and reception rooms. A half story higher several committee rooms are located. On the third floor is a large hall with a floor space of 80 square meters and two balconies facing the garden. This hall is intended for social purposes and in summer the large balconies will enable the guests to enjoy the open air. Adjoining this hall are several smaller rooms. On the first floor there is also a suite of three rooms, intended to be used as an office. The front part of the building contains three large apartments.

The interior finishings, the equipment and the furnishings of the halls and rooms leave nothing to be wished for and the two lodges of Prague may justly be proud of their home.

DR. PARKHURST ON RACE PREJUDICE.

The "American Citizen" is a welcome addition to our magazine literature. It exists for a distinct purpose. It is the organ of an idea. It is intended primarily as an advertisement of the history, quality and achievement of the Jewish people, set forth in a way to disabuse the Gentile mind of its anti-Semitic prejudices.

It will be read by Jews and ought to be read by Gentiles, and will be if there is in them that openness of mind and generosity of heart that are ingredients of all Christianity that is of the genuine type.

While there is an essential distinction between Judiasm and Christianity, and while every Christian should be distinct and outspoken in his recognition of that distinction, yet it should never be forgotten by us that Judiasm is the foundation upon which Christianity builds and furnishes the root out of which Christianity develops.

It was Jesus Christ himself who said: "I came not to destroy, but to fulfill!" The iron that was in the moral and religious constitution of the old prophets is still a part, and a very considerable part, of the strength and aggressive energy of the new faith.

Racial Distinctions Play an Important Part in History.

The Old Testament is not a back number, and makes one part of the Christian's Bible, and if he ignores its contents and treats them as something which he has outgrown his system of belief and tone of character will lack an ingredient of which he cannot afford to be destitute.

In our contemplation of the Jews, Jewish history, character and religion, it should not be forgotten that racial distinctions make a large contribution to progressive history. They play something the same part in the make-up of human progress that the several zones and climates of the physical world play in accomplishing the purposes of the material world.

A part of our earth's perfection consists in its varieties of altitude and temperature. The polar and the tropical regions are essential to the earth's well being and to human success as well as the temperate regions.

So it is of the several races. Each has its separate function. Each makes its special contribution to the welfare of the whole. Differences are more valuable than resemblances. And this observation includes not only the Jews and Gentiles of the western world but the peoples of the east, whose type of character varies so widely from our own, and who in course of time will infuse into Occidental civilization an element that will be to the betterment of the western world, even as our civilization here in the west, if we behave ourselves, will prove to the intellectual, moral and religious enrichment of the Orient.

It is with thoughts such as these in mind that we require to approach our contemplation and study of the Jewish race as of all races distinct from our own. Differences should not be a barrier to our approach to them, but rather a provocation to closer and more interested access to them.

Differences No Greater on One Side Than on the Other.

They are no more different from us than we are different from them, and if it be true, as Christians are apt to claim, that Christianity is possessed of more of the spirit of universal brotherhood than any other religion, then it will be especially true of the Christian and one of his evident characteristics that whatever racial peculiarities exist in Jewish character will not operate discouragingly nor in a way to alienate. He is a cheap Christian who can admire and love only those that are like himself.

Jews have never been in favor with Gentiles, and that was as much the case prior to the Christian era as since, a fact which takes all the vitality out of the theory that the prejudice against Jews is due to their having been the crucifiers of Christ. Aside from that there is too much innate justice in the human heart in general to allow of passing an adverse judgment on the race at large for what was done by a little knot of Jews two thousand years ago.

The cause of anti-Jewish prejudice is farther to seek and is to be discovered in the fact that their religion was from the start an exclusive religion. It constituted a barrier set up by the Jews themselves.

(Continued on Page 16.)

The Possibilities of the Jew

Address delivered by Rev. Dr. Edward N. Calisch, of Richmond, Va. at the Convention of District Grand Lodge No. 6, I. O. B. B., July 1913

Brethren: You are gathered in Convention here to consider the work and progress of your District as a part of our beloved Order. Parenthetically I may say that it is one of the most progressive and prosperous parts of the Order, and I wish here to convey my congratulations to you and to express my pride in your achievements. As earnestly as our thoughts are engaged in the welfare of the Order we must yet look back to that source from which the Order sprang. Judaism and the Jewish people are inseparable. One does not exist without the other. Let us then consider tonight, as thoroughly germane to the purpose of our Order, the possibilities that lie before us and our faith.

The theme is one full of keen interest to every thinking lover of Judaism. There is not a man or woman, born within the pale of the mother of faiths. to whom at some time has not come the earnets question of the future of that faith. Proud as we are of our peerless past, reverently grateful as we must be for the heroic martyr lives that have been freely sacrificed for the maintenance of our hope, we cannot look out over the present without some misgivings as to what may lie hidden in the unrevealing grasp of even the immediate future.

As a dwarf standing upon the shoulders of a giant, we of the present are perched upon the monticles of knowledge and experience, gleaned from the past by the sweat of the brow and the anguish of the soul. We are neither skeptical, nor blindly credulous. We know that the Jews have been preserved through a series of continuous catastrophies, whose occurrence to any other community or race of people would have proved their complete annihilation. We know that this preservation cannot have been due to causes other than natural, for while it is true that ours is a special mission for God, yet the inviolable laws of nature proclaim that God works no miracle, even for His favorite. He accomplishes His great ends along the very lines which, in the beginning of time, His ineffable wisdom laid down for the everlasting government of cosmic life.

A study of the past will reveal to us that nowhere in all history have there ever been any leaps or bounds in the long procession of cause and effect, that no movement has even successfully taken place till conditions were ready for its advent.

From the height of our present wisdom, back and down to the depths of primeval ignorance stretches the long incline of development, up whose endless length the generations of men have climbed tardily and painfully. Above our heads gleam still higher, the snow-capped summits of greater achievement, which shall be gained by generations yet unborn. "Evolution" is the term by which this age has characterized the process of growth. It is a romance of science, 'the most daring," says Henry Drummond, "it has ever essayed to pen." It is a "history of the steps" by means of which the world and man have come to be what they are. It is the story of the slow revolving aeons, through whose endless lengths has rung been added to rung in the long ladder of uprising life. From pebble to mountain, from seaweed to lofty palm, from snow-drop to fathomless ocean, from the single cell to the complex miracle of the human body, has the chaos of inchoate life unfolded along the lines of God designed development. The history of all life has been one of gradual growth, as Holmes puts in his incomparable verse, "The Chambered Nautilus."

"Year after year beheld the silent toil
That spread its lustrous coil;
Still as the spiral grew,
He left the past year's dwelling for the
new,
Stole with soft step its shining archway
through,
Built up its idle door,
Stretched in his last found home, and
knew the old no more."

But the world grew more than physically. When upon the apex of created grandeur was placed man, there was put within him the germ for another, and a higher growth. Into his nostrils was breather the "ruach chajim" of the great Creator, the breath of the possibility of a divinely lived life. That too has grown. To it also came there an evolution from rudimentary moral weakness and ignorance upward towards the heights of spiritual strength and wisdom.

But this growth was not alike to all men. The nations of the earth have been gifted with varying possibilities whose realization was a contribution to the sum total of human progress. Each, in turn, has realized its possibilities, and, when realized, has slipped from the stage of history, as a player who has spoken his part and makes his exit. Each nation, each race, each class of men have been the successive steps upon which mounted the genius of the race. Each civilization has been as the chambers of the nautilus, in which humanity has dwelt for a time, but,

"As the spiral grew,
Left last year's dwelling for the new,
Stole with soft steps its shining arch-
way through,
Built up its idle door,
Stretched in this last found home, and
knew the old no more."

To find out what have been the possibilities of Israel, we shall touch lightly upon several epochs of past history. Taking up the thread of inquiry at a point when Israel first became self-conscious we find a pastoral people, dealing their herds to the grassy meads, or upturning the sod of that sacred soil destined to be the womb of such glorious births to the human race.

From the Jordan to the Mediterranean, from the heritage of Naphtali to the confines of proud Judah, there streamed on the festal days, the faithful to the sacred City of God. The ploughmen from their furrows, the heardsmen from their flocks, the merchant from his bazaar, the dresser from his vine, the keeper from his vigil, thronged to the glorious edifice on Moriah's mount, and, as they clustered there, from the lips of the robed priest rolled forth the swelling anthems of their grateful praise.

But the scene gradually shifts. The walls of the house of God give way to the cruel barriers of Babylon. Instead of the home of their father's God, 'tis the imperial city of Syrian power. Instead of the happy song of the harvesters comes the wail of exile, as they sit and weep by the sad waters of Babylon.

Again the environment alters. Once more in the courts and chambers of the restored temple stand the serving priests, and from their lips roll forth again the happy melodies of grateful praise. With the greater glories of the second house, thère lives a people again redeemed, again led from captive narrowness into the wide realms of liberty and self-government. But during the period of that second commonwealth mighty changes are taking place. The genius of history passed from the east to the west of the Holy Land. Humanity had stepped out of its Mesopotamian cradle and taken its first steps toward the land of the setting sun. India, Syria, Persia had bloomed, flowered, and withered, and their seed had been wafted o'er the Aegean isles to the home of a new civilization. With the conquest and death of Alexander the Great, and the division of his empire, the new power, that had been slowly maturing in the Grecian peninsula, began to make itself felt. Marathon, Thermopylae and Salamis were fought, Greece was supreme. Gradually, yet none the less surely, Hellenistic culture o'erspread the known world. Judea felt its influence, yielded to it and thereby paved the way for its own national and political catastrophe.

Again in a new power rose out of the occident. Still further to the west strode now, with stronger steps, the genius of human history. The orb of Greece reached the perihelion of its power, and began its downward course, while steadily the Roman standard went from conquest to conquest. With the overthrow of Grecian supremacy, the city on the Tiber became the dominant force of the world. But all the wisdom of its oracles could not foresee, nor all the power of its legions suppress the potency of two events, insignificant at the time, but becoming eventually the two most puissant factors in all its subsequent history of human civilization. The birth of Jesus of Nazareth and the founding of the school of Jabne, by Rabbi Jochanan ben Saccai, were the centres of two circles of influence, whose circumferences have not yet been reached.

Victory upon victory was gained by the Roman eagle. From the shores of Albion, through the vine clad hills of the Spanish peninsula, from the Pillars of Hercules to the eastern sands of the Mediterranean, spread the conquering legions of Rome's insatiable lust, till they found themselves balked for a short period outside the walls of Jerusalem. The conflict was fierce, desperate; merciless. Famine, dissension, and pestilence were within; the trained conquerors of the world without. On the 9th of Abh the end was come; Jerusalem had fallen, the temple lay in ruins, Rome was supreme. Again from out the west and the north came a new power. Again the genius of human history strode towards the Occident. Rome ran its course and fell, as a vast flower that had gone to seed, the pollen of its civilization was carried by its conquerors o'er the forests of Europe. With the spread of Roman culture spread also the power of one of the factors of which we have spoken. Rome had become Christianized ere it fell.

Its new faith fell not with it. The victors took it with them as so much booty and appropriated it to themselves. Christianity then began its triumphant career down the corridors of the centuries, till now, today, the civilized world nominally worships at the shrine of the Galilean teacher.

Thus has the potentiality of one of those events became actualized. Its destiny is being fulfilled. But the other, what of it? What message does the tale of the years bring to us of that little school at Jabne, within whose narrow walls was confined the light of an older faith? Had it then run its course? Had it reached the climax of its possibilities, and was it forever to have been laid low with the building of the walls of the Holy City? Did the coffin, which shrouded the pretended dead body of Ben Saccai, enclose the real corpse of Judaism?

The years give answer,—No. Step by step it has gone on, beside its victorious daughter faith. With each civilization that has risen and fallen it has been present. It has rocked the cradles of the giant empires of the past, and shovelled the dirt upon their coffins. Mid all the crash of falling thrones, it has stood, inconquerable as time itself,—for the reason that its possibilities have not yet been realized.

Because human civilization has been rather a march of arms and of intellect than of morals has it been that those nations, who stood for conquest and for intellectual achievement, have succumbed to the inevitable, when greater conquest and greater intellectual achievement superseded their exploits. Because physical knowledge and material power rather than spiritual life and ethical strength have been the steady purpose of human progress, have those peoples fallen, whose knowledge and power had reached their limit, and whose capacities for acquisition were outgrown? And it is for this reason that that people who stood not for these, but for the knowledge of God and the power of righteous life, has not yet yielded to the common death that has befallen all its contemporaries and many of its successors. Because the Jews stood for faith and not for intellect, because they have cultivated the heart and not alone the head, because they struggled for God and not for dominion, have the Jews occupied a unique place in the history of men.

Idle were it for me to speak further of Israel's indestructibility, in striking contrast to the perishing of the peoples of the past. Suffice to say that the Jews are here today, after having passed through an ordeal which cannot but have some message to narrate. We learn two things if we are wise, from that message, one is **the manner of life which** enabled our fathers to survive, as they have — the other **the manner of life which we must adopt**, would we survive and make more near the day of the realization of our possibilities.

We today are the heirs of the deeds of our fathers. Through all the years of their struggle for righteousness they added strength unto strength and power to power, as ring is added to ring in the trunk of a tree. What we are today, physically, mentally, morally, is the fruit of our fathers' growth. That of which we boast, and the virtues which even the reluctant admission of the world gives to us, are the products of our fathers' lives, of the manner in which they grew.

Our thrift, sobriety, domestic sanctity, keen mentality, our love of order, obedience to law; our loyalty, patriotism, our power of endurance, our humanity, our charity, our filial affection, our honor for the aged are all things for which we must thank our sires, for that was the manner of their growth. Even our enviable record in the mortality tables of life insurance is due to the cleanness, the moderation, the temperateness of the life which they lived. Are we so living that we shall leave to our children a like heritage of honor and of strength?

'Tis a crucial hour, the dawn of a new day in the hope of Israel. During all the past ages has there been a night of faith, when the innumerable stars of polytheism and superstition studded the firmament of human religious knowledge. Now the hour of dawn has come Christianity has been the pathmaker for us. It has weaned the world from paganism, led it through the childhood of simple, religious belief. It now yields to the deeper knowledge of the spirit of God which the Jew has conserved through the ages. The Christian martyrs have spilled their blood for us. Their missionaries today are working for us, teaching to the ignorant world the A, B, C of faith upon which we shall build the glorious superstructure of the nearer knowledge of God, and the nobler conceptions of His divine existence and of human life and duty.

How that is to be done I will not here attempt to say save in one thing—that our world conquest will not be one of doctrine or of dogma. Let theologians wrangle for this. What the Jew shall realize shall be the possibility of a divinely lived life—the life that is pure, holy, righteous. It is not necessarily our part to make all men Jews, but to make all men righteous. The yeast that is put into the dough does not make the dough all yeast, but it lifts the sodden mass of inutile matter and gives to it life-giving power. As the leavening, spiritual power of the human race, it is not our possibility so much to make all men accept our doctrines as mere doctrines, as to give life and holiness to the race.

I firmly believe the possibilities of the Jews are greater today than they ever have been. I believe they are nearer realization than at any time in all history. I firmly believe that when the Master Architect of universal life shall consummate the structure of human destiny, Israel will occupy a high, prominent and nobly conspicuous part. Then the stone which human builders have all these ages rejected will become the keystone in the arch of civilization, placed there in accordance with the plans of the Divine Designer. But I no less firmly believe that Israel will not be put into that place till he is ready for it, shaped, carved and graven as becomes the place we fill. When the woodman wishes to use his axe and he finds its edge dull. he will lay its edge upon the grindstone till it is fitted for the task. We are the axe to be used to cut down the upas tree of ignorance, superstition and corruption, whose deadly fumes spread their pall o'er the earth. We have been upon the grindstone of men's hate for ages. Now the logos of history is feeling the edge of us to see if we are ready; and think you we are fitted for the task if we are dulled in virtue, blunt of spirituality, with the jagged edge of unworthiness?

Mr. Kraus has said that the B. B. is the fighting machine of Jewry. So it is. But we must first fight for ourselves to save ourselves from our own mistakes. from paying the inevitable penalty of our own folly. The crass materialism of the age has penetrated our ranks. We must make the spirit of altruism the spirit of the B. B. to be felt by our people, by our elders, our young men and women and our little ones. The sense of moral responsibility must be awakened within us the renewed and strengthened consciousness that "not by might nor by power, but by the spirit of God" have we maintained ourselves in the past. and through it only can we hope to achieve the realization of our noblest possibilities in the days yet to be.

The history of Israel has ever been a palimpsest of triumph and humiliation, of victory written over with defeat, but I believe defeat has been written for the last time. The signs of the times point now more clearly toward the realization of our possibilities than ever before—the opportunities are here. It lies for us to grasp them. The work that is being done in schools, colleges, congregations, societies—especially by such work as you are doing in this I. O. B. B. are all, all factors in the accomplishment of it. We need only to continue in this direction, to go from good to better, from better to better still.

"Build thee more stately mansions, O
my soul,
As swift the seasons roll!
Leave thy low-vaulted past,
Let each new temple, nobler than the
last.
Shut thee from heaven with a dome
more vast,
Till thou, at length art free,
Leaving thine outgrown shell by life's
unresting sea."

NEWS FROM LONDON

BY OUR CORRESPONDENT DR. M. EPSTEIN

London, August 18, 1913.

The present time of year is what is usually termed the "silly season." The town is empty; those who are able to do so are spending the vacation by the silver sea or on the mountain tops. Society has finished its round of gaieties, and there is a holiday feeling abroad. The newspapers are the chief sufferers. They find it difficult to fill their pages. The courts are not sitting, so there are no scandals, grave and gay, to chronicle. Parliament is ending a dull session and offers little in the way of excitement. Even the Balkan war has ceased. What then do the newspaper men do? They are keenly on the scent for anything, no matter how small, to draw out and to magnify. It fills up space. Often, too, it is interesting. And if nothing offers itself, a correspondence is started, generally in the office itself, on such themes as "Should Bachelors be Taxed?" or "Ought Horses to Wear Long Tails?" We have no doubt that our readers in America are fully acquainted with these journalistic tricks, which appear to be universal, but which are usually characterized by silliness only. Hardly ever are they associated with breach of confidence or low journalistic morality.

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What applies to the general press holds good for the specifically Jewish press also. Here in England at the present time we have in reality no Jewish press; we have only two Jewish papers, both managed by the same people. For them, too, the season is slack. There are few meetings to report. The United Synagogue is on vacation; and some of its constituent synagogues are being painted and decorated. The notables of the community are out of town. There are no great and striking sermons to reprint. A marriage, an engagement, an obituary notice—these are about all the events that give scope for "copy." Something special is a godsend. Something special turned up. At the last meeting of the lodge four new candidates presented themselves for admission. Two were elected and two rejected. The matter concerned the lodge alone. But the rejection had, rightly or wrongly, stirred up some feeling among members, and some one or other either wrote a letter or gave information for a letter to be written to the **Jewish Chronicle**, complaining that the two people who had not been elected had not been fairly treated. The letter was published, though the editor must have been fully aware that he was being party to a breach of confidence.

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The Council of the lodge held an emergency meeting to consider the matter and decided to question every member of the lodge present at the meeting as to what light he could throw on the origin of the letter. Whether this course was wise or foolish, right or wrong, it was the concern of no one but the lodge. Somehow or other the **Jewish Chronicle** got hold of the queries that were issued, and published the document in full, though it was headed "Private and Confidential." Once more the editor was knowingly party to a breach of confidence.

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Not only did he publish the letter, but he devoted no less than four of his paragraphs of the week to the incident, attempting to make the action of the Council of the lodge look ridiculous. Everybody who is in the least acquainted with the seasonal fluctuations in the supply of newspaper "copy" will know full well that had this incident occurred in a busy month it is questionable whether the matter would have been made public at all, and if it had been published it would have received but brief treatment. Hence, the "silly season" is in part responsible for the enlarged publicity and the good advertisement which this business gave the lodge. But this is a secondary matter. We have mentioned it because we believe that it was necessary to put the publication both of the letter and of the circular in its proper perspective. We are absolutely certain that the **Jewish Chronicle** intended to do the lodge no harm. Whatever else one may say about the editor, it is impossible to assert that he is a fool. He knows a good thing when he sees it, and we are pretty sure he appreciates the lodge and its possibilities.

But there is a much more important aspect to this matter. There is the larger communal aspect. The publication by the **Jewish Chronicle** of private and confidential documents, no matter to what or to whom they had reference, shows a lamentably low ethical standard. Even journals should have high ones, and a good many do. The journal of the community, the premier journal of the community, which has done so much for Anglo-Jewry, which has fought many a victorious battle in the Jewish cause, which commands no little respect abroad, should have the very highest journalistic ethical standard. Moreover, it ought never to forget, not even in the "silly season," that it is a **Jewish** paper, and that therefore its motto should be **noblesse oblige.** It might well learn a lesson from the lodge in promoting brotherly love and harmony in the community. Will anyone assert that its policy in publishing confidential documents makes for such an end? Today it is a breach of confidence in which the lodge is concerned, tomorrow it may be one in which some other institution may be concerned. And from an important Jewish organ like the **Jewish Chronicle** we do expect higher things.

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The truth is that ever since the only two English communal papers have come under one management, the **Jewish Chronicle** has adopted the somewhat high-handed policy of a monopoly holder. It was perhaps to be expected. That was the pity of it. As long as there were two competing papers, their friendly rivalry made for good. As long as there were two papers the **Jewish Chronicle** was more ready to give expression to public opinion in its correspondence column. Since the beginning of the monopoly period it has been less ready to do so. At the recent dinner of the Anglo-Jewish Association, Sir Edward Stern made some remarks which, (whether properly or not does not matter) gave rise to adverse criticism on the part of some of the more thoughtful members of the community. A letter was sent to the **Jewish Chronicle** giving expression to the criticism. It was never published. Had the monopoly not existed, the probability is very great that the letter would have been inserted. The actual letter is of no consequence whatever. What is of consequence is the high-handed policy.

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There is only one reflection that must occur to every thoughtful man's mind. A monopoly in communal journalism is as bad for the community as, let us say, the beef trust, or any other, for the general body of citizens. The beef trust, or any other, must be broken. So must the monopoly in communal journalism. Naturally it is difficult. But it ought not to be impossible. In all other communities the number of Jewish papers is legion. In England there is practically only one. We refer, of course, to those printed in English. A little competition would be healthy for the communal life. If it were perfectly clear that a high standard actuated the **Jewish Chronicle** there might be the less need for another paper. But the flagrant breach of confidence to which the publication of the lodge document bore witness gives one pause. It is a pity that, expecting much, and with good cause, we were so grievously disappointed. From the point of view of the lodge the incident is of little moment, from the point of view of the community it is the straw which shows how the wind blows.

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We still need the "clean hands and the pure heart" of the Psalmist. In an age of loosening bonds Jews should not forget that their's is the high standard, and this applies all round, whether to newspapers or to individuals. We certainly have such individuals, and when their number is lessened by the hand of death we have cause for regret. Such is the case on the loss of Carl Stettauer, a man of clean hands and a pure heart, who did noble work for his people, and did it without any ostentation. He was a tower of strength inside the community; outside it he was not without honor. He was a member of the Stepney Borough Council, of which he on one occasion might easily have become the head; and of the London County Council, the body which governs greater London. He was Treasurer of the United Synagogue and much else besides. But no mere enumeration of his offices can adequately convey his real importance. It was the man, the personality, that mattered; and it was his outlook which marked him. His was no narrow view of Jewry. A Bavarian by birth (how many prominent Jews, by the way, come from Fürth!) and an Englishman by naturalization, he could understand the great Jewish appeal, without limitation of clime or government. All Israel are brethren. What an excellent brother of the Order he would have made! His name will be ever associated with his journey to Russia after the Kishineff massacres; he will share with Sir Moses Montefiore the glory of having undertaken an errand of mercy in the same cause.

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Not all distinguished Jews are like Stettauer. A good example is that of the late Dr. T. M. C. Asser, the world-famed international jurist, who died at The Hague last July, in his seventy-fifth year. Asser was a name renowned among European jurists, and he occupied a prominent position in his own country. But he was a Jew only by birth, and during his life-time he showed scarcely any interest in Jewish affairs. Curiously enough his death was little noted in Holland generally—some say just because he was a Jew; and by the Jews still less—some say just because he cared so little for Jewry. Nevertheless, he was in his way a great man, and his native land reaped the fruit of his labors, Jew though he was. After all, whether Gentile or Jew, whether "bond or free," a man may be of benefit to his country by his personal individuality. This twentieth century of ours will surely make this claim good and write it down as the magna charta of mankind.

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Wherever thoughtful men foregather this doctrine appears to be respected. Judge a man as a man, not by his color or his race or his creed. Every University Settlement worker has heard of Canon Barnett, the founder of Toynbee Hall. Jews should honor his memory for many reasons. His was a great heart filled with the milk of human kindness in an abundant measure; he was a man in the best sense of the word. But above all else he stood for toleration, and the East End Jews had a good friend in the Canon. If only there were more like him! If there were more like him in Russia! We should then perhaps hear less of Beilis cases and such like abominable charges. The recent International Medical Congress which met in London last week was another instance of that brotherhood among nations which might be. Any movement or institution that makes for international understanding and therefore for universal peace, must be of interest to the Jew. This congress was a case in point. But apart from this general reason there was also a special reason. At a joint meeting of the Sections of Psychiatry and of Forensic Medicine the "psychology of crime" was discussed, and much time was devoted to the so-called "ritual murder" accusations. The Beilis case was mentioned, and among others Sir James Crichton-Browne refused to believe that this was a case of ritual murder. In this opinion the members of the two sections concurred by acclamation. How long, O Lord, how long? How long will Russia remain a by-word to the nations for superstition and intolerance and ignorance? And yet politically she is a mighty force in the council of nations.

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Dr. Hyamson is leaving England at the end of this month and by the time these lines are in print he will be on American soil. There may be differences of opinion about his fitness for the Chief Rabbinate; there can be none at all about his capacity to deal with some of the problems of New York Jewry. He is bound to succeed. For he has the greatest of all gifts—sympathy; and his modesty reminds one of some old-world rabbi. He himself is a little frightened of his years. "One cannot begin at my age," he says. But on the other hand he forgets his ripe experience and above all, the readiness of America to welcome and understand a good man. It is curious, by the way, to note the associations of his congregation with Anglo-Jewry. Joseph Asher came from over here, so now does Hyamson; while our present Chief Rabbi comes from them.

"I have had exceedingly great work; I have been looking around a good deal; I have found that all my opinions have not always been accepted everywhere; I have made many friends and some foes also"—such might be the words of Dr. Hertz to characterize his stay in London since his election to the Chief Rabbinate. And they would be true. It has been for him a time of learning and observing the task before him. There has been no constructive work as yet—there could not have been any. In the coming winter we shall no doubt see the beginning of things, when his influence will be bound to make itself felt. In his process of observation he also came to the London Lodge, where a full meeting was present to give a hearty welcome to a member of the Order who has risen so high. We of the London Lodge will ever remember that our Chief Rabbi is a Ben B'rith (in the special sense), and we feel certain that he too will always bear it in mind. That will make for communal prosperity. We cannot but think that any member of the Order will be sure to act in accordance with its platform, and if the Anglo-Jewish community will gain, and gain enormously, by the application to its life of high principles, it will gain more than ever if those principles are brotherly love and harmony.

COMMUNICATED.

St. Louis, Mo., June 26, 1913.

B'nai B'rith News:

At a meeting of prominent citizens of this city held in May last, at which matters concerning the general interests of the city of St. Louis were discussed, a member of the Order, Brother Ben Altheimer, made a suggestion that in order to arouse the patriotism of our children and make them better citizens, a spirit of greater reverence for the flag ought to be inculcated among them. He suggested that this should be done, not only in the public schools, but in the Sunday schools as well, as it would furnish an opportunity for Jewish and Christian children to meet in joint celebration of Flag Day. To stimulate the movement, he offered a number of prizes to such Sunday schools as chose to enter the contest, for the best essays in each Sunday school on the subject, "Our Flag; Its Meaning and Message to the Young." Four Jewish Sunday schools and a number of Christian Sunday schools accepted the offer, and in each Sunday school prizes were awarded, given by Mr. Altheimer to the successful essayists. The idea met with general favor in the press, not only of this city but of the state and even in other states. The governor of the state proclaimed Flag Day as a holiday, and the mayor of the city also issued a proclamation urging its observance. Union services were held in several of the Christian churches, to which Jewish children were invited. At St. John's M. E. Church and at the Second Presbyterian Church celebrations were held. In the latter church Mr. Altheimer delivered an address, and presented the young people with a flag. The St. Louis Republic contained the following editorial on the subject:

"A Religion of Patriotism.

"There were Flag Day services in two St. Louis churches Sunday in which Jewish and Christian children took part. The services at St. John's Methodist Episcopal Church, South, was a Sunday school celebration. At the Second Presbyterian Church addresses were made by men responsible for this patriotic observance. And among those speakers it is proper specially to mention Ben Altheimer.

There was much patriotism in Mr. Altheimer's address, and much religion, too. But the religious message of his words was quite as wholesome for the Christian children who heard as it was for the children of his own faith. It is a rare good thing for any child to hear his country extolled with passionate sincerity and to hear the symbolism of his country's flag interpreted in words of reverential devotion.

And who quite so well as the Jew can see in the Stars and Stripes the banner of "justice and tolerance!" When Mr. Altheimer described this as a land "where unity and fraternity have assumed their noblest aspect; where man stands for what he is; where the pursuit of happiness is the privilege of everyone and where the practice of religion according to one's conscience is a virtue," the intellect and heart of a citizen were speaking, to be sure; but

(Continued on Page 16.)

B'NAI B'RITH NEWS

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JEWISH CALENDAR

5673—A. M.—1913.	
Rosh Chodesh Ellul	Wed., Sept. 3
New Year's Eve 5674	Wed., Oct. 1
5674—1913.	
Rosh Hashanah	Thursday, Oct, 2
Yom Kippur	Saturday, Oct. 11
First Day of Succoth	Thurs. Oct. 16
Shmini Azzereth	Thursday Oct. 23
Szimchath Thora	Friday, Oct. 24
Rosh Chodesh Chesvan	Sat., Nov. 1
Rosh Chodesh Kislev	Sunday Nov. 30
First Day of Hanukah	Wed., Dec. 24
Rosh Chodes Tebet	Tuesday, Dec. 30
1914.	
Rosh Chodesh Shebat	Wed., Jau. 28
Rosh Chodesh Adar	Friday, Feb. 27
Purim (Feast of Esther)	Thurs., Mar. 12
Rosh Chodesh Nisan	Sat., Mar. 28
Pessach (Passover)	Saturday, April 11
Rosh Chodesh Iyar	Mouday, April 27
Rosh Chodesh Sivan	Tuesday May 26
Shabuoth (Feast of Weeks)	Suu. May 31
Rosh Chodesh Tamusz	Thurs., Juue.25
Rosh Chodesh Ab	Friday July 24
Fast of Ab	Saturday Aug. 1
Fast of Ab	Sunday, Aug. 2
Rosh Chodesh Elul	Sunday Aug. 23
New Year's Eve 5675	Sunday, Sept. 20

BEFORE THE BAR OF CIVILIZATION.

A timely word spoken by England's Chief Rabbi at an International Congress for the Suppression of White Slavery has covered the face of Russia with shame and barbarous Muscovy, inflicted of unspeakable turpitude, stands before the bar of civilization. It is only one count of the great arraignment which paragraph by paragraph and section by section shall some day be pieced together and presented in full. The thin veneer of civilization under which masquerading Russia has stalked about is torn off her face that her features may be revealed in all their horrible ugliness. No ancient Pharaoh or Haman could have devised more diabolical schemes for the destruction of body and soul of Jewry. The Pale of Settlemnet is a vast dungeon where dire poverty, the result of discriminating laws, is rampant with all the ills attendant thereto, and beyond the Pale there is—the "yellow ticket." In the seat of the inister charged with the duty of preading enlightenment a tyrant is enhroned whose fertile brain is never eary of hedging in the Jewish youth hirsty for knowledge so that the numer of those admitted to institutions of earning grows daily smaller. The emptation to forswear the religion of e fathers is too great to be resisted ut by the fewest. The Jewish educaonal fund which comes from the pecial taxation over and above the eneral taxes levied upon all subjects of e Czar, Jews included, is diverted to her purposes, stolen, misappropriated. wish parents are distracted for want educational opportunity for their offring of both sexes.

But all these vexations are as naught mpared with that terrible tragedy ich is now being enacted in the sacd city of Kiev The details of the ory of a Christian lad done to death a gang of thieves are too well known, o well established Had it not been r the infamous fabrications of the al Rus ians and their abettors and tron near the throne, poor Beilis ould now be a free man. The trial inlves more than the freedom of that poor Jew. The honor of the Jewish people, their good name and fame, the purity of the Jewish religion are the momentous matters upon which a Russian court of justice will pronounce judgment. The mere charge of a "ritual murder" stamps Russia as barbarous. If her ecclesiastics are too ignorant or too steeped in fanaticism, if her minions of the law are too beclouded by prejudice and hatred, if her ministers of state would play with the fire of engendering hostility on the part of the masses against the defenceless Jew, there is still enough of enlightenment and justice and the right kind of the statecraft beyond her borders to hold her up to desecration no matter what the verdict will be. Barring sporadic exemplars infected with the virus proceeding from Holy Russia, the whole civilized west cannot but condemn the evil policy of those responsible for the tragedy at Kiev.

Let them condemn Beilis and the Jewish people. We Jews are inured to the miscarriage of justice. And ritual murder trials are nothing new. We were wont to hear of them in text-books of history. So did we know what massacres were, from books, from chronicles, from the stirring and heartrending threnodies in our liturgy. Who of us did not hear of the crusades, the carnage at Speier, Worms, and Mayence, at the Ukraine? But now a new name has been bestowed upon massacres of Jews, henceforward to be known by a Russian word, "pogrom." Germany has enriched the international dictionary by the word "anti-Semitism," and Russia has given the tongues of mankind the word "pogrom." Certainly great contributions to the linguistic stock.

Ritual murder charges were plentiful in the dark centuries of the middle ages that lie far behind us, though popes and councils pronounced to the contrary. In the nineteenth century the charge was resurrected, exhumed from the grave to which it had long been consigned. With the Damascus libel of which our fathers were witnesses, Kutaiss and Tisza-Esslar and Vienna are fresh in our memories, and now Kiev is to be a household word with our children of tender age.

In spite of it all, we despair not. The truth must prevail. Justice must some day be done. Fanaticism shall vanish in the end. Hatred and malice and persecution must cease. The conscience of the civilized world must be aroused. There may be one more saint added to our catalogue of martyrs. The innocent blood will be avenged. Israel will arise out of the present trouble and perhaps out of many more which may be in store for us, united, solidified, his body like unto a rock to withstand the enemy, his mind sane to triumph over obscurantist machinations, his soul pure to proclaim the old vision and the old truth that a civilized world must be governed by justice and not by expediency and stand ready to execrate the miscreants in high and low station who deal in the nefarious trade of inflaming the populace, of fanning hatred and prejudice, of setting one class of mankind against another; to summon all such enemies of truth to its bar and in the name of God and man pronounce them the guilty cowards and culprits which they are, apostates from the religion of truth and traitors to civilization.

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ARE WE TO BLAME?

A newspaper of Kalamazoo, Michigan published a news item concerning a rabbi. It described this gentleman as a "kike" rabbi. The lodge passed a resolution of protest and appointed a committee to deliver the same to the publishers. The Publicity Committee was requested to assist and also to protest. This Committee concluded that any further publicity concerning the matter would aggravate the injury. The Committee suggested to the lodge, for its consideration, whether we ourselves were not to blame for coining this miserable epithet.

This slanderous word has become popularized by the Jews themselves. Some use this term in describing persons guilty of tricky business transactions. Others apply the term to the emigrants from Russia and Poland, while others have used the term as applicable to all who profess orthodoxy. No matter how used, it is always expressive of a prejudice of one class of Jews against another. The use of it should not be tolerated by any fair-minded Jew. Unless we check the use of it effectively it will soon become so popularized that it will be used not to describe any particular part of the Jewish body, but all Jews.

Some years ago the word "sheeney" was popularized and applied to all Jews. Will the slang word "kike" be used in the same manner.

Every Jew should make it his duty to discourage the use of this miserable epithet.

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A new means of depicting the idiosyncrasies of the emigrant Jew is by moving pictures. A moving picture scroll, entitled "Love in the Ghetto" is being exhibited. The scenes and the acting so exaggerate the shortcomings and the idiosyncrasies, which it is the purpose to depict, that the same is most miserable and disgusting. The astonishing feature of the whole matter, however, is the apparent delight with which this performance is received by audiences composed largely of Jews.

Of what value are protests against the caricature of the Jews on the stage or in print so long as the Jews themselves patronize performances of this kind?

We are to blame. What are we going to do about it?

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SAVE OUR COLLEGE MEN.

With the winter season approaching and the Jewish youth enrolling themselves as students in Colleges and Universities, it may be well to view the situation as it presents itself to all of us who have the perpetuation of Judaism at heart.

We in this country are fortunate that our religion is no bar to a college education. No percentage worm cuts admission down, no invidious distinctions are made against the foreigner. There is certainly that temptation to apostasy removed to which the Jewish youth of Russia succumb. In Germany where entrance is as with us unconditioned by creed, except in the case of the foreigner, apostasy either occurs at a time when the college graduate is balked in his professional career by the fact that he is a Jew, or parents that look ahead to ensure the worldly success of their offspring by conducting them in childhood to the baptismal font. But then in Berlin a grocer who is apprehensive of losing his trade will forswear his Judaism, and in Vienna a servant girl out of a position. Such open desertions, deplorable though they be, are not as evil in their consequences as that insidious, hidden, imperceptible apostasy of the spirit.

For all estrangements, the alienation of the spirit is most grievous. Sons and daughters may in a fit of anger sneak away from the parental abode, perhaps never to return; yet the separation is physical, it does not touch the heart which after the fit is over remains true to the ties of blood. But you may live under the same roof with your people, eat of their bread and partake of their drink, and yet in spirit you may be strangers to them. In households where the whole family stand on the same level of education and culture, where perchance your father and your uncles are graduates of the same college you go to, a college education strengthens the bond of family unity Alas, in the majority of Jewish households the fathers are self-made and self-taught at best and uneducated and unrefined in many cases, and the young gentlemen who are sent to college or—which is still worse—make their way through college become mentally estranged to their home surroundings. In the long run you can tell apart those whose education outside the home squares with the home influence from those who have no home influence to counterpoise the collegiate training. But the point before us now is that the Jewish youth are sensitive to the chasm between the world at large which meets them in school and that small world with its petty concerns which they call home.

Knowledge that is superficial knowl,-edge, begets scepticism. The adolescent period is one of doubting and questioning. Our neighbors appreciate the danger and establish in the Universities branches of their religious activities, of their Y. M. C. A. and suchlike agencies. The Catholics have their parochial schools, their Jesuit colleges, their own University. But such of the faith as are students in non-Catholic institutions, state universities for instance, are well looked after lest they be lost to their faith. The teaching in such institutions is neither anti-Catholic nor anti-Jewish. But it certainly is neither Catholic nor Jewish. The Jewish student, coming as he does for the most part from homes devoid of a collegiate atmosphere, is carried off his feet by the contrast. The light of knowledge dazzles him. The superiority and inerrancy of the professor are taken for granted. Here and there an indirect slur on Judaism or a derogatory estimate placed upon the ancestral religion reaches his ears. The break comes sooner or later. Certainly the fewest among Jewish University professors keep warm their attachment to Judaism: at best an attitude of indifference, and at the worst a studied aloofness coupled with hatred of all things Jewish.

We should therefore welcome and encourage all collegiate societies aiming to keep the Jewish student within the fold. Whether we speak with the faddists of a "Hebraic culture" or name it in old-fashioned nomenclature Judaism, whatever agency will tend to strengthen the hold thereof on the Jewish college man deserves wholehearted support. We are in need of educated, cultured Jews, and we want the Jewish lawyer, physician, and professor to be Jews. True culture and Judaism can very well go together. We are a minority exposed to corrosion, and we must protect our own. The missionary that stalks abroad is no formidable foe. But the insidious workings of a foreign culture will undermine the faith of the weaklings. A wave of enthusiasm for things Jewish is in the air. It has penetrated behind the walls of college hall and college dormitory. The will to be a Jew is there, among those that are poorer in worldly goods but of sturdier build to resist the inroads of anti-Judaism. The young men may need guidance and sympathetic counsel. They also need more substantial support. Both will be forthcoming. For we must save our college men to Judaism.

AUSTRIAN REICHSRATH AND ROUMANIAN JEWS.

A member of the Austrian Reichsrath, Herr Reizes, recently called attention to the failure of Roumania to fulfil its treaty obligation in the matter of religious equality. Herr Reizes requested the Premier to exercise his influence with the Foreign Minister to insure that this equality should be carried into practice in a country which is being actively supported by the Austro-Hungarian Empire.

TWENTY-FIFTH ANNIVERSARY OF DR. IGNATZ ZIEGLER.

On the 16th of last month Karlsbad Lodge No. 438 celebrated a rare and most beautiful feast. The occasion was the twenty-fifth anniversary of the Rabbinical activity of Brother Ex-President Dr. Ignatz Ziegler, the rabbi of the Karlsbad Jewish community. Although the Jewish community of Karlsbad with its 2,000 souls is one of the youngest among the great Jewish congregations of Bohemia, the fourth in line, it has gained international importance because it is visited by many coreligionists from all the different countries. Brother Ziegler is therefore one of the best known rabbis in Austria. Many brethren had occasion to hear his sermons which are distinguished by clearness and warmth of delivery and which instruct and elevate. Many have learned to know the goodness of his heart for to him the lofty motto of our Order "Benevolence, Brotherly Love and Harmony" is no empty sound. Upon his initiative the beautiful Refuge for Poor Jews was built. He raised the greater part of the sum needed for its erection. He also established the "Israelitishes Ferienheim," which possesses its own house in the neighboring Schlaggen forest. In the Order he belongs to one of the most prominent lodges of the Austrian District.

Union Lodge No. 425 of Pilsen is the oldest lodge in Bohemia. It was instituted in the year 1894 and before the first year of its existence passed, Dr. Ziegler was a member of it. He quickly recognized the significance of the Order for Judaism and with the fiery zeal of youth he worked for the establishment of a lodge in Karlsbad. His efforts were crowned with success. Before another year was over Karlsbad Lodge No. 438 was called into life. Bro. Dr. Ziegler was its third president and since that time he has often filled this post of honor. For many years he was a most active and meritorious member of the General Committee.

As a writer he attained great success. He has written many works, but we will only mention one here: "Popular Works About Judaism," the aim of which is to bring enlightenment into those circles which are interested in Judaism.

The Grand Lodge of Austria recognizes the importance of this work and assists its publication by subscribing for 200 copies and by recommending it to the members of the Order.

Brother Ex-President Dr. Ziegler was born in Hungary, is fifty-two years old and stands today in the full vigor of his life. The B'nai B'rith News joins District Grand Lodge No. 10 in the ardent wish that Heaven may grant him many more years of useful activity to his own joy, to the joy of his congregation and to the joy of our Order.

OFFICIAL.

District Grand Lodge No. 4, I. O. B. B.

CALL FOR SPECIAL SESSION.

San Francisco, August 25, 1913.

To the Past Grand Presidents and Life Members.

To the Representatives of the Fiftieth Annual Session (1913) of District Grand Lodge No. 4, I. O. B. B.

To the Subordinate Lodges of District No. 4, I. O. B. B.

Greetings:

Whereas, District Grand Lodge No. 4, I. O. B. B., at its Fiftieth Annual Session, adopted a resolution, reading as follows:

"That a committee of five be appointed, to whom shall be referred all questions concerning the Endowment, and that such committee report the result of its labors * * * to the General Committee. Furthermore, that a resume of such a report be sent to each representative and Past Grand President, and that a Special Session of the Grand Lodge be called by the incoming Grand President for a date within thirty days of the filing of such report, for the purpose of acting upon the same and generally legislate upon the question of Endowment."

Whereas, Such a committee was appointed, consisting of Past Grand Presidents Brothers Sperling, Jonas, Wolfe, Gutstadt and Wascerwitz; and

Whereas, Said committee filed their report with the General Committee at a special meeting of said body, held August 22, 1913;

Therefore, Be it known by all those whom it may concern, that a Special Session of District Grand Lodge No. 4, I. O. B. B., is hereby called to convene on Sunday, September 21, 1913, at 10 o'clock a. m., Covenant Hall, B'nai B'rith Building, San Francisco, for the purpose set forth in the above resolution.

I. M. Golden,
Grand President.
I. J. Aschheim,
Grand Secretary.

OFFICIAL

In the Court of Appeals of the Independent Order of B'NAI B'RITH

Abraham Lodge No. 89 vs. District Grand Lodge No. 1, I. O. B. B.—

Appeal No. 101.

Syllabus.

1. No officer of a District Grand Lodge is empowered to grant a charter for a new Lodge, nor empowered to institute a Lodge until a petition therefor is approved and a charter granted by the District Grand Lodge or its General Committee.
2. When a Lodge declares a member suspended or an applicant for membership rejected, such action if not appealed from, is binding and may not be collaterally questioned or reviewed in a subsequent proceeding.
3. The jurisdiction of a Lodge over a member suspended therefrom for nonpayment of dues continues, and while such condition exists such suspended member is not permitted to join any other lodge.
4. In District No. 1 by virtue of its laws, an applicant for membership rejected in any lodge of that District may not within six months thereafter be proposed in any other lodge in the District.
5. A proper petition for a new Lodge having been received, its charter delivered, and the Lodge instituted by officers of a District Grand Lodge without prior action of the General Committee, the subsequent due ratification thereof by the General Committee validates the same and the legality of the Lodge becomes established.

The points in above syllabus upheld by a majority of the members of the court having jurisdiction respectively.

VICTOR ABRAHAM,
President Court of Appeals.

Decision.

Upon petition for a new Lodge of the Order at Bridgeport, Conn., the President of District Grand Lodge No. 1, assisted by other officers of the District, instituted Harmony Lodge No. 711 in that city on January 16th, 1912. A charter for such lodge had not been granted nor had a petition therefor been presented to the District Grand Lodge or its General Committee.

Among those then admitted into Harmony Lodge were three who then stood as suspended members of Abraham Lodge No. 89 of Bridgeport and one whose application for membership had been rejected less than six months before by Abraham Lodge.

The law of District No. 1 provided that "A candidate who has been rejected shall not again be proposed **in any Lodge** until the expiration of six months from the date of its rejection."

At a meeting of the General Committee of District No. 1 held January 28th. 1912, Abraham Lodge filed its complaint against all of the above acts in connection with the institution of Harmony Lodge. The General Committee referred the complaint to the District Grand Lodge and at the same meeting sanctioned the action of the President in the institution of said Lodge.

District Grand Lodge No. 1, in convention, on February 5th, 1912, adopted a report of a Committee finding against all the contentions of Abraham Lodge. Against this action of District Grand Lodge No. 1, this appeal is prosecuted.

Haas, Livingston, Seelenfreund and Abraham, J. J. hold that the action of the President of District Grand Lodge No. 1 in instituting Harmony Lodge was without authority. Wiener and Block, J. J. also hold such act was irregular.

Wiener, Block, Livingston, Seelenfreund and Abraham, J. J. hold that the status of the three suspended members and of the rejected applicant as declared by Abraham Lodge must be so recognized herein and is not here reviewable, not having been originally appealed from, and that their admission into Harmony Lodge was illegal and void. Wolfe, J. so holds as to the three suspended members, but holds that the application for membership in question was never legally acted on.

Wiener, Block, Wolfe, Haas, Livingston, Seelenfreund and Abraham hold that omitting these four there were a sufficient number of applicants signers of the petition for the new Lodge, to fully comply with the requirements of the organic law.

Rosenbaum, J. contra.

Wiener, Block, Wolfe, Haas, Livingston, Seelenfreund and Abraham, J. J. hold that on January 28th, 1912, upon the General Committee sanctioning the action of the President in instituting Harmony Lodge, the same was sufficient ratification and that when the District Grand Lodge acted, Harmony Lodge had a legal existence and that the appeal from such conclusion of the District Grand Lodge be dismissed.

Coons and Rosenbaum, J. J. vote generally to dismiss the appeal.

Kuznitzky, J. sustains grounds 1 and 6 of the Appeal, and based thereon, finds Harmony Lodge illegally instituted.

Hanaw J. prevented by family affliction from participating. No opinion received from Beck, J.

Appeal against the conclusion of District Grand Lodge No. 1 finding Harmony Lodge No. 717 to be a legal Lodge, is **dismissed.**

VICTOR ABRAHAM,
President of the Court.

GREEKS THANK JEWS.

The official Press Bureau in Salonika recently published the following official communication:

"You are requested by the provisional government of Seres and vicinity to express publicly the warmest thanks of the entire Greek population to the Jewish fellow patriots for the brotherly feelings which they manifested under the most trying conditions through which we lately passed.

"Signed the Archbishop of Seres, Apostolos Guiuis, Zafiris, Nicolan, Wassil, Hadschi, Stoivannon."

The Jews of Seres should take good care and preserve well this document, for it was given for such services as obligate one to great gratitude. Thanks to the Jews a great number of prominent Greeks, who drew upon themselves the special wrath of the Bulgarians, escaped sure death. In true defiance of death the Jews kept the Greeks concealed in their houses and plunged themselves into great danger when the Bulgarians surrounded the Jewish houses and searched for the Greeks. The Jews even made subterranean passages through which the Greeks could escape at a given signal. The government journal publishes a long list of Greeks who saved themselves in this manner. It remains to be seen if the Greeks will be content to stop at this document or will consider it their duty to secure a peaceful life to the Jews in the Turkish territory which they now occupy. For the present the 1,300 Jews of Seres have lost all their property and are a prey to the greatest misery. As in all such cases the Jews of the world must extend help to them.

COUNT WITTE ON THE AMERICAN TREATY.

Count Witte, formerly Russia Minister of Finance, has made an important statement in reference to a new treaty of commerce between Russia and the United States of America. He says that before Russia begins to make plans for a new treaty she must recognize that its provisions must apply to all citizens of this country and that she must therefore permit American Jews to visit, travel and trade in Russia. He was a party to the making of treaties with other countries and in all of them the questions to be solved were economic, relating principally to tariffs. There seems to be no difficulty on that score with the United States. The Jewish question seems to be the only stumbling block in the way of arriving at once at a proper understanding.

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DEATH OF JEWISH BURGOMASTER.

Frank Heltai, Mayor of Budapest, Hungary, is dead. Heltai was born in Szentes, fifty-two years ago. His parents were strict Orthodox Jews and being reared in such an atmosphere, although he removed from his native town he never lost his membership of the Szentes Orthodox congregation.

In Budapest he studied political economy and law and became a member of the staffs of various newspapers, including the Hungarian paper, Nemzet. He also edited a journal devoted to political economy and later became editor in chief of the official government organ issued by the Hungarian Minister of Commerce. His specialty was commerce and he was the author of several works on that subject.

WISCONSIN LEGISLATURE PASSES JOINT RESOLUTION, EXPRESSING HORROR OF RUSSIAN ATROCITIES.

The Wisconsin State Legislature passed by unanimous vote a joint resolution introduced by Senator Otto Bosshard of La Crosse, conveying the sympathies of the people of the State of Wisconsin to the oppressed Jews of Russia and to their relatives and friends in this country.

This action was taken at the suggestion of Mr. Sol Levitan of Madison, one of the prominent Jewish citizens of the state, and an officer of District Grand Lodge No. 6, I. O. B. B., and at its instigation. The following is the resolution:

Joint Resolution.

Conveying the sympathies of the Wisconsin legislature to the oppressed Jewish people of Russia and to their relatives and friends in this country:

Whereas, Cable and telegraphic dispatches to the press of this country report that the people of Jewish nationality, residing in the southern portion of Russia, are being driven from that country by Russian officials and that the expulsion of these downtrodden people is attended by cruelties and barbarism that hark back to medieval days and the dark ages, and

Whereas, Thousands of Jews from southern Russia have emigrated to and become citizens of this free country and have left in many instances kith and kindred in Russia until such time as sufficient funds could be accumulated to reunite them in a new and free home, and

Whereas, Those emigrants have become good and loyal citizens of this nation, and many of them of this state, and they now learn of the atrocities that are being perpetrated upon those left behind, and they hear the pathetic calls of those hapless people, and

Whereas, The people of this state and nation, blessed in their liberty and freedom, have always enlisted themselves upon the side of oppressed and downtrodden humanity; therefore, be it

Resolved by the senate, the assembly concurring, That the members of the legislature of the state of Wisconsin, in the interest of and as a consolation to those who are suffering through the acts of unenlightened and brutal officials, and as a consolation to those in this country whose wives, children, parents, brothers, sisters or friends are so oppressed and downtrodden, hereby express our sympathies to all such people, and condemn and deplore the acts of all those who are in any manner connected with or responsible for the brutalities practiced upon these hapless and unfortunate people: and be it further

Resolved, That a copy of these resolutions be forwarded to the Honorable Secretary of State of the United States and that he be and is hereby requested to use every propr diplomatic means to ameliorate the conditions herein described.

MEDICAL CONGRESS IN LONDON DENOUNCES RITUAL MURDER.

At the International Medical Congress held recently in London, England, the accusation of "blood-murder" for ritualistic purposes brought against the Russian Jews in connection with the assassination of a boy in Kiev, in 1911, was discussed at a joint meeting of the sections devoted to forensic medicine and psychiatry or mental diseases. Prof. George Puppe of the University of Koenigsberg and Prof. Henri Colin of Paris produced evidence against the theory of ritual murder.

A joint report signed by Prof. Augustus J. Pepper of the University of London, Dr. William Henry Wilcox and Dr. Charles A. Mercier, both of London, was presented, expressing the opinion that the evidence proved the crime to have been a coarse and brutal murder committed by a lunatic. The report said:

"We hold the strongest opinion that there was nothing in the details of the murder to suggest the race or nationality of the murderer, and we are entirely and emphatically opposed to the opinion that the crime was a ritual murder."

Sir James Crichton-Browne, who presided, said the Congress was not a judicial tribunal, but entitled to say that it did not agree with the opinion that the crime was a ritual murder. In his own opinion, he said, it was a case of racial antipathy amounting to a criminal conspiracy which seized upon an independent criminal act and distorted and perverted it for its own purposes.

All the delegates present cheered in intimation of their agreement with Sir James Crichton-Browne's views.

A Statute Unto Israel

Written for the B'nai B'rith News

BY
DR. MAX L.
MARGOLIS

e great hold which the two holi- of the autumn, the "terrible days," ly still have on the Jew may ap- to the student searching for the and wherefore of things, in a ty of lights,. The Jew who de- ces Jewish nationalism and locates um and substance of Judaism in the ious sphere will argue with seem- plausibility that, while the three vals, Passover, Weeks, and Booths, h are interwoven with historical, onal events and above all are bound with the soil and seasons of Pales- , are scantily observed, the New r and Day of Atonement which e none of those associations and ch appeal solely to the religious in- cts, are alone powerful to summon luke warm, the wordly, the pleasure- ing back to the synagogue. The re- t may come from the other quarter t, so long as to use a modern term, civil power in the Jewish state had upper hand, years naturally had their innings and sin called for expiation; t the occasions were of moment per- ps to the temple clergy within the red precincts mainly. To the Deu- onomist who addresses himself to all rael, to the nation, and mirrors the nditions at the height of the nation's lf-conscious power, no less than to e prophets antecedent to the fall of e state, the festivals were three in mber, and not five. Ezekiel is the rst to make allusion to a day of atone- ent, or rather he has two of them in e year, in the first month as well as the seventh. When, again to use a odern term, the Ecclesiastics sat at e state's helm, the latter-day arrivals laimed attention at first side by side ith the older festivals and then far bove them. And when the second atastrophe in the life of the nation oc- urred, the two great days which ush- red in the seventh month seemed like made for the dispersion.

There is a bit of sophistry on either side of the argument. In the first place, the movements of history are not accidental. It is true that a casual condition often leads to lasting results. But the casual element may after all appear so to the superficial mind. Delve deeper into the sources of human activity and you will strike the bedrock of instinct. A nation is not inveigled into a course of action or a line of conduct by caprice or by cajolery. It will inevitably follow the line of least resistance and that for it is conformity to its native bent and its innermost striving. If religion took so tremendous and overpowering a hold on the Jewish soul as to submerge and to relegate to the background all the other things that a people covets, it is because the Jewish genius was preeminently religious. The Jew took the theistic conception of the world and of the human destiny with grim seriousness. Just as a Christian is thrilled at Easter, the festival of the Resurrection, by the message "Christ is risen," so is the Jew aquiver with emotion on the New Year at the acclaim "The Lord is become King." It is the day of the enthronement of the Lord, and His enthronement meant the creation of the world and the entering into a covenant with man safeguarding the world's permanence. It is the day of destiny, the day of judgment. The Jew is overwhelmed by the thought of the utter insignificance of man compared with the greatness and holiness of the Aboslute Being who is the Absolute Ideal. The poet—as legend would have it, Rabbi Amnon of Mayence—who penned that weird description of the heavenly judgment at which the angels quake and when all mankind pass in review as sheep before their shepherd, penetrated into the innermost stirrings of the Jewish soul when he on the one hand portrayed the dependence of man's destiny upon the divine decree, the unworthiness of man whose foundation is in dust and who returns unto dust, and the greatness of the One Living, Eternal God, and on the other hand brought into clear relief what Judaism means by the decree of God, how the belief in predestination is by no means akin to fatalism, how with it all human freedom and human dignity have ample scope, how repentance and prayer and righteousness set aside the evil decree. God delights not in the sinner's death; He is ready to accept him if he repent. [illegible] Jewish ethics epitomized: We shape our own characters. We are [illegible] Heredity be it in the Christ[illegible]logical sense or in the modern scientific connotation, cannot enslave us. Not blind, brute force drives us, but in us and with us and about us is a Personality with a holy will and purpose.

If the faith in the Sovereignty of God and His Providential care of the world naturally proceeds from the theistic philosophy of Judasm, there is a third article to which the Jew clings with equal tenacity. And that article is the belief in the Divine Revelation. It is here where Judiasm is more than theism. If I believe in God, in His Unity, in His Providence, I am a religious man, but I am not yet a Jew. To be a Jew you must believe that God reveals Himself. And it will at once be granted that when I say that God reveals Himself it means that God did reveal Himself on certain occasions in the past. The abstract capacity for self-revelation is of small moment, but the concrete occasions upon which the self-revelation of God was enacted are of supreme importance. It is they that make a theistic religion like Judiasm an historical religion. It is this aspect of Judaism and its true bearing that the Jew who believes that Judaism is nothing more and nothing less than a religion, a theistic philosophy and a code of ethics, is apt to forget. The unsophisticated Jew believes that God revealed Himself to Abraham and his descendants, specifically to Moses and the prophets; that God's act of revelation was at the same time an act of redemption, and that in the end of the days, at some definite period in the future, God will again reveal Himself by redeeming His people. When Israel is in bondage, God, as it were, hides His face. When Israel is free, God is manifest. In the historical conception of the experiences of the Divine on the part of the Jew the nationalistic aspect of Judaism shows itself. The proclamation of God as Sovereign **(malkiyot)** and of His Providential rule of the world **(zikronot)** marks Judaism as a redigion of a theistic nature that any believer whether Jew or Gentile may make his own. But when it comes to acknowledging the supremacy of the Jew as a vehicle of Divine self-revelation Jew and Gentile part company. Only the Jew's ear is attuned to the trumpet sound with which the first revelation was ushered in, only the Jew's ear is ready to discern the coming trumpet sound which will usher in the days of the Messiah. "Happy the people that know the shout," the shout of joy, the shout of triumph, the shout of acclaim that God, the Sovereign of the Universe, the One God, is our God. in the proclamation of God's Revelation **(shofarot)** the Jew becomes conscious that his is a great historical past which cannot and must not be bartered away, for the goal is yet before us and the consummation of our great destiny is yet to be. And atonement has always been conceived not merely as a boon touching the individual, but rather as cocerning Israel as a corporate body. Only a pure Israel may hope for redemption. And so the purification of the community becomes the object of the day, even as in the times when the Temple stood and the high-priest officiated the communal salvation was in the forefront of consideration.

The average Jew who is recalled to the synagogue on the two days of the year does not trouble himself with theological niceties. He knows that he is performing an act which on the civic side is called patriotism. He would not waste his time on all the abstractions of the world. His is a concrete act, one pulsating with life, transfused with deep emotion. He comes to bend his knee to the God of Israel. He re-asserts his allegiance to his people, the suffering, bleeding people. He is thrilled by the emotion of brotherhood, of the kinship of blood, of the kinship of ideals. Wheresoever those of the household of Israel are scattered, he knows they are flocking to the synagogue and renewing the covenant of old. And for him who born of a Jewish mother has straved away from the community, it is these two days that constitute the last appeal, the supreme test: if he be not found in the synagogue, then it means that the memories of childhood have been effaced, that the sentiment of kinship with the rest of his people is dead, and that he does not wish to be a Jew. Truly of these two days it is said that they are "a statute unto Israel an ordinance unto the god of Jacob." On these two days Israel musters her sons and God His faithful.

ANNUAL MEETING OF THE EDUCATIONAL LEAGUE.

The annual meeting of the Educational League for the higher education of orphans was held at the Jewish Orphan Asylum, Cleveland, on July 6, 1913.

The minutes of the last annual meeting, June 30th, 1913, and of the last quarterly meeting April 13th, 1913, were approved as read.

The Secretary and the Treasurer submitted the following financial statement:

Balance on hand January 12,

Balance on hand January 12, 1913....	$7,655.55	
Receipts to July 5th, 1913............	604.61	
Total		$8,260.16
Expenditures—		
To beneficiaries	$1,241.00	
To administration	282.58	
		$1,523.58
Balance on hand July 5th, 1913.		$6,736.58

The action of the Executive Committee in authorizing the interim appropriation of $75 for A. I. G. of Toledo, student at the Cincinnati Jewish Hospital Training School for Nurses, and of $200 for I. V. of Chicago, student at the Indiana Normal College, of Terre Haute, were formally approved.

The Secretary reported that he had prepared a special report for submission to the Convention of District Grand Lodge No. 6 I. O. B. B., such report having special reference to the number of beneficiaries in District No. 6 and of the number of contributing members in said District.

The Secretary reported that Rabbi Eugene Mannheimer of Des Moines, Iowa, Chairman of the Intellectual Advancement Committee of D. G. L. No. 6 in co-operation with Judge Philip Stein and A. B. Seelenfreund, of Chicago, Rabbi Aaron L. Weinstein of Davenport, Iowa; Charles D. Oreckovsky of Duluth; and Sam Goldberg of Danville, Illinois, had done excellent propaganda work in behalf of the League in their respective communities.

The Secretary reported that he had written a letter to Mrs. Abram Simon, President of the Federation of Temple Sisterhoods, in convention assembled at Atlantic City, N. J., asking co-operation of the Federation with the Educational League.

The Secretary submitted a report as to all of the beneficiaries assisted by the League during the past two and a half years.

The application submitted on behalf of E. S. of Cincinnati, graduate in medicine, who requested a loan of $200 to enable him to establish himself in practice, was rejected after protracted discussion.

The application submitted on behalf of H. P. J. of Cincinnati, formerly a student at the Eclectic Medical College of Cincinnati, and now matriculated in the junior year at Bennett Medical College, Chicago, was approved, and an appropriation of $150 for tuition for the coming school year was made, subject to investigation on the part of the Cincinnati Board and its decision as to the advisability of this student's pursuing his studies in Chicago.

The request of B. M. S. of St. Paul, graduate of the School of Mines, University of North Dakota, for permission to accept a four hundred dollar fellowship for graduate work leading to the degree of Master of Engineering, was granted.

It was reported that R. S. of Colorado Springs, Colorado, for whom an appropriation was authorized at the last annual meeting, was being assisted privately by Mr. and Mrs. M. J. Mandelbaum of Cleveland, who have undertaken to further her education and to relieve the League of all responsibility.

The President reported that D. G. L. No. 5 had embodied the League Constitution in the proceedings of its last convention, and the Secretary reported that in May of this year he had addressed D. G. L. No. 2 in convention assembled at Kansas City, Mo., upon the subject of the League.

The application of M. S., violinist of Cleveland, Ohio, was thoroughly discussed, and on motion was referred to the local board with power to continue the boy's education as they may deem advisable, and with authority to expend a sum not to exceed $150 for the period ending July 1st, 1914.

Upon motion it was resolved that a committee of three be appointed to consider the advisability of recommending the amendment of Article 2 and Article 9 of the Constitution. The President appointed upon this committee Emil Nathan, Chairman; Louis S. Levi and S. J. Kornhauser.

The President appointed the following Committee on Publicity, whose special function it shall be to provide items regarding the League for publication in the B'nai B'rith News: Emil Nathan Chairman, Harry Simon and the Secretary.

The Nominating Committee submitted recommendations as to officers and members of the Board of Governors for the ensuing year, and the following were elected:

Officers.

Martin A. Marks, President.
Emil Nathan, Vice-President.
Dr. S. Wolfenstein, Treasurer.
Alfred A. Benesch, Secretary.

Honorary Vice-Presidents.

Lucius L. Solomons, California.
Max S. Schayer, Colorado.
Simon Wolf, Dis. of Columbia.
Milton R. Hart, Illinois.
Sol S. Kiser, Indiana.
Rabbi Eugene Mannheimer, Iowa.
Morris H. Flarsheim, Kentucky.
Adolph Freund, Michigan.
Jonas Weil, Minnesota.
William Stix, Missouri.
Louis S. Levi, Ohio.
Nathan Cohn, Tennessee.

ARE THE JEWS A WARLIKE RACE?

A great sensation has been created throughout Europe by an article of Baron von Richtofen, a well-known German officer and diplomatist, which article was published in the Frankfurter Zeitung. The writer maintains, in sharp contradistinction to most of his fellow countrymen, that the Jews not only fit for military service, but that they possess great military capacities. Baron von Richtofen proves his thesis by facts from modern history as follows:

"Some of the most distinguished soldiers, whose names are recorded in the annals of France, were Jews or of Jewish origin—Marshals Soult, Ney, Massena, and others. Ney won for himself the name of 'le brave des braves' and Massena that of 'enfant de la victoire,' titles which they well deserved. Even today in France the Jews yield comparatively a greater number of soldiers to the army than the Christians.

"At the time of the Dreyfus affair, the following incident took place in Paris: A crowd of anti-Semites were holding an open-air meeting, when they noticed that a general and a colonel were approaching. To cry 'Vive l'armee!' and lift the officers on their shoulders and carry them in triumph to the end of the street was quickly done. But all of a sudden the general was recognized by some anti-Semites as General Libermann. He and the colonel were both Jews. Instead of 'Vive l'armee!' the cry at once went forth, 'A bas les Juifs!' In Italy one of the favorite leaders of the army is General Ottolenghi, who is a Jew, and besides him the Italian army possesses many other Jews who have rendered admirable service to their fatherland.

"In Germany, in the war of 1870-1871, 5,417 combatants took part, a considerable number of whom were decorated with the Iron Cross. The German Jews fulfilled their military duties with the same loyal faith and devotion as the rest. In Austria-Hungary there are comparatively double the number of Jews in the army than Christians: in the Navy, also, although it is small, there are many Jews.

"Sultan Abdul Hamid once said, that in time of war he could always safely rely on his Jewish subjects. When the war with Greece broke out in April, 1897, from all parts of Turkey Jews offered themselves for voluntary service, and this was repeated in the war against Russia in 1877. At Demokes, a division, composed entirely of Jews, offered resistance to a smaller Greek and Italian division of volunteers. The latter were beaten. At the conclusion of the war the Sultan decorated forty-two Jews with the medal for bravery which is bestowed only in rare cases.

"In the United States during the war with Spain proof was again given of the same self-sacrifice and devotion. The first volunteer who presented himself was a Jew, and the first American who fell on the field of honor was a Jew. It should be remarked that the American generals were greatly worried by the lack of drill and discipline which characterized the thousands of volunteers. Only a small regular army was fit to enter the field. Nevertheless, a regiment of cavalry and infantry was at once formed from the Jewish volunteers, and these were men who had served in Russia and Germany and had received an excellent military training. Most of them were in affluent circumstances when their adopted fatherland required their services. Colonel (afterwards President) Roosevelt spoke in highest praise of the Jews who were in his regiment of rough-riders. He mentions a Jewish sergeant who saved his life during a fight, but was unfortunately killed himself. Many hundreds of

(Continued on Page 16.)

NEWS FROM THE ORIENT

By Our Correspondent, DR. ISRAEL AUERBACH, Constantinople

It was to be anticipated that the experiences which Turkey gained concerning its Jewish element during the last disastrous war would result in stronger feelings of love for the Jews. This has really happened. The sympathy which the Jews of non-Turkish countries manifested for the Turkish cause has also conributed its share to bring about this psychological result, especially the assistance rendered by foreign Jews through their participation in the collection of funds when Turkey was endeavoring to ameliorate the terrible distress among its suffering population.

It is therefore not to be wondered at that during the last few days a veritable shower of evidences of friendship came down upon the Jews from Turkish sources. It comes from many directions, for instance, Reshid Bey, the former Governor of Jerusalem, recently published some extraordinary words of encouragement regarding Jewish immigration into Palestine; several leading politicians of the movement of the young Arabians have expressed themselves in a similar manner. But the best expression of these sentiments was given in a letter which the chief of the cabinet of the ministry of finance has written to the Chief Rabbi in his capacity as President of the Jewish Aid Commission for the war sufferers, because this Commission has subscribed fifty pounds for the starving Musulmen of Adrianople. Among other things this interesting document contains the following:

"A long time ago I learned to admire the social qualities of your race which have earned for it the high position which it occupies without mixing in quarrelsome politics, without making use of murderous weapons or furnishing its envious arch enemies with any moral or material pretext. But newer observations and personal experiences have especially convinced me how superior your race is in toleration, generosity and sympathy, and how fine is its quality of material and moral culture. The very fact that it was able to preserve itself for many centuries without taking refuge in violent means abundantly proves its force and the superiority of its civilization.

"In my capacity as Turk I consider it my special duty to bear witness to our deep gratitude for the loyalty which the Jews never cease to show to this empire and for their fidelity which they have never denied even under the most cruel conditions. . . . I would not omit to state that taken individually also the Jews stand as a shining example. We have never heard the Jew spoken of as a beggar, murderer or trouble-maker.

"We so highly esteem the firm faithfulness, the usefulness and peacefulness of the Jews that we would feel indeed sad if this element of civilization, of wealth and of progress which the Jews represent in Rumelia, were from now on to remain lost to the empire.

The pre-eminently strong initiative, perseverance, solidarity and ability, together with business honesty which have made it possible for the Jewish race, in spite of the desperate exertions of those who strove to annihilate it, to maintain itself and even to develop during all the centuries of persecution, without finding support in national government, in an armed force or any outside help—this superiority should serve in this moment as an example to many unfortunate nations which still possess a national government and a compact national mass."

This is indeed a true song of songs for the Jewish people. It seems that a psychological moment as favorable to the Jews as the present one should not be permitted to pass without taking advantage of it. Just in this same moment others, especially the Christian-Arabs, are making the greatest exertions to obtain possession of important parts of the Holy Land while the Jewish colonization in Palestine continues to suffer from land hunger. Being fully conversant with the facts we must, alas. confess that it will not be the fault of the Turkish Government alone if the Jews have to suffer an irretrievable loss by being deprived of the possibility of bringing important parts of Palestine into their possession. Today it is highly probable that the Government would yield to the wishes of the Jews and would place no obstacle in their way if it would see earnest readiness on the part of the Jewish financiers to enter into purchasing operations. Great areas of excellent land can now be bought, but no Jewish financiers can be found to make available this opportunity in the interest of our people. The more we think of the succesful experiences which the Jews gained with colonization in the Holy Land during the last decade, the more wonder and chagrin this neglect must cause us. These experiences should really encourage Jewish capital, especially when we know that the most earnest problem of the present time is how to turn away a part of the Jewish emigrating masses from their present destinations, particularly from America. It would be good for the Jews to consider that now there is a historical moment of such a favorable aspect which may not come again for a long time and they should act accordingly.

The Departure of the Refugees.

The time has arrived at last when the exile of the refugees who came to the Turkish capital from the seats of war is to be ended. In the course of one week, even before the peace agreement was signed, over 1,000 emigrants have been sent back to their houses, which are now in Bulgarian territory. This was accomplished on ships of the Austrian Lloyd, which has granted a reduction of one-half of the regular price of transportation. The Constantinople Commission has undertaken to care for the returning refugees until they reach the first Bulgarian port, which is Burgas. It also gives to those who leave a certain sum of money for expenses on the way. At Burgas they are received by a local commission, which was established there by the Jews of Sofia, and are sent ahead by rail. The Bulgarian Government lends a helping hand to the Commission by furnishing extra trains at reduced rates. But all this notwithstanding, the second transport of refugees, over 600 souls, met with great difficulties, as in the last moment, presumably on account of the Bulgarian mobilization against Greece and Servia, there was a lack of cars in Burgas, so that our emigrants were forced to camp for several days in that port city in synagogues and schools before they could continue their journey.

Since then a halt has unfortunately occurred in the return journey of our emigrants. Who knows when the 2,100 souls who still remain in Constantinople will be able to start on their homeward journey? To this is added the fear that the able bodied men who have returned home will be drafted by Bulgaria for military purposes to do service in the new Balkan war, or that perhaps in the same regions whence they had to flee before the horrors of war will break out again and will drive them to new restless wandering.

The Kindergarten "B'nai B'rith."

The projected work has now become a reality. The kindergarten in Balat, the suburb of the Turkish capital, which was called into life by the Secretary of the Order, was opened on Monday, June 26th. The idea of a celebration as it was first contemplated was abandoned at the last moment on account of the prevailing conditions here. We entered at once into the full work with the number of 170 pupils and when this fact is considered in the light of the high aim of the institution it in itself deserves to be called a celebration.

The history of the founding of this institution goes back to the time of the visit of the Secretary of the Order, Brother Seelenfreund, in Constantinople. The undersigned then drew a picture before the visitor of the thoroughly sad conditions of the school affairs in the Turkish capital and conducted him into the suffering quarters of the city, into those holes which are there called schools. Brother Seelenfreund was so shocked that he offered to help along in the establishment of a Kindergarten for the poor children of Balat by promising to raise an annual contribution of $1,000 dollars.

Immediately after the departure of Brother Seelenfreund, the undersigned secretary of the Grand Lodge for the Orient, together with Brother Dr. Markus, the representative of the Hilfsverein der Deutschen Juden at Constantinople, went to work to realize the idea of the visitor. They appealed to the Hilfsverein also to become a contributor to this work and received its assurance of help. Then followed the search for a suitable house, which was finally placed at our disposal for this purpose by the congregation of Balat, in the form of a vacant synagogue with the spacious ground to it. Some of the members of he congregation at first attempted to raise some opposition to the "profanation" of the sacred edifice, but the healthy sentiment of the people gained the upper hand. The still existing Aid-Commission for the fire sufferers in the suburb of Balat furnished the funds necessary for the reconstruction of the old building into school rooms and so the exterior arrangements could be completed during the winter. The Hilfsverein undertook to defray the expense of the interior arrangements.

The wife of the undersigned, who was educated in Germany, was secured as manager, and three experienced lady teachers from Palestine were engaged. The Board of Directors of the congregation organized a school committee whose duties are to fix the tuition fee, to attend to the admission of pupils and to help in the administration of the school buildings. A higher committee is composed of brethren of the Grand Lodge, whose names were published in a previous issue of the News.

The special circumstances under which the Kindergarten was founded exercised a decided influence upon the pedagogical aspect of the same. As the only school existing in the city quarter of Balat is the one maintained by the Hilfsverein der Deutschen Juden, in which the pupils who leave the Kindergarten continue their studies, it was understood that the Kindergarten had to come in close connection with this school. The most important consequence of this was that modern Hebrew had to be introduced into the Kindergarten as the language of instruction, for this language is the main one spoken by the children of the Hilfsverein school. It is a special characteristic of this land that the Jewish youths are not receiving primary instruction in their mother tongue; the Spanish jargon is absolutely unfit for such a purpose; also Turkish is impossible because Kindergarten teachers educated in this language do not exist. In becoming a Hebrew institution our Kindergarten followed the example set by similar institutions which have existed and worked very successfully for a long time in Palestine and Syria, also upon Turkish territory, for instance, in Salonika. The fact that the community of the city of Salonika, where the conditions are the same as in Constantinople, has upon its own initiative established several such Kindergartens patterned after the first school founded there by the Hilfverein proves clearly that just such institutions are specially adopted to the conditions prevailing here. The children who finish their courses in these schools are, of course, not deprived of instruction in the most important modern languages, which is indispensable in the Orient; they receive this instruction a few years later when their minds have become ripe for the acquirement of several languages. Special value must be placed upon the fact that instruction must here begin with the Hebrew in order that the Jewish children may be strengthened early in life with the strongest influences that can be exerted upon their minds to overcome the work of the missionaries, which is being carried on here with the greatest energy and without any scruples.

The exterior appearance of our Kindergarten is exceedingly pleasing. The rooms inside are all ample, high, full of light and airy. All hygienic demands have been provided for. The interior outfit is the most modern. It was our earnest endeavor to create a model institution which shall reflect honor upon the name of the founder and upon our worthy Order. Today and even before it was opened our institution enjoyed the highest popularity, for more than 700 children applied for admission, but unfortunately, to 170 only could this happiness be granted.

"MERCHANT OF VENICE" BARRED FROM LOS ANGELES SCHOOLS.

"The Merchant of Venice" was excluded from the Los Angeles public schools. The exclusion was ordered by the board of education's committee on courses of study, acting upon the recommendation of J. H. Francis, school superintendent. "I do not believe," said Superintendent Francis, "that 'The Merchant of Venice' correctly portrays the character of the Jew. There are many fine traits of Jewish character that are not brought out in Shakespeare's play."

ANNUAL CONVENTION OF DISTRICT GRAND LODGE NO. 6 I. O. B. B.

The 45th annual convention of District Grand Lodge No. 6, I. O. B. B., was held at Ottawa Beach, Mich., beginning on Monday, July 7, and lasted four days. More than ninety delegates and past grand presidents were in attendance.

The convention was honored by the presence of Mr. Adolf Kraus, President of the Order, and Dr. Ed. N. Calisch of Richmond, Va., member of the Executive Committee of the Order, who was especially delegated by the Executive Committee to represent it at the Convention. During the year the district gained 331 members, making its membership at the close of the year, 4,703. Five new lodges were instituted during the year, of which three were in Canada, and two in the United States.

Reports of the various institutions of the order, among them the Jewish Orphan Asylum of Cleveland, the National Jewish Hospital for Consumptives at Denver, the B'nai Brith Free Employment Bureau in Chicago, the Leo N. Levi Memorial Hospital at Hot Springs, the B'nai Brith Kindergarten of Constantinople, showed useful activities in all the institutions in the matter of carrying out the purposes for which they were created.

The most important business before the convention was the consideration of the proposition to create an emergency fund, which is to be used in cases of calamity to afford urgent and immediate relief. The measure passed the convention by an almost unanimous vote and will be now submitted to the lodges for ratification. Under its plan. a uniform assessment will be levied against the members of the district, which will be turned into the special emergency trust fund.

The Grand Lodge also went on record advocating membership at large, so as to enable the residents of smaller communities where no lodge exists to join the order and be members at large.

Appropriations were made by the Grand Lodge in support of the Educational League for orphans in Cleveland, the B'nai Brith Kindergarten of Constantinople, Turkey, the B'nai Brith Free Employment Bureau in Chicago, the Leo N. Levi Memorial Hospital at Hot Springs, Ark., for the central B'nai Brith Councils of Chicago, Milwaukee, Omaha, St. Paul and Minneapolis, which are active in the matter of securing employment for the needy, and also are engaged in removal work.

The following officers were elected to serve for the ensuing year: President, Sylvan E. Hess, St. Paul; First Vice-President, Charles L. Aarons, Milwaukee, Wis.; Second Vice-President, Benjamin J. Samuels, Chicago; Secretary, A. B. Seelenfreund, Chicago; Treasurer, Benjamin Braun, Milwaukee; Sergeant-at-arms, Sol Levitan, Madison, Wis. Members of the General Committee—Philip Stein, Chicago; Ed. Sonnenschein, Chicago; Dr. S. N. Deinard, Minneapolis; Jacob Ely, Grand Rapids; Isaac Petersberger, Davenport; Henry M. Seligman, Chicago; Isaac H. Louis, Danville; Dr. H. I. Davis, Chicago.

During evenings, special attention was paid to intellectual advancement, and one evening was devoted to a round table discussion participated in by a large number of the delegates who discussed how best to increase the efficiency of the order in the district. The discussion was presided over by Mr. William Wilhartz. Another evening was devoted to the address delivered by Dr. Ed. N. Calisch on the subject, "Our Possibilities." Dr. Calisch handled the subject in a masterly way and his address evoked much applause at its conclusion. The remaining evening was given over to amateur theatricals and the net proceeds were turned over to the B'nai Brith Free Employment Bureau.

INSTITUTION OF SIMON WOLF LODGE.

On Sunday, June 15, 1913, Brother Arthur L. Kramer of Dallas, Texas, President of District Grand Lodge No. 7, accompanied by Rabbi Geo. Fox and U. M. Simon of Ft. Worth, members of the General Committee of the District Grand Lodge, visited Ardmore, Okla., and instituted Simon Wolf Lodge No. 742 in that city.

A JEW IN THE DANISH CABINET.

In the new Danish cabinet the portfolio of finance has been given to M. Edward Brandes. He is a brother of Dr. George Brandes, the distinguished literateur.

Jewish Orphan Asylum, Cleveland, O.

ANNUAL MEETING

25th Anniversary of Alumni Association

Pursuant to official notice, the fourth quarterly meeting of the Board of Trustees of the Jewish Orphan Asylum, Cleveland, O., was held on Sunday, July 6, 1913, at the Asylum in Cleveland.

In opening the meeting the President welcomed all present, mentioning especially Director Harry Simon, who had been elected the President of District Grand Lodge, No. 2, I. O. B. B. and who expressed his thanks and appreciation for the welcome extended to him.

The minutes of the last meeting were read and approved as read.

The Secretary read the minutes of all meetings held by the Local Board during the last three months—the same were upon motion approved, as read.

The quarterly report of the Superintendent was then read and accepted and the recommendation contained therein relating to engagement of teachers and assistants as concurred in.

The quarterly reports of the Finance Officers were read and accepted. The Standing Committees submitted their quarterly reports, which were accepted.

A letter was read from the Secretary of District Grand Lodge No. 2, I. O. B. B. informing the Board that the amendment to the General Laws as offered was ratified, that the proposed amendment in reference to subvention of widows was not concurred in and that Trustee Kaufman Hays had been re-elected.

Trustee Philip Stein—as Chairman of the Committee appointed at the last meeting—submitted in behalf of this Committee the following report:

Your Committee to whom was referred the passage in the last report of our Superintendent setting forth the necessity in his opinion of an early removal of the Asylum to a locality better fitted than the present one to rear and prepare our wards for the tasks of life, beg leave to report that they have carefully and maturely considered the subject, and that while they fully recognize the serious conditions, which confront the Superintendent and render it much more difficult for him and his force to perform their duties, they are of the opinion, that on account of existing economic and financial conditions, they at present regard the proposition to remove the institution as inexpedient and inadvisable.

The report was received and upon motion adopted.

The Superintendent submitted to the Board the list of girls and boys to be discharged, the same was acted upon and all recommendations of the Superintendent were approved of.

The Secretary submitted to the board all applications for admission of orphans filed since the last meeting.

Forty-Fifth Annual Meeting:

The 45th annual meeting of the Board of Trustees and Directors was duly opened immediately after the close of the busines of the quarterly meeting.

The President read his annual report—the same was received and made a part of the proceedings to be printed.

The Superintendent read his annual report—the same was acted upon in like manner. The annual report of the physician was read and accepted.

Director M. A. Marks submitted to the Board the bonds to be executed by the officers of the Institution, as required by the new laws, which became operative having been approved of by the Grand Lodges.

The committee appointed to canvass the vote in the biennial election of twenty-five Directors, submitted their report, giving their finding as follows:

1 Martin A. Marks, Cleveland. 9169.
2 Milton R. Hart, Chicago, 9056.
3 Emil Joseph, Cleveland, 9033.
4 Abraham Wiener, Cleveland, 9010.
5 Fred Lazarus, Columbus, 8998.
6 Charles Stix, St. Louis, 8896.
7 Sol S. Kiser, Indianapolis, 8845.
8 Manuel Halle, Cleveland, 8565.
9 Abraham Bloch, Cincinnati, 8470.
10 Morris H. Lempert, Toledo, 8364.
11 W. J. Freiberg, Cincinnati, 8312.
12 William Wolfner, Peoria, 8205
13 Samuel W. Trost, Cincinnati, 8177.
14 S. Frank, Omaha, 8077.
15 Sidney E. Pritz, Cincinnati, 8046.
16 S. Ichenhauser, Evansville, 7999.
17 Bernard Ginsburg, Detroit, 7968.
18 S. Hassenbusch, St. Joseph, 7712
19 W. Friedlander, Cincinnati, 7695.
20 Edward Sachs, Louisville, 7646.
21 Aaron Waldheim, St. Louis, 7447.
22 H. T. Schloss, Terre Haute, 7327.
23 Louis S. Loeb, Duluth, 6482
24 S. D. Mayer, Lincoln, Neb., 6365.
Hillel Unterberg, St. Louis, 5416.
[illegible]udenthal, Trinidad, 5358.
B. Heinemann, Wausau, Wis., 5188.
Joseph Hart, Grand Rapids, 5184.
B. A. Lange, Springfield, Ill., 4400.
B. B. Woolfe, Leavenworth, Kan., 3138.
Moses Levy, Springfield, Mo., 2924.
William Wolff, Racine, Wis., 2592.

The President declared the 25 who received the highest vote, duly elected as Directors and the Secretary was instructed to notify them, accordingly.

Trustee Philip Stein then offered the following resolution:

Whereas under the laws of District Grand Lodge No. 6, its annual meetings must be held on the first Monday of July, which makes it difficult and sometimes a hardship for members of the Board, who hail from that district to attend the annual meetings of this Board if they continue to be held on the first Sunday of July, now, therefore, be it resolved that our Superintendent be requested hereafter to make such arrangements relating to the time of holding the annual exercises as to avoid any conflict with the meetings of District Grand Lodge No. 6.

Upon motion, the resolution was laid over for action to the next meeting of this Board.

The Board then went into election of officers, which resulted as follows:

Louis S. Levi, President; Philip Stein, Vice President; Kaufman Hays, Treasurer; S. Wolfenstein, Recording Secretary.

Miss A. Buchmann was elected as Financial Secretary and Dr. S. Wolfenstein was elected as Superintendent.

The meeting then adjourned. All the members of the Board present then assembled in the children's dining room to be the guests of the Alumni Association at a dinner, given in commemoration of the 25th anniversary since the Association was founded.

At the close of the dinner, at which Rabbi Meyer Lovitch of class 1897 presided, the President, Louis S. Levi, and Trustees Jacob Furth and Adolp Freund were called upon to respond to toasts.

The President of District Grand Lodge No. 2, Harry Simon of class 1885, likewise responded to a toast, whereupon Rabbi E. N. Calisch of class 1879, who had been the first President of the Alumni Association, delivered the following address in behalf of the Alumni.

Address by Dr. E. N. Calisch.

Though it may seem commonplace for me to give any expression to the love and loyalty or the grateful appreciation which we, the children of this Home, feel toward it, yet we must recognize that this expression of our emotions, when honestly and sincerely made, can not be made too often, even as lovers, assured of their common affection, yet rejoice in the spoken reiteration of it. To me at this place and at this time this expression is both appropriate and becoming. It is as the olden writer said, like "apples of gold in pictures of silver is a word spoken in its season."

It is the custom of college students when speaking of the institution where they receive their intellectual training, to call it their Alma Mater. I believe there is no institution in the world that can be more deservedly or more truly spoken of as a kindly, cherishing mother than this Home here in Cleveland. It has been literally a home to all of us, taking care of body, mind and soul. It has sheltered us, fed us, clothed us, has trained the mind, educated the heart and molded the character for us. This institution is **sui generis.** It is known as such among those who are at all interested in philanthropic work. It is known as such in the archives of the United States Government where its unique and peerless record has aroused official and governmental commendation. Yet this institution is only what it has been made by the man whose thirty-fifth anniversary we celebrate coincidentally with the forty-fifth anniversary of the institution. Emerson said that an "institution is but the lengthened shadow of a man." Here instead of using the word shadow, I would use light. I would say that the career and the usefulness of this Home are but the far-reaching beams of a radiance of such nobility of character, such sweetness of disposition, such self-surrender and self-denial, that one thinks that Dr. Wolfenstein should rather have been named Moses than Samuel. Yet one might say that his naming is correct, for his whole life has been but a realization of the ideal pictured by Sir Joshua Reynolds in his portrayal of the child Samuel. There is in that countenance such serene confidence, such loving faith and heavenly trust, that one almost involuntarily hears the words, "speak, Lord, for Thy servant heareth."

To me was granted an especial opportunity of knowing and realizing the depths of the beauty and nobility of this character. It was my privilege to return to Cleveland after I had left, during the vacation season. I was with him in the hours of agony and sorrow when the angel of death entered into his family circle. The calm courage, serene trust, the unfading faith that he then exhibited made an impression upon me that has clung to me during all these years. When I, too, was called upon to go down into the valley of the shadow, I was sustained and comforted by the rod and staff that, all unconsciously, perhaps, he had put into my hands when I was but a lad. I know, too, that this influence has been felt by others throughout the length and breadth of the land, till his whole life has been as a beacon light, sending its saving gleams across the waters to hundreds of lives that were thereby guided to paths of safety, honor and happiness.

It is not possible for lips to frame an adequate expression of the affectionate gratitude, the loyal love and the profound sense of admiration and reverence which is in the breasts of all of us. Speaking for myself, and I feel that I may speak for all the alumni, I can simply say that we thank you, and we pray that our conduct may in some measure requite you with happiness and with peace for what you have done for us, and that through us the years of your life, which under God may yet be many, may be filled with a calm content and with that perfect peace which comes from a knowledge of work well done.

As for the Association of the Alumni, which is the last and youngest of this triumvirate of celebrants, I feel that it is an especial honor to represent it. As far as I know we may claim credit of being the First Alumnal Association of a Jewish Orphan Asylum, or for that matter of any denomination. It is not for the sake of vanity, but with a feeling of profound and reverent pride that I recall my humble part in the organization of it and the honor that I had in being its first president. As Thomas Jefferson, from out of the many things and great honors that he had achieved, chose three things only as his epitaph upon which his fame might rest, and among them the fact that he was the founder of the University of Virginia, so may I, without presuming to place myself in the class with Thomas Jefferson, yet patterning after him, say, that in whatever else I may have achieved, I find no greater pleasure than in my identification with the founding of this Association. Any child that goes forth out of this Cleveland Home and becomes and remains a member of the Alumnal Association, displays at once his sense of gratitude and appreciation, and an evidence of strength of character. There are unfortunately some who have tried to conceal the fact and others who do not care to have mentioned the fact of their training here. I care not what positions these may attain in their several communities, nor what honors or worldly success they may achieve, when they fail in the posession or expression of this sense of grateful appreciation. they are lacking in one of the first essentials of honor and of character. But those who are loyal members of this Association can feel with a thrill of pride that, rather than demeaning themselves, they are manifesting one of the finest attributes of human character and human life. May this Silver Jublilee Celebration be but the forerunner of others yet to come that shall increase in numbers and strength, in power, prestige and possession, till the day shall come when this Home shall be supported entirely and exclusively by its Alumni, and to be a member thereot will be a thing of greater pride than was to have been a Roman citizen in the days of Rome's highest imperial power."

At the close of the dinner, at which Rabbi Meyer Lovitch of class 1897 presided, the President, Louis S. Levi, and Trustees Jacob Furth and Adolph Freund were called upon to respond to toasts.

A few remarks of the Superintendent closed the memorable occasion.

Discrimination Against Citizens That Are Jews

It is an Outrage Upon Republican Government. It Could Easily Be Stopped in Hotels at Least

A man whose name need not be published—although he does not request that it be omitted—an able architect, a useful and honorable business man, sends to this newspaper proof that a certain institution known as the Fort William Henry Hotel at Lake George, N. Y., discriminates against citizens because they are Jews and refuses to give them accommodations.

We have called attention to conduct of this kind before on the part of hotels at Atlantic City and elsewhere.

In the case of this particular Lake George hotel we regret to print the hotel's name.

We find it desirable, as a rule, to forego mentioning the names of minor hotels and boarding houses that reject Jews, because advertising their improper, illegal and un-American conduct is exactly what they want—since it calls them to the favorable attention of a certain middle class, half-successful, very jealous, cheap set of American citizens who are responsible for the anti-Jewish sentiment.

We use this unimportant little hotel at Lake George simply as a text for a suggestion to the Legislatures of the different states.

The suggestion is that any hotel that shall be shown to have discriminated against a citizen because of his religion, or because of any other objection not recognized by the law or by the Constitution of the United States, shall forfeit its license and its right to do business and be subject to a civil suit for damages.

We have, and we presume that the gentleman who writes us has no especial desire to punish or hold up to contempt this particular, unimportant little Fort William Henry Hotel.

It simply represents somebody's pitiful effort to make money. The letters that it sends out insulting respectable citizens are sent by some unfortunate clerk who makes a living by writing the letters.

The customers of this hotel include many of the half-successful middle class, prejudiced, underbred individuals that share the prejudice against the Jewish people, but a beginning must be made somewhere, and it would not be a bad idea if the man who writes to us should begin with a lawsuit against this particular hotel which has convicted itself of discrimination that is illegal.

Owners of hotels, of private schools and others that insult Jewish people in their efforts to toady to stupid customers, ought to realize what this country and all of its enterprises owe to the energy and ability of the Jewish people.

The man who makes his hotel a success makes it a success very largely because of the part that the Jewish people, with their extraordinary ability, their capacity to build up industry and commerce, have played in the success of this nation.

Men of the Jewish race have done at least as much as any other nationality, as much as the adherents of any other religious faith, to increase the prosperity of this nation, to develop its resources to the full.

Members of Legislatures and the citizens generally, expressing themselves through laws, should make discrimination a penal offense, if that can be done legally, and in any case an offense subject to heavy financial damages, forfeiting the right to conduct a hotel and obtain a license.

Incidentally, Jewish citizens themselves should take up this matter and do it energetically. If they would bestir themselves as they should do, bringing about the right kind of legislation and making the necessary kind of test cases, they would soon impress upon the feeble minds that manage second-rate hotels and upon the middle-class failures that patronize such hotels that it is not safe to bid for second-rate patronage by insulting a large and respectable class of **citizens.**

Let the Jewish voters ask themselves what they think would happen if a great number of hotels should suddenly begin refusing to receive Catholics on the ground that they didn't like their religion. It is not difficult to imagine what kind of agitation that would cause or what kind of legislation it would cause.

This newspaper has given repeated publicity and repeated rebuke to those that are guilty of race and religious discrimination. Jewish citizens should take up the matter and put an end to it.

(Chicago Evening American.)

COMMENT

A GENTILE DEFENSE OF THE JEW.

A reply appears from the pen of a Christian clergyman to the charges made in certain quarters against the Jew of racial and moral deterioration, especially in the light of recent infamous criminal cases that have confronted the people of New York. The annals of crime show a considerable proportion of Jewish names, and the Jewish press have deplored this fact, but this writer takes a hopeful view and sees "no indication that these people are in a state of moral and racial degeneracy." He even "rejoices to know that no race can live under the black shadow of the world's contempt and calumny and not develop the worse feature of its character." The writer is the Rev. John Snyder, who avows in The Christian Register, the Unitarian weekly of Boston, that while he has no intention of "idealizing the Jew" he is determined at the same time to consider him without prejudice. Of all the Russian Jews in New York, he tells us, thousands, "carry the fresh memory of the shameful atrocities to which their race has been subjected" in Russia saying that "God Almighty fixes the price of every crime mankind commits," finds New York in such crimes as can be charged against the Jew to be "paying the price of Russia's infamy." What is more, we are informed, "the very virtues of despotism are turned to vices in the atmosphere of freedom," and the author asks:

"Is the east side insolent and socially aggressive? It is the natural reaction from social depression. Does he lie and cheat? Those are the readiest weapons of a slave's protection. Is he gluttonous for money and sometimes careless how he obtains it? For centuries he has been systematically robbed. Yes, but men say, now in this land all his rights are protected. He may sometimes be socially ostracized, but politically he has absolute privileges, and he ought to show his appreciation of the liberty he enjoys. True, but freedom opens the door to vice as well as virtue; and character, like confidence, is a plant of slow growth."

Proceeding the Christian writer points out that "he is no wise friend of the Jew who seeks to obscure his defects and shortcomings" and he himself would rather emphasize them as "the condemnation of his oppressors and detractors, and yet he admits the seriousness and magnitude of the Jewish problem in New York as "one requiring infinite wisdom and patience." Many of them are grossly materialistic in their theory and practice of life," and many of the more cultivated among them, "in rending away the cruder superstitions that encrusted their faith, have seen the higher spirit of that faith escape through the fissures." Nevertheless, we read, it is a mistake to try to remedy all this by social ostracism:

"The chief danger to be feared in the attempted solution of this problem will be founded in a policy of social segregation. Build an invisible Ghetto about their colony, make them feel that they are surrounded by enemies, and you help create a system of caste ethics immeasurably more dangerous than sporadic crime. To the undeveloped morals, which characterize, as yet, all classes and conditions of our American life, he adds an intellectual keenness and fertility which makes him the more dangerous rascal as it may make him the more valuable citizen. His children are making marvelous progress in the public schools; but if they are to grow up in an atmosphere and environment of social antagonism and distrust, their knowledge may be almost more dangerous than their ignorance."

We may as well abandon the idea, first as last, continues the writer, of making them Christians in "the theological sense of the word" as the race gave the world Christianity "in its purest and most spiritual form" and they are not likely to take it back "alloyed with the amalgam of Grecian speculation and Roman Imperialism." Finally, we read:

"The Jew has come to this land to stay. We ought to have the wisdom to thank God for it. We may well share the noble vision of Zangwill's noble dreamer, that into the 'melting-pot' of our secular American life that race will fuse with the nations. "The pride and the prejudices, the dreams and the sacrifices, the traditions and the superstitions, the fasts and the feasts, things noble and things sordid—they must all into the crucible!' "—Literary Digest.

AMERICAN JEWS IN RUSSIA.

In spite of Secretary Bryan's evasive statement, there is reason to believe that Presidnt Wilson has intimatd unwillingness to renew the commercial treaty with Russia unless that country concedes the right of American Jews to reenter Russia without restriction. In his statement of Tuesday Secretary Bryan neither affirmed nor denied the report from St. Ptersburg, leaving opportunity for the surmise that representations had been made to Russia.

Russia's treatment of Russian Jews may not be an American issue, except as it is civilization's issue. But the American citizen, whether he be Jew or Gentile, should have the assured rights of an American citizen. America recognizes no class. Why should America enter into an agreement with Russia, tacitly consenting to Russia's class distinction detrimental to a large number of Americans?

Russia wishes American Jews to keep out of Russia, or if they return to submit to onerous restrictions. America should not consent that any American citizen be denied full rights and privileges of all American citizens at home or abroad. Commercial treaties are negotiated for the benefit of all citizens. America should recognize no class restriction against any portion of her people.

President Wilson's advocacy of human rights at all times and places confirms the St. Petersburg dispatch that he proposes to secure American Jews their rights in Russia before another commercial treaty is signed.—Portland (Oreg.) Journal.

NOT A JEWISH QUESTION.

All the reasons Mme. Carriere gives as to why the Russian nobility has found it necessary to enact discriminative laws against the Jews, which she so freely admits are a "confession of weakness," are apart from the passtport question. American Jewish citizens, or at least those who intend remaining American citizens, are not concerned in the land-owning laws of Russia except as students of the world-wide movement of the brotherhood of man. The demand in this country for the abrogation of the Russian treaty did not arise by virtue of the fact that the Jews in Russia could not legally own land or live in certain cities unless willing to pay the Russian Government an annual tax of $510 for the special privileges granted. The abrogation of the treaty was the outgrowth of an insistent demand on the part of American Jewish citizens that they be accorded the same passport privileges in traveling through Russia that any other American citizen was granted.

The question at issue so far as the American people are concerned is one solely affecting the international relation between American citizens and the Russian Government, not one between Russian Jewish subjects and their Government.

If the condition expressed in Mme. Carriere's closing paragraph to the effect that American Jews are permitted to enter Russia, though they may stay only a limited time in St. Petersburg and other northern capitals, carries with it the implication that there is no section in the Russian Empire which an American Jewish citizen carrying an American passport cannot visit, there has evidently been a change of heart, inasmuch as this spirit did not exist prior to the abrogation of the treaty.—New York Times.

RUSSIA MUST ADMIT JEWS.

If the St. Petersburg news of the London Standard is to be accepted without qualification, the Washington Administration has notified Russia that no new treaty will be signed by the United States that does not specifically provide for the fair treatment of Jews who are American citizens, when they have occasion to enter the borders of the Russian Empire. In other words, to maintain treaty relations with this country, Russia must admit Jews. If she refuses, she is responsible for the consequences.

No formal statement of this note to Russia has been given out in Washington, but the alleged tenor of the communication will surprise no one. The United States can not permit any foreign power to discriminate on race or religious lines in granting American citizens what they are entitled to by treaty. Americans are Americans.

In this matter, also, there are involved some considerations of human rights distinct from the treatment of American Jews in Russia. For the past three years Jews in America have been protesting vigorously against the use of our immigration laws to send back to the Czar's domains men, commonly of Jewish stock, who have incurred the Government's anger as revolutionists or as sympathizers with the struggle for freedom. In this the men who think, the men who realize the importance of the right of asylum to political exiles, have been as energetic as the race agitators in their protests. They will be glad if our relations with Russia are put on such a basis that no department of our government will feel called upon to play sleuth for a despotism against patriots who have escaped from that despotism's clutches.

Incidentally it may be said that several American interests exporting goods to Russia will suffer from probable retaliation. Pocketbook diplomacy would dictate compromise. There is not much of pocketbook diplomacy about the Wilson Administration.—Brooklyn (N. Y.) Eagle.

COMPROMISE HARDLY POSSIBLE.

No logical escape from the impasse between Russia and the United States has yet been suggested, for in the nature of the case compromise is hardly possible. The United States cannot be expected to "save face" by restricting the right of its citizens to go to Russia in return for the withdrawal of invidious distinctions. On the other hand, Russia cannot be expected to make an exception in favor of Jews from the United States so long as she bars Jews from European countries, including her allies, France and England. Russia has a definite policy on the race question meant to insure the supremacy of the Slavs who now constitute about 100 million out of the 165 million people of the empire. With respect to the inferior races it is a very good policy on the whole; with respect to the Jews it is a savage and inhuman policy precisely because the Jews are not an inferior race. Russia may be foolish as well as unjust in wishing to get rid of them and in refusing entry to those outside, but it concerns us only as they happen to be American citizens, and it is hard to see how either side can yield without a total reversal of policy. Fortunately there is no reason why the two countries should not get on together indefinitely without a renewal of commercial treaty relations.—Springfield (Mass.) Republican.

PRESIDENT CANNOT COMPROMISE.

The report that the making of a new treaty with Russia hangs upon the question of awarding to American citizens that are Jews the same privileges that are awarded to other American citizens traveling there, is a matter of regret. President Wilson could not but reject a suggestion of a treaty that would discriminate against any class of citizens, as he is reported to have done. It is not a question upon which there can be any quibbling. Some men familiar with history may find reason for harshly criticising the conduct of representatives of certain races, but the basic principles of American institutions is the equality before the law of all citizens, irrespective of religious belief or of race extraction. President Taft took the proper course in this matter, and in the house of representatives he received efficient support from the then congressman but now Governor Sulzer. President Wilson must follow in the same way.

At the same time there is no reason for minimizing the great advantage that a commercial treaty with Russia would give to this country. There is no country in the world whose friendship is more valuable to us, as long as we retain our Far Eastern possessions, than is the friendship of Russia. If she moves a few thousand troops on her eastern border she can put a quick ending to any dream of the Japs concerning the Philippines and it never should be forgotten how great a friend Russia was to our country during the war of the Rebellion. It was believed by some that Russia would eventually yield on the question of treating Jews as other American citizens. The claim has been made that passports are a matter of police regulation simply, but this country can in no way be a party to any governmental discrimination, either direct or indirect, against any of her citizens who are traveling in other lands.—Terre Haute (Ind.) Star.

RUSSIA MUST RECEDE.

Russia would like to have a new treaty of trade and commerce with the United States, and that desire is reciprocated. But until Russia recedes from her position on the Jew question, no new treaty is likely to be negotiated. President Wilson is reported to have notified the Russian government that his administration would be willing to enter into a new treaty only upon condition that American citizens, including Jews, be "freely admitted" to Russia. No admittance for American Jews, no treaty, appears to be the Wilson ultimatum.—Norwich (Conn.) Record.

REBUKING THE RUSSIANS.

Russia has requested this country to renew the treaty of commerce, recently abrogated owing to her persistent violation of its provisions. President Wilson has declined to consider a renewal except on the absolute understanding that American Jews be allowed to enter Russia freely on the same terms accorded to citizens of other countries. If Russia agrees to this she can have another treaty.

The President is right. He will be applauded for his firm stand. Russia feels the pinch that followed the repeal of the old treaty. Her commerce has fallen off; she is paying the penalty for her barbarous treatment of the American Jews. She wants to enjoy the benefits of commercial relations, but a promise must be exacted from her that she shall treat all Americans alike, Jews included.

If Russia is not too hide-bound to meet this requirement the treaty will be renewed, but she must prove her sincerity. The record of more than half a century of insult and outrage rises before her and justifies the American policy. The Jew must be treated the same, if he carries an American passport.

Americans would welcome a treaty with Russia, for the commercial advantages are just as advantageous to us as to that country. The renewal of the treaty depends on the country that made its repeal necessary. If Russia can prove herself deserving there will be no hesitancy on the part of the United States.—Pittsburg (Pa.) Post.

INSULTING JEWS.

The allegation that the Jew makes the dollar bill his flag and that he will lend himself to criminal deeds to make money, is, of course, absolutely and unqualifiedly false.

Merely because the Jew comes to America from a far away country and usually makes a success of his business ventures here because he attends strictly to business, is no indication that he thinks more of money than a down East Yankee, an Irishman, a German or a member of any other race.

We must give the Jew credit for prying loose success where many other men have failed. Through the solemn heritage of generations of persecution, there has been bred in the Jew a fixity of purpose and a courage in the face of almost insuperable obstacles, that equip him with a rare business ability that makes for a high measure of success.

In addition to being a successful business man, the intelligent and educated Jew of today is endowed with many other excellent qualities that make good citizens. He is an idealist. He is a philanthropist. No man has a deeper love and reverence for home and family than the Jew.

In view of all these provable facts, it ill behooves us to go out of our way to insult the Jews. We feel certain that the city authorities of Fitchburg will not permit any such outrage.

—Fitchburg (Mass). News.

THE BEST NEW YORKERS

Frank Moss, District Attorney Whitman's efficient lieutenant, does not side with those who never refer to the immigrant except with the use of the word "scum" or the word "horde." He told the Luzerne county (Pa.) association at its dinner in New York that the most helpful influence for good in New York City at present is from the district east of the Bowery. These people, he contends, are more susceptible to public morals than any other folks in the American metropolis.

This verdict, taken together with the fact that a half-dozen babies of East Side parents have been found to be physically perfect, as large a proportion out of all who competed as would be found on Fifth Avenue, should console those who fear that every ship that comes to New York harbor with its steerage filled is adding a new burden to American civilization.—Syracuse Post-Standard.

What Our Lodges Are Doing

INSTITUTION OF TACOMA LODGE.

President I. M. Golden and Secretary I. J. Aschheim of District Grand Lodge No. 4 on June 16th were accompanied by a large delegation to Tacoma, Wash., to institute Tacoma Lodge No. 741, which was the feature of the trip of the Grand Lodge officers to the Pacific Northwest. The organization of Tacoma lodge is due to the work of Herbert A. Schoenfeld, President of Rainier Lodge No. 627 of Seattle, through whose efforts interest was created among Tacoma Jewish representative men, a charter was secured and a preliminary organization effected prior to the arrival of the Grand Lodge officers. Previous to this time there had not been a B'nai B'rith lodge in Tacoma for about twenty years. Several attempts had been made by individuals and Grand Lodge officers but were unsuccessful. President Schoenfeld of Rainier Lodge determined to have Tacoma represented in the District with a good, strong sister lodge in order to do its share in the constructive and progressive work outlined by Rainier Lodge for the betterment and development of the Pacific Northwestern Jewish communities through a closer and more intimate relationship, thus inspiring a better Jewish social spirit. The officers-elect of Tacoma Lodge gave a dinner to the Grand Officers and the visiting delegation from Rainier Lodge after which the lodge was instituted by the Grand Officers assisted by members of the order from Seattle. The occasion of the institution of Tacoma lodge was an important event in Jewish circles in that splendid city signalizing an epoch in Jewish advancement which could not possibly be brought about through any other medium. The lodge starts with a charter membership of seventy-four, which is truly a remarkable showing, with the promise of an increase to one hundred within the next two months. The officers of the new lodge have been wisely chosen; they are a representative type of Jewish manhood, are enthusiastic in their work, and determined to maintain the splendid showing made.

After the institution of the lodge a grand ball was held in the ballroom of the Tacoma hotel which furnished a pleasant climax to an event destined to be long remembered in B'nai B'rith circles in the Pacific Northwest. The Grand Lodge officers departed for Portland enthusiastic in their praise of the wonderful work accomplished and with bright anticipations of the continued development of the splendid, substantial lodges in the Northwestern part of District No. 4.

KANSAS CITY LODGE NO. 184.

The members of Kansas City Lodge No. 184 of Kansas City, Mo., are justly proud of the activity of the lodge. During the past year 42 active men were added to its membership. The members are proud not only of the material increase in the numerical strength of the lodge, but more so because of the interest shown in the work by its members. Interest in the work is fostered by monthly cultural meetings, at which educational subjects are discussed, with the only restriction that all subjects must have some bearing on things Jewish.

PITTSFIELD, MASS.

Adullam Lodge No. 326 of Pittsfield, Mass., initiated a class of candidates at a meeting held on June 22. 1913. The degree team of Springfield Lodge of Springfield, Mass., assisted in the initiatory work. The President of the District, Rabbi Jos. Silverman, accompanied by the Vice-President, Brother Herman Asher and about 30 members of the Springfield and Holyoke lodges, visited the lodge on this occasion. In the evening a banquet was served at the Wendell Hotel, at which good cheer and fellowship was maintained throughout. Brother Leo Sander, president of Adullam Lodge, acted as toastmaster Mayor P J Moore opened with an address on "Toleration" and was followed by many of the visitors. The speech making was concluded by Rabbi Jos Silverman, President of the District Grand Lodge, who delivered an eloquent address on the origin of the Order, its growth, its workings all over the world, the duties of its members, and the great problems to be solved.

INSTITUTION OF B. B. LODGE AT TUSCALOOSA, ALA.

Tuscaloosa Lodge No. 740 was instituted in Tuscaloosa, Ala., Sunday, June 29. Past Grand President Leon Schwarz of Mobile and Louis J. Adler, the President of Uniontown (Ala.) lodge were the installing officers, representing the District Grand Lodge. The new lodge begins with a membership of about thirty, and selected the following as its first set of officers:

Monitor, L. Rothschild; President, I. Green; Vice-President, M. Bandas; Treasurer, A. Holezstein; Secretary, Isidore Sperling; Warden, Lee Black; Assistant Warden, Victor Friedman; Guardian, Chas. Temerson; Trustees, M. Gordon, L. Philipson, Max Berkowitz.

The lodge was instituted and installed in the morning, and at the evening ceremonies the Temple was filled with members and their families to hear the principles of the B'nai B'rith expounded by Messrs. Adler and Schwarz.

SALT LAKE CITY, UTAH.

The visit of the Grand Lodge officers, President I. M. Golden and Secretary I. J. Aschheim of District Grand Lodge No. 4, to B. F. Peixotto Lodge No. 421 of Salt Lake City was a memorable occasion. A special committee of the lodge was empowered to make the necessary arrangements for the comfort and pleasure of the visitors. The committee met them at the depot and escorted them to the hotel.

A reecption and dance was given at the B'nai B'rith building on Monday evening, June 2, 1913, in honor of the visiting officers. On Tuesday evening a class of six candidates, all university students, was initiated at a regular meeting of the lodge, the Grand Lodge officers officiating. After the initiation interesting talks were given by President Golden and Secretary Aschheim for the good of the Order.

The following day was spent in viewing points of interest about the city, and on Wednesday a committee entertained the visitors with an automobile ride and visit through the grounds of the Mormon Temple and an organ recital at the tabernacle. A luncheon, a visit about town and to the principal clubs, and a trip to "Salt Air," where the party all enjoyed a dip in the great salt lake, concluded the series of entertainments.

DANBURY, CONN.

About twenty-five of the officers and members of Harmony Lodge No. 711 of Bridgeport, Conn., accompanied its crack Degree Team to Danbury, June 15th, where they had been invited through District Deputy Charles H. Shapiro to initiate a class of candidates into Friendship Lodge.

The journey was made in several automobiles, which were kindly offered by its members for that purpose.

A large number of the members of Friendship Lodge were present on the occasion of this initiation and addresses were made by Brother Isaac Moss, President: Brother Maximilian Stein, Vice-President; Brother Henry Harris, who wrote a poem in honor of the occasion; and Brother Joseph G. Shapiro, Chairman of the Degree Team of Harmony Lodge, also by President Morris Meyers, Brother Pollak, Vice-President, Brother Nathan Spiro, Monitor, and Brother E. Stone, Treasurer of Friendship Lodge. An informal luncheon was served at the conclusion of the meeting.

The ladies of the members of Friendship Lodge very kindly assisted in entertaining the visiting brethren, who returned to Bridgeport in the evening, deeply appreciative of the hospitality of Friendship Lodge.

SAN FRANCISCO, CAL.

On Monday evening, July 28th, Unity Lodge No. 273 of San Francisco entertained its members and their friends by a moving picture of the Panama Canal and the Panama-Pacific International Exposition, explained by Mr. Louis Levy, director of publicity for the Panama-Pacific International Exposition. Mr. Levy took the audience through the canal into the great Fair as it will be in 1915. The public was invited.

MOBILE, ALA.

What is probably the youngest set of officers ever placed at the head of Beth Zur Lodge No. 84 of Mobile, Ala., was elected at the last semi-annual election and installation meeting on July 6, 1913.

The election drew a large portion of the membership to the meeting.

After the transaction of much important business, the retiring president, Mr. Isaac Lichtbach, made his final report, which, showing that the Lodge had made much progress during his administration, was received with cordial approbation by the members.

The new officers were installed by Past President Leon Schwarz, who impressively charged them with the honor and responsibility attached to office holding in the B'nai Brith. He was followed by the Presidents of the two Jewish Congregations—Mr. Henry Hess of the Reform and Mr. Meyer Jacoby of the Orthodox, both pledging their assistance to the new B'nai Brith officers.

SAN DIEGO, CAL.

There was a large attendance at the meeting of Lasker Lodge No. 370 of San Diego, Cal., Monday evening, July 7, 1913. Two applications for membership were presented. After disposal of the business a social session was enjoyed. Corn cob pipes were passed around and the best of tobacco smoked. Instrumental and vocal musical selections were rendered by Dr. Joseph Weinberger, Attorneys A. Rosenthal and M. Binnard, and by Nathan Baranow and M. Pudlin. Sumptuous refreshments were served and everybody had a good time.

SAN FRANCISCO, CAL.

Arrangements are being made for the annual reunion and outing to be held under the auspices of the Committee of Fifty of the local B'nai B'rith lodges, Sunday, September 14, at East Shore Park, in Contra Costa county. Various sub-committees have been completing the program and are providing entertainment for all those who attend.

There will be athletic events, games and other forms of amusement. A feature of the day will be a baseball game between a picked team representing the ten local lodges and a team from Oakland Lodge. A trophy cup, donated by Professor S. E. Welfield, gymnasium instructor of the local lodges, will be presented the winning team.

In the afternoon dancing will be enjoyed in the spacious pavilion on the picnic grounds.

OAKLAND, CAL.

One hundred members of Oakland Lodge No. 252 of Oakland, Cal., were present at a "get-together" banquet held at Barnum's Restaurant on the evening of June 26th. The speakers were Milton Schwartz, toastmaster; Dr. M. Friedlander, B. Silverstein, A. Jonas, A. Simonds, Judge George Samuels. The subject of the evening was the need of a new home for the lodge. The members became so enthused that the sum of $2,000 was pledged outright and the further sum of $3,000 when the lot for the new home has been purchased. The building committee will begin immediately to look for a location.

PINE BLUFF, ARK.

As an evidence of the splendid work being done throughout District No. 7 and in support of the popular propaganda by the local lodges in their surrounding communities, Phoenix No. 279 of Pine Bluff, Arkansas, on July 29th, inaugurated a campaign under the leadership of President William Rosenzweig and Secretary L. Rutstein, assisted by other members of Phoenix Lodge, which resulted in the initiation of fourteen new members.

The towns visited at which candidates were initiated were as follows: Eudora, Ark., Dermott, Ark., Arkansas City, Ark., Lake Village, Ark., Stutgart, Ark., Altheimer, Ark.

Several new members were also initiated from Pine Bluff, the home of Phoenix Lodge.

MISSOURI LODGE EXCURSION.

Missouri Lodge No. 22 I. O. B. B., of St. Louis, held an excursion in honor of its newly elected officers and also in honor of the newly elected President of the District on Aug. 10, 1913. The steamer "Belle of the Bends" was chartered for the occasion and over 700 members and friends of the B'nai B'rith were present. The members of Ebn Ezra Lodge were specially invited and turned out in large numbers. The dance floor was the center of attraction, while the older members and their wives enjoyed the cool breeze of the Mississippi on the upper deck. The affair was a most enjoyable one and everybody expressed themselves as having had a most delightful time.

The membership committee was busy that evening and a large number of new members were acquired. The committee in charge of the affair were Louis D. Steiner, chairman; Isadore Glueck and Ben L. Shifrin.

The coming administration has announced it as its policy to have monthly social gatherings where the members and their ladies can meet, and the excursion was only one of the many enjoyable affairs to follow and for which preparations are already being made. A dance is in prospect for October and a fitting affair for November when B'nai B'rith Day will be celebrated.

NEW ORLEANS, LA.

The Joint Committee of the New Orleans Lodges held an important meeting in July at which measures for the ensuing fall's activities were discussed and primary arrangements made for their execution.

It was resolved to appoint a committee on propaganda work to work in conjunction with the General Committee of the Grand Lodge.

A Committee on intellectual culture was created whose duty it shall be to arrange for a literary program for joint sessions to be held monthly from October to May, and to take up such other work as may be deemed proper.

PORTLAND, ORE.

Showers of roses greeted Grand President I. M. Golden and Grand Secretary I. J. Aschheim of District No. 4, when they appeared at the joint meeting of Portland and Theo. Herzl Lodges of Portland, Ore., on Tuesday evening, June 17, 1913. The meeting was called to order by Dr. A. G. Bettman, president of Portland Lodge, who later turned it over to District Deputy Dr. J. Block, who introduced the speakers. Among those who addressed the large audience were the two visiting Grand Lodge officers, also Past Grand President Sig Sichel and Hon. D. Solis Cohen. President Golden in his address emphasized the need of strengthening the order by increasing its membership with the right kind of men, and said:

"More members are necessary. Numbers give power. Numbers, organized efficiently, produce public sentiment, public sentiment is the result of public conscience and public opinion is the result of the awakening of public conscience. Every institution depends on public opinion. It is the organized conscience of the people of the world. It is the force that lies at the very root of nations."

He then related some of the problems which are confronting the Jews on the Pacific Coast and some which will arise. He declared that the "B'nai B'rith" needs members to cope with these problems.

Secretary Aschheim was the first speaker and dealt with his experiences in the various cities. He spoke reminiscently of the times he had visited Portland and complimented the city on its growth, declaring that it is considered as an outpost of Judaism in the Northwest.

Mr. Cohen spoke eloquently of the necessity of extinguishing class differences among the Jews. Mr. Sichel declared his pleasure at the visit of the Grand Lodge officers and reassured them of Portland's strength as a "B'nai B'rith" center.

At the conclusion of the meeting, refreshments were served.

What Our Lodges Are Doing

ISAAC LODGE, MILWAUKEE, WIS.

The following program has been arranged for Isaac Lodge, No. 87:

Thursday, Sept. 18th, address by Bro. Edwin Weiner on "Zionism and Patriotism."

Thursday, Oct. 16th, address by Bro. Harry S. Wollheim. Subject to be announced later.

Thursday, Nov. 20th, address by Bro. Montefiore Bienenstok on "Israel Zangwill."

Thursday, Dec. 18th, address by Bro. Arthur Breslauer on "The Jew in the Modern Drama."

SEATTLE, WASH.

President I. M. Golden and Secretary I. J. Aschheim of District Grand Lodge No. 4 arrived in Seattle on Wednesday, June 11th, and were immediately taken in charge by a reception committee representing Rainier and Hildesheimer Lodges of that city. On the following evening a joint meeting of the two lodges was held, which was largely attended and at which a class of candidates was initiated, the Grand officers officiating.

On Friday evening President Golden delivered addresses before the two Seattle congregations, which were highly educative along B'nai B'rith lines, and will result in the material increase of the membership of the two lodges. After receptions, automobile trips, luncheons, and private entertainments the visitors left for Vancouver, B. C., to visit Samuel Lodge.

ANNIVERSARY OF HARMONY LODGE.

Harmony Lodge No. 711 of Bridgeport, Conn., celebrated its second anniversary of the institution of the lodge on June 26, 1913. Fully 200 people attended the affair at the club rooms of the lodge, which were decorated for the occasion. A concert preceded the dancing and at midnight refreshments were served in the lodge rooms. The lodge was organized with a charter membership of 30 and now has 110 members enrolled. The lodge owns its club rooms, which are handsomely furnished.

INDIANAPOLIS, IND.

The last regular meeting of the season was held by Indianapolis Lodge No. 58 on June 16, 1913, and although the temperature was something like 110 in the shade, a large attendance was present. An important suggestion was made by Brother Sol Kiser that the lodge arrange for a series of lectures on Jewish topics for the coming winter, and the matter was referred to a committee to work out the details. Important work is planned for the coming term and a strong effort will be made to increase both membership and attendance.

MEMPHIS, TENN.

Memphis Lodge No. 35 held its regular bi-monthly meeting Sunday morning, July 6, 1913. A rather large attendance was present, and the meeting proved an unusually interesting one.

President Emanuel Klein presided, and following the regular routine business of the lodge initiated candidates in a most impressive manner.

The installation of the newly elected officers was conducted by Past President Sam Schloss, one of the oldest members of the local lodge. An interesting fact connected with the installation was that Mr. Schloss installed into the office of vice-president, his grandson.

Following the installation ceremonies short addresses were made by Sam Schloss, President Emanual Klein, Vice-President Gilbert Schloss, and Clarence N. Frolich.

GAINESVILLE, TEX.

On Sunday, July 13, President Arthur L. Kramer of D. G. L. No. 7, accompanied by Bro. H. S. Scheline of the General Committee and Bro. Max Philipson of Dallas Lodge No. 197 visited Gainesville Lodge No. 518 and participated in an enthusiastic meeting of that Lodge.

New officers were elected and a plan of propaganda outlined. Addresses were made by all the visiting brethren and also by Bro. I. Zacharius of the local lodge.

Bro. Sam Kahn, who was elected Secretary of the Lodge, is one of the leading members of the Organization as well as one of the prominent and moving spirits of the Gainesville community.

Following the meeting, several new members were added to the Lodge.

DISTRICT NO. 1.

At a meeting of Worcester Lodge No. 600 of Worcester, Mass., held on July 22, 1913, 16 candidates were initiated. The prize degree team of the lodge performed the work in an inspiring manner. There were expressions of commendation not only by the old members, but also by the newly initiated candidates. The degree team upon completing its work did some marching as a finishing touch and during this march spelled the letters I. O. B. B.

Harmony Lodge No. 711 of Bridgeport, Conn., arranged a strawberry festival at its club rooms on June 25th. The special feature was the attendance of a large number of members and their ladies from Friendship Lodge of Danbury, Conn., who were specially invited to be the guests of the lodge.

On Sunday, June 8, 1913, Washington Lodge No. 19, of New York City, paid its annual visit to the Home for Aged and Infirm at Yonkers, N. Y. A large delegation of members and their families were present, and the inmates and guests were treated to an enjoyable entertainment. After the exercises refreshments were served. The lodge presented all of the inmates with suitable gifts, which they appreciated much.

On Monday, June 16th, the Intellectual Advancement Committee met at the home of its Chairman, I. Irving Lipsitch. It was decided that the District give a Ball at one of the large hotels in New York on some night during Chanuka. As usual, the activities of the lodges has been suspended during the Summer months.

Abraham Lodge held one of the most enthusiastic meetings of the year on Sunday, May 18th, at which time five candidates were initiated by the Degree team of the Lodge. There was a very interesting debate on the subject: "Resolved that a lawyer should defend a criminal whom he knows to be guilty." Brothers Henry Greenstein and Abraham Feuer upheld the affirmative, while Brothers Joshua Meltzer and Benjamin G. Shalet argued the negative. President Theodore E. Stieber acted as chairman, and the judges were Brothers Jacob B. Klein, Nathan Frankel and Julius Greenwald who decided in favor of the affirmative.

On Tuesday, June 3rd, an official visit of the officers of the District and the Intellectual Advancement Committee was paid to Maccabee Lodge. A number of candidates were initiated by the Degree team. Among those who addressed the meeting were Brothers Sol. Sulzberger, Treasurer of the district; Charles Hartman of the Executive Committee of the Order; I. Irving Lipsitch and Simon M. Roeder.

At the meeting of Worcester Lodge held July 22nd, the Degree team initiated 16 candidates. The members are looking forward to the banquet of the lodge to be held in September, at which time will be presented the banner awarded to lodge by the district in the Degree team contest.

The Intellectual Advancement Committee is arranging a series of lectures on Jewish topics to be delivered during the Fall.

DISTRICT NO. 2

In accordance with the custom practised for several years past, Cleveland Lodge No. 16, of Cleveland, Ohio, held services on July 16th, 1913, and placed a wreath on the grave of late Secretary of State, John Hay.

After a lingering illness, Brother Max J. Russack, one of the esteemed and prominent citizens of St. Louis, died on August 7th, 1913. Brother Russack was a prominent member of Missouri Lodge No. 22, of St. Louis. The members of the lodge attended the funeral in a body and Mr. Ben Shifrin, the president, spoke feelingly at the grave.

DISTRICT NO. 3.

Duquesne Lodge No. 642, of Duquesne, Pa., held a special meeting on July 24th, at which the newly elected officers were installed by the Secretary of the District Grand Lodge, Brother Louis Sulzbacher.

On July 6th Duquesne Lodge held its first annual basket outing, which was attended by a large crowd and proved successful. The base ball team of the lodge played the Braddock Y. M. H. A. and defeated the visitors.

An open meeting of the B'nai B'rith lodges of Pittsburg and surrounding territory was held on August 13th, in the lodge rooms of Ibn Gabirol Lodge. The meeting was open to the public and was addressed by Mr. Geo. A. Levy, who spoke on the subject "Civic Righteousness."

Abraham Lippman Lodge No. 672 of Pittsburg held the installation of its officers at a well attended meeting on July 13th, 1913. A smoker was held in conjunction with the installation of officers. An invitation was extended to all the members of the lodges in the county. Past Grand President Brother A. L. Solomon installed the officers and was assisted by Brother Adolph Edlis, a member of the General Committee, and Past President O. H. Rosenbaum and Isidore Reizenstein. Many short talks on the good and welfare of the Order were made by the visiting brothers.

DISTRICT NO. 4.

The annual picnic of Hildesheimer Lodge No. 503, I. O. B. B., of Seattle, Wash., was held Sunday, July 20th, and was pronounced a most gratifying success. Over one thousand people attended, most of them coming early to spend the entire day in the woods of beautiful Fortuna Park. Base ball games, dancing and boating were the day's sports, and a delightful outing was enjoyed by all.

Cremieux Lodge No. 325 of San Francisco has almost the largest membership of any lodge in the city. The lodge won a silver loving cup given for the largest increase in membership during last year and intends to repeat its former laudable efforts this year. The average attendance at meetings is large and to further encourage this and also for educational purposes the lodge has arranged for lectures on subjects of general interest for one meeting each month. The initiation team is to be reorganized and drilled so as to enable it to take part in competitive initiations with teams from other lodges of the District.

Messrs. I. M. Golden and I. J. Aschheim, President and Secretary respectively of District Grand Lodge No. 4, paid Nathan Falk Lodge No. 481, of Boise, Idaho, an official visit on June 6th, 1913. During the day the visitors enjoyed an auto ride through the city and vicinity, and in the evening they delivered addresses at Temple Beth Israel and were the honored guests at a well attended banquet given at the Owyhee Hotel.

The Pacific Northwest is making and breaking records in B'nai B'rith work. A new era is unfolding and the Order is receiving a stimulus through progressive agencies never before undertaken in that part of the country. The recent annual visit of the President and Secretary of District Grand Lodge No. 4 to the lodges in the Northwest was made the occasion of B'nai B'rith demonstrations, which promise to develop into constructive work of inestimable value to the order, the district and the lodges of the Northwest.

Tacoma Lodge No. 741 of Tacoma, Wash., held a well attended meeting on Angust 7th, on which occasion 12 candidates were initiated.

DISTRICT NO. 6.

Brother Sylvan E. Hess, of St. Paul, President of District Grand Lodge No. 6, accompanied by Past President Bro. Gus M. Greenebaum, paid an official visit to Northwestern Lodge No. 265, of Chicago, on August 4th, and addressed the lodge.

A general meeting of Ramah Lodge No. 33, of Chicago, was held on June 12, 1913. The special order of business was the reports of officers, initiation of candidates and election of officers. The lodge made special arrangements to celebrate the 80th birthday anniversary of Brother Henry Greenebaum, the first President of the District Grand Lodge and known as the father of the District. Brother Greenebaum was the founder and first president of the lodge, to which he has given many years of eminent service. The occasion was also honored by the presence of the President of the Order, Brother Adolf Kraus and all the officers of the District Grand Lodge residing in Chicago, and addresses were delivered by all of them.

A petition for a charter for a new lodge to be instituted at Calgary, Alberta, Canada has been presented to the General Committee of the District Grand Lodge.

DISTRICT NO. 7.

Little Rock Lodge No. 158, of Little Rock, Ark., recently celebrated its 42nd anniversary of its institution, at which only one surviving charter member, Mr. Lazarus Ehrenreich, was present and made a delightful address. Other speakers were Chas. S. Stifft, whose subject was "The Possibilities of the Order"; Chas. B. Abeles, who spoke on "Personal Service," and Isadore Barron, who discussed "The Lodge Room a Common Meeting Place."

At a general meeting of Memphis Lodge No. 35, of Memphis, Tenn., the election of officers resulted in the reelection of Brother Emanuel Klein as president. Under his administration the lodge has prospered, many new members having been added and the work of the lodge materially extended. Three candidates were admitted to membership at the meeting, and addresses were delivered by Brothers Archibald A. Marx of New Orleans and S. L. Lee.

DISTRICT NO. 8.

During the term of 1912-1913 Franken Lodge No. 468 of Wuerzburg held twenty meetings which were all well attended. A number of interesting lectures were delivered in these meetings mostly upon Jewish topics, which proved highly instructive to the members. The membership increased from 93 to 103. In the course of the summer the lodge sent 15 children of Jewish families of Wuerzburg and vicinity to Eschan. The result of this vacation colony was highly satisfactory. The Lodge also helped to support a number of Jewish schools and small Jewish congregations.

Gabriel Riesser Lodge No. 478, of Thorn, celebrated its fourteenth anniversary on March 30th, 1913. The thirty meetings which the Lodge held during the last term were attended by nearly all the members. Four entertainment evenings which were arranged for the members and their ladies, were very successful. A fund was created for the aid of brethren in distress. One thousand four hundred and eighty Marks were expended in benevolent work. The Lodge received 2,570 Marks in donations from brethren to the different Lodge funds. The Lodge raised 7,000 marks for the suffering coreligionists in the Balkan peninsula. Nine new brethren were added to the membership.

The Soldiers' Home, which Lothringen Lodge No. 591 of Metz established three years ago with the aid of the District Grand Lodge, has developed a successful activity. The moral influence of the home upon the Jewish soldiers, who came to the Metz garrison from all parts of Germany, was very beneficial. It has helped to raise the Jewish standing with the military authorities.

The arrangements for gatherings of B'nai B'rith members in the different summer resorts of Germany were made permanent during the present season. Borussia Lodge No. 491, of Danzig, arranged gatherings during the season at Zoppot for every Saturday.

Rabbis Dr. Mannheimer and S. Zacharias, members of Kaiser Friedrich Lodge No. 484, of Bremen, have taken charge of the B'nai B'rith social gatherings in Norderney.

Members of Franken Lodge No. 468, of Wuerzburg, are supervising the gatherings at Kissingen.

B'nai B'rith gatherings are taking place in Heidelberg every Saturday evening during the summer months.

A regular meeting of the Wilhelm and Auguste Victoria Institutions for the training of feeble minded children at Beelitz was held on Sunday, June 15th, 1913. Professor Philipson opened the meeting. Up to date the institution has admitted 88 pupils. The treasury contains over 61,000 Marks and this favorable financial condition has awakened the thought of building an addition to the institution. The teachers have done very effective and useful work.

A PECULIAR OCCURRENCE ON THE PACIFIC COAST.

Written by one who meets with many oddities.

As the occupant of an official position in the District I was recently handed a elegram from the Secretary of Mineral odge No. 711 located in Mineralia, in he State of Maduro, in the granite mountain district. The telegram informed me that a Mr. Pear, a member of hat Lodge had been killed in an automobile accident the day before and that I should offer the family whatever assistance necessary, in their behalf.

Without losing any time I called upon he bereaved widow, who for calm self-possession in so trying a moment, was o me a marvel, and who accepted the condolence offered her in the most matter-of-fact manner. She was glad I called, told me what an ardent B'nai B'rith her husband had been all his life, and of the several Lodge stations he had filled, and the honors he had received from his Lodge. All that she told me with a great deal of gusto and satisfaction. She showed me a photograph of her husband and when I remarked that he had barely the features of a Jew, she wanted me clearly to understand that he was never taken for one.

Being informed that the body was at that moment in charge of an undertaker in the Capitol city of the state, and that a cremation would likely take place the second day after, I inquired whether it would be agreeable that the Lodge attend the funeral. It certainly would, she replied. I then asked her whether I should engage the services of the Communal Rabbi. Oh, no. She did not think that Mr. Pear would care for a Rabbi. Nothing further was said on that subject. I was informed that her husband's nephew was on the way to this city.

At my parting with the lady I left her in possession of my telephone number, enjoined her to call me up at any time she desired my services, and expressed the hope that her nephew would call on me. By the way of parenthesis I may say, that the lady has never deemed it necessary to call me up either for assistance or to express her thanks, nor did her nephew know enough of the proprieties of things to pay his respects to me for either one purpose or another.

On my return to the office I at once telegraphed to Mineral Lodge assuring them that the widow was not at all disconsolate and also, to the Lodge at the Capitol city, instructing them to prepare to attend the funeral in a body. Three days later I received the following letter from the President of the Capitol city Lodge:

"My dear Sir and Brother:

Pursuant to your telegram of the 28th, referring to the death of Mr. Pear, I called at the Gormley Undertaking parlors and was surprised to learn that Mrs. Pear phoned to Mr. Gormley, asking him to secure a Unitarian Minister to officiate, but there being none in the Capitol city at the present time, Mr. Gormley phoned back to her of his inability to comply with her wishes, so she advised him to do nothing further until she arrived today.

We both considered it a very strange incident, but agreed to wait until the family of the deceased arrived here. This morning about eleven o'clock, Dr. R........ who came with them, phoned, asking me to endeavor to get as many members of the B'nai B'rith as possible, to attend the funeral. I immediately by means of the phone and by personal canvass, secured a 'Minyan,' nearly all of whom appeared at the undertaking parlors in due time. Shortly after our reaching there, a gentleman of the ministerial type also appeared. I learned from Mr Pear, Jr., a nephew of the deceased, that his uncle, though being a member of the I. O. B. B. for about thirty-four years, had joined the Unitarian church about twenty years ago, and a short time ago decided to enlarge his religious sphere by joining the Christian Science hurch also, hence the reason for Mrs. Pear's desire to have a Unitarian Minister, but not being able to find one, made use of his last religious affiliation and engaged a Christian Science Minister

Our 'near Minyan,' though realizing our predicament, agreed to remain in deference to the wishes of Mr. Pear Jr.

Dr. Bonnell delivered a very eloquent eulogy on the Jew, Unitarian and Christian Scientist, read various excerpts from the book of Mrs Baker Eddy and after assuring us that the deceased was only taking a transfer to a more peaceful planet, discharged us from further duty Mr. Pear was cremated this afternoon.

It appeared very strange to those of [illegible]ent, how Mr. Pear could have be[illegible] to a B'nai B'rith lodge while be[illegible] member of and following the Uni[illegible] mode of worship for so many [illegible]d it seems to be an incident [illegible]ent importance to engage the attention of our Order and bring this matter to the notice of the proper district authorities, as the tolerance of such a practice is certainly out of keeping with the ritualistic teachings of the Independent Order of B'nai B'rith.

Fraternally and Sincerely."

On receipt of this letter I forwarded a copy of it to the lodge and stated that I had no further comment to make, except that I joined the brother in his observation contained in the last paragraph of his letter, for the reason that, in my humble opinion, our first duty is to be "True to Ourselves."

It will be admitted, that, ordinarily, it would have been the duty of the Lodge to offer some rational explanation of the whole proceeding, but instead of doing so, I received from the Secretary a letter, couched in the most conventional language, thanking me for my trouble, and offering to compensate the office for any outlays had, stating merely, as far as the gist of the story was concerned, that Brother Pear had been a member in good standing in the Lodge since 1875.

This brings me to the end of the story and at a point where a few pertinent questions may be in order.

First. How can a man be a member of a Unitarian church and at the same time hold his membership in a B'nai B'rith Lodge?

Second. How can such a farce be kept up for twenty long years, the circumstances being well known to the members of the Lodge? Are we fish, are we flesh or are we hybrids?

Third. By what right did the Lodge hand me a piece of work, when common sense should have told them that the outcome of it would be thoroughly distasteful to me and offensive to my religious sensibility?

Fourth. Why should a callous-hearted woman take the right to outrage the feelings of ten men, good and true, in order to satisfy a mere whim which at best is only fantastical?

Fifth. What does the B'nai B'rith Order owe to any person, who, in spirit, has separated himself from the House of Israel and who, publicly worships in a place not dedicated to the God of Abraham, Isaac and Jacob?

Sixth. Has our Ritual become a comedy?

M. P.

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DR PARKHURST ON RACE PREJUDICE.

(Continued from Page 5.)

The intensity of their loyalty to Jehovah created on their part a corresponding intensity in their enmity toward those who were not believers in Jehovah.

They would neither ally themselves with Gentiles nor seek to have Gentiles ally themselves with them.

Jews' Religious Devotion Mistaken in Past for Proud Piety.

They were a separate people.

They isolated themselves as far as possible from Gentile contacts. What was really religious devotion to their holy faith was interpreted by Gentiles as being devout superciliousness, a sort of "holier-than-thou" piety. They were narrow in their religion, but they were devout.

If Christians were as true to the doctrines which they profess as the Jews were they would be looked upon in something the same way, and the words of our Lord would be found to be true, "Because ye are not of the world the world hateth you."

That I believe to be the origin of Gentile antipathy, and having once become established it has maintained itself by its own momentum.

Gentiles have gotten into the habit of thinking and speaking disrespectfully of Jews, and have not enough of the grace of God in their hearts or enough of the love spirit of the gospel to break loose from the habit.

It is difficult to get an idea into people's hearts, but ten times more difficult to get it out when once it is there.—Chicago Evening American.

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ARE THE JEWS A WARLIKE RACE?

(Continued from Page 10.)

Jews were in the ranks in the Philippines, where they showed their bravery in many battles and skirmishes.

"British Jews contributed no less to the ranks in the war against the Boers. They enlisted in no fewer than twenty-five regiments (including the Highlanders and the Guards)."

Many great Austrian and Hungarian dailies have reproduced the above article without comment.

Activity of Winnipeg Lodge

Jewish Orphanage for Winnipeg.

Since the establishment of a lodge in Winnipeg, it has been the aim of the officers and members, who have been working with the object in view of ultimately erecting a Jewish Orphan's Home in the City of Winnipeg, with the assistance of the Jewish People of Canada, and under the jurisdiction of the Independent Order of B'nai B'rith. in a city like Winnipeg, where there are over 15,000 Jews, it has been felt that an Orphan's Home was necessary and this would have now been a reality, had it not been for the fact that other Jewish Institutions were being built and in order that one should not interfere with the other, Winnipeg Lodge decided to postpone the building of an Orphan's Home until the time was ripe. The time has now arrived and several committees are now at work (Committees being composed of members and non-members of the Lodge) for the purpose of finding ways and means in connection with this institution. At a Mass meeting held in the Winnipeg Hebrew Free school, over 600 people being present, Winnipeg Lodge received the sympathy of the Jewish Citizens and the following resolution was unanimously passed: That all present at this meeting are in favor of pledging their financial and moral support to the "CANADIAN JEWISH ORPHAN'S HOME" and the following plan for management was adopted:

First. That ladies be eligible as directors.

Second. That the Provisional Board be composed of 40.

Third. That all B'nai B'rith Lodges in Canada, whose members are taxed for the support of this institution, shall jointly be entitled to elect a majority of the directors of this institution.

Fourth. That the permanent Board of Directors shall consist of 21 members, at least three of whom shall be ladies.

The Legislation Committee have already applied for a charter for the Canadian Jewish Orphan's Home, and the finance committee, composed of the best Jewish Citizens in Winnipeg, are at work raising funds for the maintenance of this institution. It is the object of the Lodge to first rent a suitable building for the purpose until such time that sufficient funds will be raised for the erecting of a large and permanent building. The future of the Canadian Jewish Orphan's Home looks very bright and Winnipeg Lodge is to be congratulated upon the step they have taken.

General Secretary for Winnipeg Lodge.

The work which is being done by Winnipeg Lodge is such that it has seen the advisability of appointing a General Secretary whose duties will be to devote his entire time to the work of the lodge, so that it's undertakings may prove a success. For this purpose, at a recent meeting, this lodge has increased it's dues from $6.00 to $9.00 per annum and has voted $1,000.00 and an extra allowance of $300.00 per annum for office space, same to be paid to the Secretary. It will be his duty to look after the Free Loan Committee the Free Employment Bureau, the collection of dues, will help all committees appointed by the lodge to perform their duties in a more systematic way and will perform all such other duties in connection with the lodge that he may be asked to look after from time to time. He will also have charge of the Propaganda work and it is expected that if the right man is secured, that the membership of this lodge will increase to 600 in the next year, which in itself will be a boom to the lodge. And now that an Orphan's Home has been established by Winnipeg Lodge, the secretary will surely have plenty of duties to attend to.

Winnipeg Lodge Secures Petition for Lodge in Calgary.

While on a business trip through the Canadian West, Brother L. Rice, the President of Winnipeg Lodge and Brother M. Gardner, have, through their personal efforts, secured an application for a new lodge in Calgary, Alberta. The petition has been sent to the Grand Lodge and it is hoped that by the time this news goes to press, that the Calgary Lodge will be a reality. The City of Calgary has over 2,000 Jews and has sufficient material to warrant the organization of an institution such as our Order. The men, whose names appear on the petition for the charter, are gentlemen who are highly esteemed not only among the Jewish citizens of Calgary, but by the other religious denominations with whom they come in contact. Should the charter be granted. Winnipeg Lodge feels that Calgary will have one of the best organized lodges in the District. This is the fifth lodge organized in Canada through the efforts of Winnipeg Lodge. The lodges in question have a membership of over 600 and are situated as follows: Winnipeg, Ft. William, Ont., Saskatoon, Sask, Edmonton, Alta. and Calgary, Alta.

Election of Officers.

At the general meeting held June 5th last, officers were elected for the ensuing term.

On June 19th, a social function was held, the officers elected being duly installed by Deputy Installing Officer Max Steinkopf in the presence of a very large gathering represented by the members, the Ladies' Auxiliary and their friends. After the installation addresses were delivered by Brother Rice, the new President, Max Steinkopf, Deputy Officer of the Grand Lodge; M. J. Finkelstein, the new Vice-President and D. Beckerman, the retiring President.

The new President then appointed his committees after which those present endulged in dancing until 11:30 P. M., an orchestra having been engaged for the occasion and refreshments were served under the supervision of Mrs. D. Shragge, the President of the Ladies' Auxiliary.

During the month of July a boat excursion was held to Riverside Park, about 15 miles from Winnipeg, over 200 being present.

COMMUNICATED.

(Continued from Page 7.)

there was also, consciously or unconsciously, the memory of the traditions of the cruel centuries which is the common Jewish heritage.

"So it is not surprising to find a Jew making a shrine of the flag which has meant emancipation. Nor is it surprising to find a Jew taking the lead in lowering the denominational barriers and bringing the children of one-time warring creeds into a joint service. But the fact that such a proposal can be advanced and responded to and become a thing done is surely a striking testimonial to the breadth of character which as a people we are developing."

It is proposed next year to hold a great Flag Day service of Jewish and Christian children, under the direction of Jewish and Christian ministers. The general approval with which this movement has met in this city indicates that it might meet with the same degree of favor elsewhere, and perhaps become national in its scope. It has also been suggested that our Order set apart a day in the month of June, as near the 14th as possible, for Flag Day services as being in keeping with one feature of our ritualistic work. The suggestion seems timely, and I report it so that it may be put before the Brethren of the Order for their approval.

Yours very truly,
HENRY H. FURTH,
Secy. Ebn Ezra Lodge No. 47 I. O. B. B., St. Louis, Mo.

KING OF ROUMANIA'S STAND FOR JEWISH RIGHTS.

Recently the Union of Native Jews in Roumania, at the head of which is Dr. Adolphe Stern of Bucharest, President of District Grand Lodge No. 9, I. O. B. B., presented a petition to the King, pleading that they might be placed upon a footing of equality with Gentiles. His Majesty appended the following note to the petition: "Recommended to the serious attention of the Minister of Industry and Commerce in order that the necessary measures may be taken with the view of giving satisfaction to this request, which appears to me to be just. A population so considerable, established here for hundreds of years, successive generations of whom have been born in the country, cannot subsist without the possibility being given to it of living by means of its work." This note was probably in part responsible for an important amendment which was introduced by the Minister of Commerce into the Bill for the protection of national industry, and was adopted by Parliament. The amendment reads as follows: "Workmen who do not enjoy foreign protection, be they native or foreign Jews, are not considered foreigners in respect of labor." This is the first time in thirty years that the qualification of **Native** is applied to the Jews of Roumania. The law thus modified abolishes the inequality of treatment from which Jewish workmen have hitherto suffered.

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UNIVERSITY OF ILLINOIS

B'NAI B'RITH NEWS

BENEVOLENCE BROTHERLY LOVE AND HARMONY

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ANTI-DEFAMATION LEAGUE

For a number of years a tendency has manifested itself in American life toward the caricaturing and defaming of Jews on the stage, in moving pictures. The effect of this on the unthinking public has been to create an untrue and injurious impression of an entire people and to expose the Jew to undeserved contempt and ridicule. The caricatures center around some idiosyncracy of the few which, by the thoughtless public, is often taken as a pivotal characteristic of the entire people.

The evidence of prejudice and discrimination has been abundant, both in social and in business circles, as well as in public life. All fair-minded citizens must regret the growth of this un-American sentiment. The prejudice thus displayed by no means reflects the attitude of the thinking, intelligent majority of our citizens, but is limited to an ignorant, unreasoning and bigoted minority. For many years the Jewish and non-Jewish citizens have failed to meet this tendency by any means save quiet criticism. But the tide has been rising until it calls for organized effort to stem it.

Regrettable as it is, this condition has gone so far as to manifest itself recently in an attempt to influence courts of law where a Jew happened to be a party to the litigation. This symptom, standing by itself, while contemptible, would not constitute a menace, but forming as it does but one incident in a continuing chain of occasions of discrimination, demands organized and systematic effort on behalf of all right-thinking Americans to put a stop to this most pernicious and un-American tendency. Prejudice is the child of ignorance. It knows no bounds, respects no individual, and violates the most sacred tenets of our democracy.

With the hope that the co-operation of both Jewish and non-Jewish citizens will be received in this effort of fair play for all people, the ANTI-DEFAMATION LEAGUE OF AMERICA has been formed under the auspices of the Order of B'nai B'rith.

OBJECT: The immediate object of the League is to stop, by appeals to reason and conscience, and if necessary, by appeals to law, the defamation of the Jewish people. Its ultimate purpose is to secure justice and fair treatment to all citizens alike and to put an end forever to unjust and unfair discrimination against and ridicule of any sect or body of citizens.

ORGANIZATION: Any reputable person, regardless of sex or creed, may become a member by signing a membership card. No membership fees nor dues shall be charged. A central office has been created in the City of Chicago, with a competent office force. All communications or complaints should be addressed to Mr. Sigmund Livingston, 722 First National Bank Bldg., Chicago, Illinois.

Stage defamation will be dealt with by enlisting the assistance and co-operation of the producers and managers of the theaters, so that investigation of proposed performances may be made before the staging of the same, thus correcting evils before any harm is done. If the co-operation of those in authority cannot be secured, then the patrons of the theater will be enlisted for active co-operation.

Newspaper and magazine defamation will be met by protest to the editor. by correcting all defamations through subsequent articles upon the same subject matter, thereby reaching the same reading public and correcting errors; and in case of willful abuse, by appealing to the patrons and advertisers for co-operation.

Defamation in textbooks which pervert the minds of children and tend to prejudice, will be met by attempts to eliminate them from the course of study.

No effort will be made by this organization to shield any malefactor. In founding this League, the Order of B'nai B'rith pledges its hearty support in the future, as it has done in the past, to the enforcement of law against all violators, Jew or non-Jew.

A committee of one hundred citizens, residents in the various cities throughout the United States, has been selected to perfect the organization and to carry out its objects.

(Signed) ADOLF KRAUS, President.
Independent Order of B'nai B'rith.

The following members of the I. O. B. B. compose the Executive Committee of the League.

Mr. Charles L. Aarons, Attorney, Milwaukee, Wis
Mr. Victor Abraham, Attorney, Cincinnati, Ohio
Hon. Samuel Alschuler, Attorney, Aurora, Ill.
Mr. Benjamin Altheimer, Banker, St. Louis, Mo.
Mr. Maurice Berkson, Attorney, Chicago, Ill.
Mr. Bernard Bettman, Manufacturer, Cincinnati, Ohio
Mr. Nat Bilder, Attorney, Newark, New Jersey
Mr. George N. Black, Broker, Los Angeles, Cal.
Mr. Leon S. Block, Attorney, Kansas City, Mo.
Dr. D. S. Blondheim, Professor Univ. of Ill., Urbana, Ill.
Dr. Edward N. Calisch, Rabbi, Richmond, Va.
Mr. Abraham K. Cohen, Attorney, Boston, Mass.
Mr. Alfred M. Cohen, Attorney, Cincinnati, Ohio
Dr. Frederick Cohen, Rabbi, Omaha, Neb.
Dr. Henry Cohen, Rabbi, Galveston, Texas
Hon. Josiah Cohen, Judge Court of Common Pleas, Pittsburgh, Pa.
Mr. Nathan Cohen, Attorney, Nashville, Tenn.
Mr. Joseph D. Coons, Attorney, Wilkesbarre, Pa.
Mr. Israel Cowen, Attorney, Chicago, Ill.
Dr. Gotthard Deutsch, Professor Hebrew Union College, Cincinnati, Ohio
Mr. Charles S. Elgutter, Attorney, Omaha, Neb.
Mr. Sol Flatau, Attorney, Dayton, Ohio
Mr. Samuel Fleischman, Attorney, New York City
Mr. Samuel Folz, Merchant, Kalamazoo, Mich.
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Mr. H. Goodman, Jr., Manufacturer, Chattanooga, Tenn.
Dr. Nathan Gordon, Rabbi, Montreal, Can.
Mr. Samuel Grabfelder, Philadelphia, Pa. President National Jewish Hospital for Consumptives.
Hon. S. Hart Green, Member of Parliament, Winnipeg, Can.
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Mr. Henry Hanaw, Attorney, Mobile, Ala.
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Dr. Joseph Krauskopf, Rabbi, Philadelphia, Pa.
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Dr. Morris Lefkowitz, Rabbi, Duluth, Minn.
Mr. Morris H. Lempert, Merchant, Toledo, Ohio
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Mr. Jacob L. Lorie, Attorney, Kansas City, Mo.
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Mr. Eugene Mannheimer, Rabbi, Des Moines, Iowa
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Mr. Martin A. Marks, Manufacturer, Cleveland, Ohio
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Mr. Charles F. Moritz, Insurance, Montgomery, Ala.
Dr. Isaac S. Moses, Rabbi, New York City
Dr. N. Mosessohn, Editor Jewish Tribune, Portland, Ore.
Mr. A. Leo Oberdorfer, Attorney, Birmingham, Ala.
Hon. Hugo Pam, Judge of the Superior Court, Chicago, Ill.
Mr. Julius I. Peyser, Attorney, Washington, D. C.
Mr. Leo Pfeifer, Merchant, Little Rock, Ark.
Dr. David Philipson, Rabbi, Cincinnati, Ohio
Dr. B. S. Pollak, Physician, Secaucus, N. J.
Hon. Henry W. Pollock, Attorney, State Senator, New York City
Dr. Joseph Rauch, Rabbi, Louisville, Ky.
Dr. A. B. Rhine, Rabbi, Hot Springs, Ark.
Mr. Charles Rosen, Attorney, New Orleans, La.
Mr. David Ruslander, Attorney, Buffalo, N. Y.
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Mr. Edward Sonnenschein, Attorney, Chicago, Ill.
Mr. Hugo Sonnenschein, Attorney, Chicago, Ill.
Dr. M. Spitz, Rabbi, Editor of Jewish Voice, St. Louis, Mo.
Hon. Philip Stein, Attorney, Chicago, Ill.
Mr. Max Steinkopf, Attorncy, Winnipeg, Can.
Mr. Charles M. Stern, Attorney, Albany, N. Y.
Mr. William Stix, Merchant, St. Louis, Mo.
Mr. Sol Sulzberger, Retired, New York City
Mr. Edmund Tauszky, Attorney, San Francisco, Cal.
Mr. Joseph H. Ullman, Attorney, New Haven, Conn.
Mr. Abraham Weil, Manufacturer, Philadelphia, Pa.
Mr. Jonas Weil, Attorney, Minneapolis, Minn.
Mr. Lionel Weil, Attorney, Goldsboro, N. C.
Mr. Solomon Weil, Goldsboro, N. C.
Mr. Adam Wiener, Attorney, New York City
Mr. Adolph D. Weiner, Attorney, Chicago, Ill.
Mr. William Wilhartz, Attorney, Chicago, Ill.
Mr. Leo Wise, Publisher American Israelite, Cincinnati, Ohio
Mr. Gustave A. Wolf, Attorney, Grand Rapids, Mich.
Hon. Simon Wolf, Attorney, Washington, D. C.
Hon. Edward J. Wolfe, Attorney, San Francisco, Cal.
Mr. Wm. B. Woolner, Manufacturer, Peoria, Ill.
Dr. Martin Zielonka, Rabbi, El Paso, Texas

Expressions of Some of the American and Jewish Press on the Anti-Defamation League.

HOW THE JEW SHOULD BE JUDGED.

The following article, which appeared in the **Public Ledger** of Philadelphia, was written by Major J. C. Hemphill, the Washington staff correspondent of the **Public Ledger**. Major Hemphill is a Presbyterian, his father was a Presbyterian clergyman, and he is a devout man himself; a man of the highest social position, and one of the most distinguished newspaper men in America.

None can blame the Jewish people for the resentment they feel at the many indignities heaped upon them, and the civilized world, if, indeed, it were but half civilized, might well shudder at the persecutions of this unhappy race. It can be understood very well why the noble Order of B'nai B'rith, which has done so much in the cause of humanity, should have determined upon the organization of a league to protect these people from defamation, and all men who have the love of God in their hearts will sympathize with whatever dignified effort may be made in this direction. But, after all, it is the Jew of history and prophecy and achievement that counts, and not the Jew of the comic paper and a decadent stage; the Jew who has filled the earth with wisdom, the Jew of religion and literature and science and finance and philanthropy and art and culture and government and heroes, that counts in any honest appraisement of what he is and what he has accomplished. He stands alone among men for endurance under suffering and sacrifice, for persecutions that have bloodied all the pages of history, for loyalty to his faith when languishing in dungeon, broken on the rack, tortured by fire, cut asunder with the sword, dying in agony on the scaffold. This is the Jew, and not the cheap and repulsive creature of caricature and unthinking passion that counts in the judgment of the discriminating world.

In his "History of the Jews" Professor H. Graetz says: "The Jewish race during its dispersion of nearly two thousand years may be fitly compared to a polyp. Though it was often wounded and cut to pieces, the parts severed from the whole did not die, but began an independent existence, developed organically, and formed a new rootstock. Driven from their original Palestinian home, the scattered members of this peculiar national organism assembled on the banks of the Euphrates and Tigris and in the palm districts of Arabia. Doomed to ruin there, they emigrated to Spain with the Arabs, the most cultured people of the Middle Ages, and became the teachers of Europe, then plunged into barbarism. Expelled thence, weakened in heart and numbers, they proceeded eastwards, and, as again they found no resting place, they settled in the north, always following advancing civilization," and, "with every burning pile set ablaze for convicted or suspected persons," their numbers have increased and their glory has filled the earth. There are unworthy men among them, thousands of them, but they do not represent the race—the only real aristocratic race among the sons of men. Their family tree was rooted "in the beginning." The promise was made to Abraham by the Almighty: "I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant unto thee and to thy seed after thee * * * and all the nations of the earth shall be blessed in him." In reliance upon this promise and upon the assurance of the Royal Psalmist David that "the truth of the Lord endureth forever," the Jews have rested their case, hoping in the mercy of God.

They do not agree with their Christian neighbors; they have rejected the Christ of the Christians, but they look for a Messiah yet to come and they have suffered for their belief even unto death. They have, however, taught the sublimity of living and dying for what they believed to be right, and they have set an example to all the world of patience under suffering. Some of their neighbors think that they have either gone too far in adapting themselves to the so-called "advanced thought of the age," or not far enough; that they have sacrificed some of their own commandments and laws and customs without advantage to their system of religion, but through all the changes of time and place and conditions they have maintained the purity of their race and worked for the good of humanity. In all the realms of thought and service they have held high place and achieved large results and made great contributions to the sum of human happiness.

With his record in the humanities, what does it matter to the B'nai B'rith whether or not the Jew is defamed by the vulgar and misjudged by the righteous? Let him be judged, rather, by what he has done.

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TRUTH AND FICTION.

We are glad to see that prominent Jews have organized a league which aims to put an end to the defamation of the Hebrew race in literature and on the stage, though we fear they will accomplish little. A race as intelligent, as broad-minded, as liberal as any on earth, is always represented as sordid and as having as a standard of honesty only the idea of keeping out of the penitentiary.

The Jew on the stage and in fiction is the mediaeval estimate of Shylock with only slight variations to suit circumstances; and the strangest part of it is that for over three hundred years the character has been totally misunderstood. Shylock is taken as the impersonation of grasping greed instead of as the impersonation of a just and implacable hatred. The man who would take the last crumb from the table of the widow and the orphan is called a Shylock, but Shylock didn't want money. He wanted to kill the man who had offered him indignities that any self-respecting man in Jacksonville today would have killed him for offering to him. So far as being grasping as to money matters, Shylock was willing to give up all the money this man owed him for the pleasure of killing him.

What was the offense that caused this hatred? When Antonio asked Shylock to lend him money, the latter replied:

Shall I bend low and in a bandsman's key,
With bated breath and whispering humbleness, say this?
Fair sir, you spit on me on Wednesday last;
You spurned me such a day; another time
You called me dog; and for these courtesies
I'll lend you thus much moneys.

To this Antonio replied:

I am as like to call thee so again,
To spit on thee again, to spurn thee, too.

If Shylock had killed this hound when he should have killed him, he would have been torn limb from limb by a pack of hounds (called Christians) just like him. It is not surprising that he should have proposed to take the only chance at revenge he had without the certainty of being killed for resenting his wrongs.

Shakespeare and the men of his day thought Antonio a very honorable man, and Shylock a very dishonorable one, but it is strange that after three hundred years in which the world has been getting wiser and more liberal and more truly Christian men at plays still applaud Antonio and hiss Shylock.

Of course we accept the commandment, "Thou shalt not kill," but if Antonio had spat on and kicked one of the best citizens of Jacksonville the funeral would have occurred next day, and if the case had ever come to trial the verdict reached without leaving the jury box would have been "justifiable homicide."

But Shylock was not a typical Jew—he was a typical man who took the position that nine hundred and ninety-nine men out of a thousand of any race would have taken.

The Jews are not alone being defamed on the stage and in literature. Was ever anything more ridiculous than the Southern man of fiction or the drama? There are men in New York who would speak of the foist Thoisday in the month, but the New Yorker on the stage and in fiction is not made to talk like Happy Hooligan. But whoever read of an elderly Southerner in fiction or saw the representation of one on the stage who didn't say "begad, suh," and the women of the South are represented as saying, "Ah reckon ah'l go."

But what's the use of Jews or Southerners either trying to put a stop to this? It can't be done. Dramatists and novelists must draw the Jew and the Southerner of fiction rather than of fact, or they can't sell their products. And no author or publisher weighs truth against salability. A Jewish writer depicts the Jew, and a Southern writer the Southerner just as others do, and as all must do to have their work accepted. And since the money is the thing with Jew and Gentile alike, the public will continue to get what it is willing to pay for whether it is true or false.—Times-Union, Jacksonville, Fla.

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IT'S AS EASY TO BE KIND AS TO BE CRUEL.

Prominent Jews of Chicago, according to an Associated Press dispatch in The Herald the other evening, have organized the Anti-Defamation League of America, whose purpose it will be "to stop, by appeals to reason and conscience, and if necessary by appeals to law, the defamation of the Jewish people."

The mere fact that American citizens belonging to a great and numerous race have felt it necessary to form such an organization as this should make us all think.

And when we think, surely those of us who are kind and who care about the feelings of others will study to avoid needless and cruel offense.

On the side of caricature, particularly caricature of races and nationalities, American humor has been crude and boorish. And this is not, we firmly believe, a characteristic of American humor, which can be keen and still kind.

It has been through thoughtlessness, and not hate or malice, that we have set up stage and literary conventions of the Irishman, the Jew, the Negro, the Swede, the Yankee and the Englishman that are rank and cruel caricatures, every one.

Probably we meant our humor to be good humor, but when its objects resent it and take steps to stop it, it is evident that it is not good humor, but brutal and unkind.

No gentleman will give needless offense to others. Indeed, it is that and not rank or race or financial rating which stamps the gentleman; and it is the opposite that stamps the boor.

We like to think that the American public is a gentleman. If it is as we think, it is certain that the first appearance of hurt on the part of any caricatured race or nationality will be the signal to stop caricaturing, whether with pencil or pen or tongue.

And the formation of this organization of Jewish citizens is evidence enough that the thoughtless lampooning of the past has hurt.

That ought to be enough to stop it. It will be enough with those who are kind and have a heart for the hurts of others—for those who do unto others as they would that others should do unto them.—The Duluth Herald.

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THE ANTI-DEFAMATION LEAGUE.

Adolf Kraus, President of the Independent Order of B'nai B'rith, has authorized the formation of an Anti-Defamation League for the purpose of "stopping by appeals to reason and conscience, and if necessary, by appeals to law, the defamation of the Jewish people."

We wish the B'nai B'rith well in their undertaking, but we regret to say that we have not the slightest faith in their ability to secure any interest in the matter among the members. It may be of interest to Mr. Kraus to know that recently we wrote an editorial commenting on the fact that the presentation of such a play as "Perlmutter and Potash" would serve to intensify the prejudice the public already entertains against the Jew as to his "peculiarities." Since publishing that editorial we have received a score and more protests by Jews who have witnessed the play in New York, asserting that instead of creating prejudice, the kindly spirited Perlmutter and his equally soft-hearted partner Potash are likely to increase the respect of the non-Jewish community for such "high types" of Jewish business men. Will Mr. Kraus please tell us of what use is it to protest against such things when so many of our own people simply cannot understand what is good or what is bad for them? The Jews of the United States are supporting this play; and they are so utterly stupid that they cannot understand that they are being caricatured. Because a stage Irishman is good natured, does not raise the standard of Irishmen in the eyes of his fellow citizens. What our people don't seem able to get through their heads is that the Perlmutter and Potash types of Jews are the butt of ridicule, and that the average man and woman who do not know any better consider them as the representative type.

What is needed more than an Anti Defamation League is an Educational League for the purpose of informing some of our co-religionists what is the desirable and what is the undesirable in matters relating to their welfare.—Charles H. Joseph, in Jewish Criterion

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THE ANTI-DEFAMATION LEAGUE.

"The Anti-Defamation League" is the title of a new organization formed at Chicago under the auspices of the B'nai B'rith. The League is to be national in scope, and is designed to combat and correct the growing tendency to defame the Jews on the stage, in current literature, in textbooks and of late in moving pictures. The details are set forth in a circular letter issued by Adolf Kraus, President of I. O. B. B., which appears in another column of this issue. This matter has been agitated in a sporadic and therefore ineffectual manner, in various localities, over a period of many years, and it is encouraging to note a movement finally that is basic in conception and comprehensive and practicable in scope. That the movement will have the hearty support of the Jewish people and publications, goes without saying, and it will therefore devolve upon the "Committee of One Hundred Citizens" to work out a plan which can be intelligently and effectively supported by all concerned in ridding ourselves of these long-continued and, in spite of all reason and all work against them, rapidly increasing libels and prejudices. There is no question that public and press are ready to lend hearty co-operation, and all join in hailing the birth of what all fondly hope will prove the means to a most devoutly longed for end.—American Israelite.

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CONVENTION OF Y. M. H. A.

The following call to a convention was sent to the various Young Men's Hebrew Associations and kindred organizations throughout the United States:

New York City, Sept, 8, 1913.

The Sub-Committee of Ten, which met for the purpose of making plans for a federation of the various Young Men's Hebrew Associations and kindred institutions in the United States, has instructed me to issue a call for a convention of delegates to be held at the Y. M. H. A building, at 92nd Street and Lexington Avenue, in the City of New York, on Sunday, November 2nd, beginning at ten a. m. promptly. An afternoon session may be necessary.

At this convention it is planned that a constitution governing the national body be adopted. There will be presented an outline of the proposed charter. which, it is believed, will be found to meet the needs of the contemplated national body.

It is proposed to present for election to the General Council of the Federation of the Young Men's Hebrew Associations, the names of fifteen persons and the names of five persons to compose a Board of Trustees.

Each Y. M. H. A., or similar institution which desires to participate in the benefits accruing from such federation is requested to send delegates empowered to act for the institution. Each association wishing to be represented, may send one delegate, plus an additional delegate for each five hundred in membership of good standing.

It is sincerely hoped that your association will send its allotted delegates to this convention. Kindly indicate on the enclosed card whether we may count upon you.

Your very truly,
FELIX M. WARBURG,
Secretary

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JEWS AND TUBERCULOSIS.

Dr. Blumenthal, the well known bacterioligist of Moscow, recently delivered a very instructive lecture on tuberculosis among the Jews. Dr. Blumenthal points to the fact that although the latest statistics still show the smallest percenage of tuberculosis among the Jews, yet at the same time the absolute figure demonstrates a dangerous increase. This can only be explained by the fact that the former mode of life of the Jews which, in spite of political oppression which they had to suffer, held them to a certain extent immune against tuberculosis, must have lately undergone a change for the worse. Dr Blumenthal, therefore, recommends that social and hygienic measure should be adopted in time to protect the Jews of Russia against this threatening catastrophe.

THE BIBLE IN THE PUBLIC SCHOOLS

An Article From Chie Justice Clark Upon the Proposed Amendment to the State Constitution of North Carolina.

As to the proposed amendment that the "reading of the Bible in the public schools shall not be prohibited," the first objection is that it is **disingenuous, and not frank**, for it does not express the real intention, which is to require that the Bible shall be read in the public schools. The supporters of the measure were not bold enough to put the provision in its affirmative form. Under this amendment the teachers, or the local board, or even the State Board can, if they see proper, order the Bible to be read in the schools, even when a large number of the children have parents who are not Protestants, and the Legislature and courts will be disabled by this provision from interfering. By this method the Bible can be forced upon any community, however much it may object to its use in the schools. This amendment certainly is not needed in communities where there is no objection to the Bible being read in the schools.

No Legislature has ever prohibited the Bible being read in the schools, and it is not likely that any ever will. The matter so far has been amicably settled by observing the wishes of the parents and not forcing the reading of the Bible where it would be objected to. A recent correspondent of the **News and Observer** said that the Legislature in the future might pass an act forbidding the Bible to be read in the schools. If that time shall come, it will be because a majority of the people of that day shall so desire. Is the wisdom of this generation so vastly superior to that of those who shall come after us that we can better prescribe for the conditions that shall then exist than they can, and that our will, and not theirs, should control in a matter which will concern them and not us? Why should the dead hand of the past be thus laid on the future, and why should not the majority of the people of North Carolina be free to act in regard to this matter in the future as we have been free to do in all these years?

The object of a Constitution is not to legislate, but simply to lay down the framework of a government, prescribing how the legislative, executive, and judicial departments shall be formed; prescribing the qualifications for voting and holding office, and restricting the majority—that is, the Legislature—from infringing on the rights of the minority in certain fundamental matters, **i. e.,** as to freedom of worship, liberty of the press, trial by jury, limitation on taxation, habeas corpus, and other matters as to which experience has shown that the minority should have protection—all of which are set out in our Bill of Rights, which is Chapter I of the present Constitution. But it has never been deemed a fundamental principle that the minority shall have an inalienable right to have the Bible read in the public schools, if the majority shall think otherwise. Indeed, the contrary principle is set out in our State Constitution, which provides: "All men have a natural and unalienable right to worship Almighty God according to the dictates of their own consciences, and no human authority should, **in any case whatever, control or interfere with the rights of conscience."**

This, of course, applies also to the religious education of their children. The United States Constitution has a similar provision.

Our Holy Bible is valuable to us because it is the text-book of our Protestant religion. But there are thousands of people who do not view it as we do. It states our religious views (so far as we can agree among ourselves), but not theirs. We have at last happily achieved "compulsory education," which is essential to the welfare of the Republic. We have long been gradually approaching it in this state. This amendment will destroy it. For surely nothing can be more unjust than to allow either the State Board or the local school board, or even a teacher, to require our Protestant Bible to be read in schools attended by the children of Catholic parents who believe our version is heresy, or by the children of Jews and others who disbelieve in the New Testament, when those children are forced by law to attend such schools.

Would it be right to collect taxes from non-Protestants to pay teachers to read a book in the presence of the children of taxpayers to whom that book is objectionable, especially when we remember that that book is of all books the religious book of the Protestant faith?

Moreover, this amendment will make the church affiliation of the members of the Supreme Court a matter of the utmost importance. When the illustrious Gaston sat on the Supreme Bench, his religious views could offend no one. I have sat on the Bench with Judge Douglas, and discovered no injurious effect on his legal views from his being a Catholic.

But this amendment will raise as the first legal question, "What is the Bible?" A Catholic judge will be compelled conscientiously to say that it is the "Douay" Bible, and if the majority of the court should happen to be Catholics, they must so hold. There is another edition of the Bible in which the words "immerse" and "immersion" are substituted in every place for "baptise" and "baptism." I sat for six years on the bench with two estimable judges who were members of the Baptist Church. Should the Bench chance to have three members of that faith, and the State Board or local board should be indicted for prohibiting the use of that version, would not such a court be compelled to hold them guilty of prohibiting the use of the Bible?

Without any excuse that the Bible has not been read in the schools wherever public sentiment has so desired, we are asked to forbid by constitutional amendment the people, acting through their Legislature, from enacting that the Bible should not be read in localities where parents may be conscientiously opposed to it. We will be putting religious questions into politics and making the church relations of the judges a most important consideration.

We should learn a lesson from history. John Calvin claimed freedom to worship God according to his own conscience; yet when his church got into power they burned Servetus. The Pilgrim Fathers fled to this country to escape religious persecution; yet no sooner did they establish a government than they punished the minority who differed from them. They drove Roger Williams out of Massachusetts because he was a Baptist, and they severely punished many others who did not concur in their religious views. Another Protestant church kept John Bunyan in Bedford jail—the immortal dreamer and the author of Pilgrim's Progress.

Those who have been through the museums of Europe have been horrified at the sight of the terrible instruments of torture that in the long distant past were used by the Catholics on Protestants and by Protestants on Catholics and other Protestants. We cannot forget the martyrs of Smithfield, whose souls, like Elijah's, went up to heaven in a chariot of fire, and we have seen the iron cross in the streets of Oxford which marks the spot where Archbishop Cranmer and Bishops Lattimer and Ridley were burned at the stake for religious opinions which a few months before they had taught as orthodox by authority of law, but which by the change of political parties on the accession of a new sovereign, had become the religion of the minority.

History is one long pleading for liberty, especially for religious liberty. Do we wish to make again instruction in religious views one of the functions of government? When the Jewish boy Mortara was forced to attend the schools of another faith it almost created a revolution. We are proposing to make it possible to do this by wholesale. For what profit? Are we not doing well enough under the Constitution as it is?

The Word of God does not need the aid of the civil arm. It has a more powerful support. When the Ark of God returned from the Philistines, Uzzah saw it tottering and put out his hand to support it. For his presumption he was struck dead.

On that night of unutterable woe when they came with swords and staves to seize the Son of Man, an apostle drew his sword and smote off the ear of Malchus, the servant of the High Priest. The Master said that His work was not to be sustained by force. He healed the ear and told Peter to put up his sword.

The most eloquent plea for religious liberty were the ever-memorable lines penned by John Milton, and so important is it to maintain our freedom from all connection between church and State that Thomas Jefferson, who left in his papers an inscription for his tomb, did not ask a place there for any of his many other titles to honor; he did not ask that it be recorded that he had been twice President of the United States; that he had been Governor of Virginia; Ambassador to France, and the author of famous works; but he chose what he deemed the highest of all his titles to the gratitude of posterity, and to this day there is inscribed on his modest tomb at Monticello the words, "Author of the Declaration of American Independence and of the Virginia statute for religious freedom."

Let us not take advantage of our Protestant majority in North Carolina to impose upon the children of the Catholics and of the Jews and of others who are in the minority, who are compelled by law to attend our public schools, the reading of the textbook of our own religious views. To do this will be to turn back the clock of centuries, and would make us the only American State which in this twentieth century has made intolerance a part of our Constitution.

In this particular, our Constitution, as it was framed in 1776, has so far remained unaltered. This has kept all questions as to a man's religious views out of politics. Why should we change this state of things?

A wisdom greater than that of man has said, "Render unto God the things that are God's and unto Caesar the things that are Caesar's." Let religion be taught at the mother's knee and by the teachers of God, but put it not in the power of any school board, State or local, or of any teacher, to make the text-book of any religion a part of the school course, and by a constitutional provision prohibit the Legislature and the courts from prohibiting this in cases where the parents and taxpayers who support the school with their children and their means shall object to it because of their being of a different religious faith.

Let our great Protestant majority restrain ourselves and observe the divinely given rule of conduct, "Do unto others as you would that they do unto you." Let us remember, also, that other great saying of the Master, "What measure ye mete unto others, that shall be measured unto you again." There is retribution in history.

What has been so far said has been based solely upon considerations of right and justice, upon the teachings of history, and of the Master himself. But as a matter of prudence and of public policy is it wise to inject into our political controversies the bitterest and most unreasoning of all contentions, religious or sectarian differences? It will be well to keep yet our policy which has served us so well for nearly a century and a half, and let a sleeping dog lie.

What has the Democratic Party to gain by alienating the Catholic and Jewish and other non-Protestant voters? Their votes have been needed in the past and will be needed again.

The Catholics have their parochial schools, but they have not asked an allotment to them of a share in the public school fund, because we have done nothing to make the public schools legally objectionable to them. But pass this amendment, under which no teacher or board can be prohibited by any authority or under any circumstances, from making our Protestant Bible a text-book in any public school, and there will be at once a demand by Jews, Catholics and others for the allotment to them of an equal share of the school fund, as an inevitable result—a troublesome question, wherever it has been raised.

In the past, ever since the Constitution was adopted at Halifax in 1776, we have safely left the reading of the Bible in the public schools to the wisdom and sense of justice of the people. without tying their hands or abridging their power in this regard by a constitutional amendment. Let us still trust the people with their own government. Let us not forbid the Legislature or the courts to protect the minority if in any locality school boards or teachers should be tempted to impose their religious views upon non-Protestants.

WALTER CLARK.

KOL NIDRE

By Mr. H. Eliassof

The eve of Yom Kippur, the day of Atonement is known as "Kol Nidre" because the first prayer of the old synagogue ritual for the Yom Kippur eve begins with the words "Kol Nidre." This prayer Kol Nidre has long since been eliminated from the modern Jewish prayer book, but still the name clings and has remained till this day among the Jews. The orthodox Jews still look upon the prayer of "Kol Nidre" with a certain awe and veneration, which is hard to understand, because the prayer is in the Aramaic language. It treats of a strictly prosaic subject and lacks all the finer touches of supplication which a heart laden with sorrow and suffering pours out before the heavenly Father in the hour of trial and tribulation. The following translation of this prayer will convince the reader that there is not a particle of lofty sentiment in the entire prayer: "All vows (Kol Nidre), obligations, oaths and anathema, whether called 'Konam,' 'Konas' or by any other name, which we may vow, or swear, or pledge, or whereby we may be bound from this Day of Atonement until the next (whose happy coming we await), we do repent. May they be deemed absolved, forgiven, annulled and void, and made of no effect; they shall not bind us nor have power over us. The vows shall not be reckoned vows; the obligations shall not be obligatory; nor the oaths be oaths." This prayer is repeated three times.

It seems that the prayer "Kol Nidre" was originally written in pure Hebrew, but was later translated into Aramaic. In the prayer book of Rabbi Amra and in other places it is printed in its original Hebrew text. It stands to reason that "Kol Nidre" from its very first appearance in the synagogue ritual became the cause of bitter attacks upon the Jews The Karaites were among the first ones to raise a storm of protest against this prayer, the anti-Semites joined in the chorus and the Meshumodim used it as a weapon against the Jews, trying to prove by it that the Jew is not to be trusted at all, that all his promises and obligations are wiped out by him by this prayer on the eve of Yom Kippur. The raging storm of attack really frightened the great religious teachers and some of them, like Rabbi Jehudah Gaon, removed it from the ritual, others made many changes in the prayer, and Rabbi Amram even declared in his prayer book that this "Kol Nidre" is a foolish prayer, but he did not dare to remove it from the ritual. And so it remained and spread over Asia, Africa and Europe and is still to be found in the orthodox Jewish ritual for Yom Kippur eve nearly all over the world.

It is hard to assign a cause for this persistency. Some say that it is due to the fact that the mind of the orthodox Jew is against any change in the old ritual, others state that the beautiful, tender and touching melody of "Kol Nidre" has helped to preserve the prayer. The melody begins softly, the tone is full of prayerful emotion and swells to a mighty outburst of triumph so that it makes a profound impression upon the heart of the Jew which is fully attuned to prayer on the eve of the Day of Atonement.

At the Rabbinical Conference held at Brunswick in 1844 the prayer of "Kol Nidre" was entirely abolished. The decision of the conference was accepted by many congregations of western Europe and in all American Reform congregations. But they retained the melody and adapted it to some Psalms or German hymn like "O Tag des Herrn." Even the Reform Jew likes to hear and is deeply impressed by the solemn strains of the "Kol Nidre" melody.

WORK OF A JEWISH CHAPLAIN

The work of Rev. Dr. Abraham Blum of New York, and his wife, in connection with the duties of the former as Jewish chaplain in New York State, is worthy of note. This work was begun nearly ten years ago, prior to which time there was no Jewish chaplain in any of the institutions of the state.

There are 35,000 patients in the various state insane asylums in the state of New York, of which number 2,200 are Jewish.

During the period from June, 1912, to June, 1913, 796 visits were made by Dr. Blum and wife to the various insane asylums, state hospitals, and the city hospital at Blackwell's island. Besides this Dr. Blum is also the Jewish chaplain of the New York Police Department. There are over 600 Jewish men on the police force, one inspector, one captain, several lieutenants, and a number of sergeants. Due to the efforts of Dr. Blum all the Jews on the police force have been excused from duty on the Day of Atonement.

The Otisville Sanitarium for consumptives at Otisville, New York, is entirely in charge of Mrs. Blum, who visits it weekly, holding services, giving religious instruction and inspecting the hospital and infirmary.

It is noteworthy that the city hospital in Blackwell's Island has a well regulated "kosher" kitchen.

THE KEHILLAH

BY PROF. DR. GOTTHARD DEUTSCH.

From time to time we read melancholy news in the Jewish papers, informing us that in some little town in Alsace a Jewish school was closed for lack of pupils, that from a village of Wurtemberg, the rabbi was transferred to another place, or that in some town of the province of Posen, the synagogue was sold, for lack of worshippers, there being only one family left in town, as the last remnant of what was once a flourishing congregation. These news items are the symptoms of the going out of existence of the old Kehillah. A good deal of poetry, of genuine religious devotion, of domestic felicity, in other words, a good deal of old Judaism is in this way disappearing. This movement began sixty-five years ago, when the revolution of 1848 brought to the Jew freedom of residence, and freedom of occupation, and when, as a consequence of these the general introduction of secular education, did away with that spiritual life of Judaism, which had existed in Europe for nearly a thousand years.

A number of poets, some gifted, some mediocre, have tried to preserve to us the memory of this stage of Jewish life in the last period of its existence. In this way the ghetto novel was created, the most gifted representatives of which are Leopold Kompert and Aaron Bernstein. Even the American public had an opportunity of being shown the evening of this peculiar life in the stories of Martha Wolfenstein. It must not be implied from the foregoing that I consider Karl Emil Franzos and Israel Zangwill inferior writers. They represent a different class of literature. Zangwill shows us the disappearance of old-fashioned life, transplanted to a foreign soil, while the novel of the Kehillah shows us this life on its native soil, affected by the inroads made by different conditions. In Franzos' novels, again we see a presentation of unchanged actual conditions, rather than that of a transition. Another important source of information are the rather scarce memoirs of people who have lived right at the dividing line of the two ages. It is in this sense, that I wish to supply some information.

My memory does not go far enough back to allow me to present the change in the really critical period. I was born in 1859, when the changed political and cultural conditions had already wrought havoc with the traditions of centuries, but I still saw some of the remaining representatives of olden times, who battled furiously against the attacks of a new era, and I had the benefit of the stories told me by old men and women, some of whom reached back to the last two decades of the eighteenth century. In order to give to the reader a clear presentation, I have to make him acquainted with the geographical background, for history cannot be comprehended, unless it is presented as a connected record of events, defined by time and space.

The Austrian province of Moravia, where I was born, and where my ancestors, both on my father's and mother's side, had resided at least since the end of the seventeenth century, has a history of its own. In fact this may be said of every section of a country where Jews were settled. The Jews of middle and lower Franconia, lived under conditions different from those in Upper Bavaria. The Jews of Leghorn in particular, and of Tuscany, in general, lived under conditions different from those in the Venetian republic, and from those in the papal states. The Jews in Alsace and Lorraine were in a situation quite different from those of their co-religionists in Southern France. The Jews in the province of Posen or in West Prussia had entirely different antecedents from those of their co-religionists in the province of Brandenburg. The main reason for such a condition is that the situation of the Jews depended almost entirely on the good or ill will of the first local ruler whose attitude toward them became the established one.

Moravia was part of the former kingdom of Bohemia, but even in this relatively circumscribed area, there was a difference in the condition of the Jews. For the first time we hear Jews of Moravia spoken of in a custom law, dating from the earliest years of the tenth century. It says that the Jews, coming from these regions, referring to Moravia, shall not pay more than the legal toll for their slaves and other merchandise, when they reach the Danube River. It is not likely that this statement refers to Jews who were actual settlers in that country. They very likely were residents of France and Italy, who went to the Slavic countries to buy slaves, the name of which is derived from "Slav," and at the same time bartered with other goods, carrying the manufactured goods of the more advanced western countries, as arms, tapestry, and oriental products, especially the high priced spices, to these newly opened countries, and exporting some of their natural producs. In the twelfth century, however, we have certainly permanent Jewish settlements that increased in numbers by the many fugitives, who left their homes on the Rhine on account of the persecution of the Crusaders. In the thirteenth century we find laws, regulating the condition of the Jews. They are patterned after the regulations issued by German emperors, since the end of the eleventh century. The Jew is protected in his religious worship, he regulates his internal affairs autonomously, and is mostly represented as trader, and money lender. The latter occupation had already begun to be the main source of livelihood for the Jews all over Europe for two reasons. The attacks of the Crusaders made any possession of the Jew unsafe, and therefore it was advisable for him to invest his money in bonds, which could easily be carried away, in case of trouble, and in addition, could be deposited in a safe place, as in the castle of his Lord, or in the archives of a cathedral. An important factor was also the economic development of these new countries. With their progress the Jew, who was a pioneer of commerce, was forced out of mercantile life, when it became more profitable, and with it, more honorable. Business and political conditions made the Jew a city dweller. There he afforded the banking facilities for the local industry, and there the landed proprietor could most easily find him, if he needed money. Political reasons added to this condition, for the Jew was under the protection of the king and therefore lived in the cities over which the king had jurisdiction and where he maintained his court, and whatever meager police protection could be obtained in these days.

All these conditions changed in the course of the fifteenth century. Economic life had further developed. The cities had now evolved a banking system of their own. Their political prestige had also increased, they were autonomous, and the Jews were expelled as inconvenient competitors, and as a politically obnoxious class, because they gave the king an opportunity to meddle with the municipal administration. The general law under such condition is that people, driven from their homes by political and economic causes, do not go any farther than they have to. Their business connection with the nobles, who in those days of political disintegration, also had acquired a considerable autonomy on their own estates, came in good stead. The noble was willing to let the Jews settle on his estates, where land was practically without value, and thus the Jew had a home, and the landed proprietor drew a revenue from a piece of ground which was not large enough for the pasture of a goat. The political difficulties in finding a home, and the desire for association, based on religious, as well as on social reasons, attracted more Jews to the same place, and so the Kehillah was established.

My Kehillah is called Kanitz. It is a town of three thousand people, to be exact, according to the last census. 3,022, of whom in the good olden times 600 were Jews. By the present railroad, which was built some forty years ago, it is about fifteen miles distant from Bruenn, the capital of the province. Before the railroad was built, people calculated the distance by hours, for they usually walked it, carrying their packs, and even when they rode in a farmer's wagon, driven by one horse, it was hardly less than the four hours, which people calculated when walking. Like all old communities, Kanitz has no record as to the time when the Jewish settlement began. I consider it probable that the settlement dates back to the end of the fifteenth century. In 1454 the Jews were expelled from Bruenn. In addition to the general economic condition, which drove the Jews from cities in those days, the kingdom of Bohemia had a religious war. The Hussites became more and more a dangerous power, and clericalism, to use a modern term, needed the fanaticism of the population to help maintain its power. An analogous case is found in modern times. In 1871 the new German empire was founded. Its ruler was a Protestant. The Catholics found that their position suffered by this fact. They took a stand against liberalism, and started an anti-Jewish movement. of which the first sign is the clerical agitation, initiated by Rohling's "Der Talmudjude." In the fifteenth century an Italian monk, John Capistrano, came as a revivalist to Bohemia, and in damning the Hussites, which was his main object, he fired the population against the Jews. In Breslau, which then was a part of the kingdom of Bohemia, a ritual murder and host desecration story, was staged, and a number of Jews were burned at the stake, the others expelled. The people of Bruenn were more fortunate, they got off with expulsion. Naturally they had to seek new homes, and sought them in the neighborhood of their former home. It is probable that the Lord, who then had his estates in, and around Kanitz, allowed them to pitch their tents there, and so they had, first of all, a roof over themselves and families, and could go back to Bruenn, spending the day in the city trading, or lending money, and in the evening, would most likely leave the city to spend the night in an inn, outside of the walls, to return next morning, and so continue their business until Friday, when they would trod home with their packs on their backs, unless they were fortunate enough to meet a farmer driving his wagon in the same way, who would allow them to drive with him, as far as their way was in common. In this way the Kehillah practically existed up to April, 1848, when the provisional constitution granted to the Jews freedom of residence.

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MASS MEETING TO PROTEST AGAINST THE TREATMENT OF JEWS IN ROUMANIA.

A mass meeting to protest against the oppressions of the Jews by the Rumanian Government and its direct violation of the Berlin treaty was held at Cooper Union, New York City, on Sept. 30, 1913.

It was held under the auspices of the American Rumanian-Jewish Emancipation Committee and was attended by more than 1,000 persons, who listened to a number of United States Senators talk in behalf of our Rumanian co-religionists. Speaker Champ Clark, who was supposed to have acted as chairman of the evening, was unable to attend.

The meeting was opened by Bainbridge Colby, who acted as a chairman and who explained the mission of the gathering. He said that it was not the intention of the United States to appear officious, but simply to protest in the name of civilization against the inhuman treatment of the Jews in Rumania.

He was followed by Dr. Morris Isenberg, who protested against the discrimination of the Rumanian Government. He deplored the fact that in the twentieth century the Jew is still judged by the Shylocks and Judases, but not by the prophets and Jesus.

Imploring God that he may hasten the time when the people will not have to appeal to such individuals as King Charles I, Senator Clapp, after complimenting Walter E. Chandler representative from New York, said that he was sure the United States would find some way of aiding the Rumanian Jews. That the Jew, through the many centuries of oppression, has survived his persecutors, while their nemesis has always perished, were the contentions of Senator Clapp. He cited the Spain of today as paying for the sins of its ancient persecutions of the Jews, and he said that Rumania may meet the same fate if it keeps up its inhuman deeds.

During the meeting there was read a letter from the King of Roumania to the late Sir Moses Montefiore.

King Charles's letter to Sir Moses followed a conference on the subject of the condition of Jews in Roumania between the then prince and the baronet. At this conference King Charles made a verbal promise to Sir Moses Montefiore that the Jews would be fully recognized as citizens and accorded every protection by the government, which was positively prepared to go so far as to pass new laws, if necessary, to bring about Jewish equality with the Roumanians. Not satisfied with this verbal assurance, Sir Moses Montefiore later wrote King Charles asking that he put his promise in writing. It is King Charles's reply to this letter—now brought to light after a quarter of a century, in which the promise of King Charles was given.

The letter of the king is as follows:

The King's Letter.

Mister Baronet.—I have received your letter of Aug. 27, last, and I have read it with a lively interest. As I had the occasion to tell you verbally, the wishes which you voice toward your co-religionists are nearly accomplished

The Israelites are the object of my solicitude and of that of my government and I am glad that you have come to Roumania to convince yourself that the religious persecution of which those of bad intention have made so much agitation does not exist. If it has happened that some Israelites have been troubled these are only isolated cases for which my government does not assume the responsibility. I always shall use all my influence to have the religious freedom of the Jews respected, and I shall take pains to see laws shall be enacted which protect the Israelites as well as the other Roumanians as to their personality and to their properties.

Please receive, Mr. Baronet, the assurance of my very distinguished consideration. CHARLES.

Controceni, August, 1887. Prince's Palace.

A resolution requesting President Wilson to employ this country's treaty relations in conjunction with other nations in relieving Jews from oppression in Rumania, where it was declared, people of that race are being legislated against was adopted.

A resolution protesting against the Rumanian atrocities was presented by Judge Warren W. Foster. The resolution was later amended so as to protest also against the persecutions of the Russian and Polish Jews. It was passed in this form, and will be mailed to King Charles of Rumania.

A conference to relieve the conditions of the Rumanian Jews will be held in Berlin next January. The conference is to consist of prominent men from all over the world, and it is hoped that the delegates will be able to force the Rumanian Government to change its severe laws against the Jews.

The reratification of the Treaty of 1878 and the abolishing of the inhuman laws with which the Jews of Rumania are burdened will be the chief object of the conference. The aid of the Jews and the progressive nations of the world has been solicited.

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REVIVING A GREAT LANGUAGE

A Hebrew daily paper has been launched in New York, the first Hebrew daily publication in the United States. It has started auspiciously, and bids fair to be a financial success.

There are many Yiddish newspapers and periodicals in this country. Yiddish is the common tongue of the Jews of Eastern and Southeastern Europe. By many it is mistaken for Hebrew, as it is written with the familiar Hebrew characters. It is, however, much nearer German. It is built on a German foundation, and has appropriated words not only from the Hebrew but also from several modern European languages. It is not a literary language, though it possesses a considerable literature.

It is the aim of a number of Jewish scholars to restore the classic Hebrew as the speech of the Jews. This is the language of the Old Testament, and one of the noblest of all tongues. At present it is known to comparatively few, though it is constantly in use in orthodox synagogs.

A parallel may perhaps be drawn with the endeavors of classicists of Greece of today who are indefatigable in their efforts to bring about the use of pure Attic in everyday speech. They have not come near success, but they have brought about somewhat of a compromise. The common tongue of the Greeks is now a much more elegant speech than that which was in universal use at the time of the winning of Greek independence.

Hebrew today is almost as dead as is ancient Greek. It is very difficult to revive a dead language; it has, in fact never been done. But the fact that the New York Hebrew daily starts with a considerable subscription list and is hailed with enthusiasm in some quarters seems to indicate that the achievement may not be impossible—Cleveland Plain Dealer.

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BRING IDEALISM TO AMERICA.

"May we venture the hope that the great inflow of Jews to this country will reinforce that idealism which was planted here by the Puritans, who founded their faith traditions, law and government so closely upon the lines of the old dispensation?"—Bishop Laurence (Boston).

An Open Letter to the Tsar of Russia

Sire,—When you ascended the throne of the Russia Empire the expectations of your people ran high. They looked forward to a more humane reign than that which had just ended. They were yearning for reforms, for a sympathetic bond between the palace and the huts of the hungry and the homes of the oppressed. You were regarded as a young man of liberal tendencies, of advanced views. After your father's reactionary reign the Russian people longed for relief. But, alas, what an awakening was theirs!

Little by little the vision of a better day faded. Your people began to despair. Your supposed idealism failed to manifest itself in any of your acts. The evil genius of Pobiedonostzeff, of the Holy Synod, reigned supreme while he lived, and still rules Russia from his grave. A long list of charlatans and mad monks and illiterate fortune-tellers, beginning with Philippe, the barber of Marseilles, and ending with the Monk Iliador and Rasputin, have been in the ascendancy and have exerted a baneful influence at your court. Those who have counselled reform and have advocated liberal tendencies have become discredited and have been driven away.

The condition of the long-suffering nationalities of your Empire instead of ameliorating has become ever more tragic. Though you have special cause to be lenient with your Polish subjects, Poland has been bent under added burdens. Finland has become an autonomous government without autonomy, and it is gradually becoming converted into a Russian province. The Baptists and the Roman Catholics have suffered oppression. The Jews have experienced during your reign persecutions far more cruel than those which prevailed during the Middle Ages. New restrictious and new policies of hatred have been devised and directed against them. They have been driven from pillar to post. When the ghastly Kishineff massacres raged the world was shocked. The civilized nations protested. It is no longer a secret that these massacres were staged, planned, organized and executed by the aid of your Government. Your former Director of the Secret Police Department of the Russian Empire, M. Alexander Lopukhin, who investigated the cause of the massacres, reported to the late Premier Stolypin that the anti-Jewish proclamations inciting the populace against the Jews were printed on presses owned by the Police Department and were distributed by members of the Police Department.

Then you were drawn into a war with Japan by Admiral Alexieff and others of your advisers—men who sought the personal gain of power and wealth, and who led Russia headlong to ruin. The army and navy proved so demoralized by graft and debauchery, that in her struggle Russia revealed herself as a colossus upon feet of clay. Humiliated on land and sea, it was only by the ingenious statesmanship of Count Witte at Portsmouth that Russia was saved from utter disgrace.

On October 17 (Russian style), 1905, you signed the manifesto granting a constitution to Russia. You signed that document under pressure. You were frightened by the sweeping wave of revolution that was rising over the Russian land. You were informed that only such a measure could save your throne. By adopting it your throne has, for a time, been saved. On the day after the manifesto was issued, a counter-revolution was organized. Massacres broke out in hundreds of towns in various parts of Russia at the same hour and upon the same signal. Jews and intellectuals were attacked, plundered and killed. The gallows was revived in Russia. Men, women and children were hanged for offences punishable in civilized countries by a few months' imprisonment only. The prisons became overcrowded. The best of the Russian people were thrown into dungeons, or exiled to forsaken and pest-ridden regions to die there of starvation.

The story of the first and second Dumas is well known to the whole world. Every aspiration for liberty and justice that found vent in those national assemblies was withered in the bud. Every manifestation of independence was penalized. The voice of the people was silenced. The causes of the dispersion of the Russian Parliaments, and of the falling of the ceiling where the Duma assembled upon the seats of the opposition deputies, the imprisonment of the signers of the Viborg manifesto, the murder of the distinguished Jewish Duma deputies, Professor Herzenstein and M. Yollos by the Black Hundred organization, with the aid of Dr. Dubrovin, who is still one of your favorites—all these are no longer secrets to the outside world.

The restrictions directed against the Jews of Russia assumed shocking forms. Jewish soldiers who fought bravely in the Russo-Japanese war were driven from Moscow upon their return from the battlefield as soon as they could leave the hospital. They had no rights of domicile there. The Governor-General of Moscow, Hershelman, ordered the expulsion of a twelve-month-old Jewish boy, stating in his official order "the boy may be dangerous to the constituted régime of the Russian Empire."

Your father, Alexander III., once said to Count Sergius Witte:

"Is it true that you are so fond of the Jews?"

Count Witte replied:

"Permit me to answer you by another question. Suppose that you gather all the Jews of Russia, place them in ships on the Black Sea and then sink the ship. You would not do that, would you? The Jews must live among us, with us. Therefore we must give them the opportunity to live as we do. In my opinion, the only way of solving the Jewish question is to give the Jews equal rights."

Alexander III. was silent for awhile, and then remarked:

"Perhaps you are right."

You have gone much further than your father in your anti-Jewish policies. If you do not know, you should know that the Jews have contributed much to the development of Russia. Rubinstein may be said to have founded the Russian school of music. Antokolsky has made Russian sculpture to rank high. Levitan, a Jewish landscape painter, has taught the Russian people how to admire the landscapes of their own country. Prof. Elie Metchnikoff, head of the Pasteur Institute in Paris, the greatest living biologist, who exiled himself from Russia, ascribes his love for science to the influence of his Jewish mother. He has declared that Russia has lost through the persecution of the Jews some of the greatest scientists. The literature, art, and music of Russia have been popularized and made accessible in many lands outside of Russia by Jews.

Many of the Jews whom you have cruelly oppressed, have come over to America. They have adapted themselves here to the American conditions. They are making remarkable progress in every field of human activity. They have added to the wealth of the nation by their manufactures, their skill in innumerable trades which they practice here, but were forbidden to practice in their native land. They have widened the spheres of commerce. They have become patriotic anl law-abiding citizens. They and their adopted land have profited marvelously by the avidity with which they have availed themselves of the educational opportunities extended to them. Russia has lost and is suppressing forces which, if utilized, would develop her tremendous resources beyond the power of belief. How the Jews are regarded in this country may be surmised from the impressive manner in which Congress expressed its protest against the dishonor by Russia of American passports when borne by Jews. The violation of the treaty of 1832 by Russia by her discrimination against Jews was regarded an affront to the American people. The unanimous voice of America should have convinced you that the Jews have made good as American citizens.

Your advisers are misleading you with regard to the Jews in Russia. That is the most charitable view to take. To divert your attention from their own incompetency, they are pointing to the Jews as the cause of all the troubles that exist in Russia. To dievrt the attention of the Russian people from their real enemies, the officials are inciting the bestial passions of the mob against the Jews.

The best Jews of Russia are either in exile, in prison, or have been stifled into stupefaction. Though you prevent the best of them from serving Russia, you are employing the worst to serve you. You have engaged Jewish outcasts as spies and provocateurs. You have chosen as your agents the Azeffs and the Bogrovs, the assassins of your uncle, the Grand Duke Sergius, of Von Plehve, and of the late Premier Stolypin.

Your advisers have misled you, and you are now drifting to your ruin and plunging Russia into anarchy. You have become known as the "Pardoning Tsar," but you have limited your pardons to those who have participated in the massacres of the Jews. You are now striking a new blow at the Jews of your Empire by depriving them of the last opportunity to secure an education, and are attempting to carry out the diabolical plans of your reactionary advisers. Your laws are being so cunningly administered that the Jewish prostitute enjoys extensive rights, while the Jewish student girl has none. The yellow passport of prostitution gives a Jewish girl the right to live in your capital. The Jewish girl with the highest aspirations, who seeks an education in St. Petersburg, is driven out by the police.

And now, to add the crown of infamy, your Minister of Justice has staged a "ritual murder" case. Russia is here moving backward. Your own great-grandfather, Alexander I., by an official decree, prohibited ritual murder accusations against the Jews. But that was a hundred years ago. Papal bulls have been issued against them. The entire civilized world has declared their falsity. The pogrom policy can no longer be pursued effectively. The civilized nations have but recently protested against it in thunder-tones. Hence your advisers have revived an ancient and exploded falsehood to discredit the Jews, to stir the passions of the unthinking mob against them.

A Christian boy was murdered in Kieff. A Jew, Mendel Beilis, was found in the neighborhood and arrested, and has been imprisoned now for more than two years awaiting trial. He is charged with having killed the boy to secure his blood for ritual purposes. For more than two years the manufacture of the most absurd evidence against him has been in progress. The head of the Kieff Detective Bureau, M. Mistchuk, who reported that he could find no incriminating evidence and that he was convinced it was not a case of ritual murder, has been cast into prison for weakening the case of the Government against the Jew. All sorts of difficulties are being placed in the way of the defence. Beilis is denied the privilege of calling witnesses. It seems as though Russia is determined to strike at all the Jews through this infamous proceeding. She has closed her ears to the verdict of science. The impressive protest of the International Medical Congress, which has just concluded its session in London, passes unobserved.

This is not the letter of one who hates Russia, but of one who admires the Russia that has produced a great literature, that has given birth to great men and women, that is struggling for emancipation, that possesses marvelous possibilities in her industries and natural resources. It is the expression of one who, though he loves the land, shudders at these manifestations of mediæval bigotry and cruelty for which you are responsible in the eyes of the world and before God's throne.

How can you, the man who suggested the establishment of universal peace at the Hague, tolerate in the land in which you hold absolute sway, such refinement of barbarity and brutality, and yet venture to face the rulers of civilized powers as their equal? How can you permit the revival of long-exploded myths and superstitions? How, in short, do you expect to meet your Maker with such a burden upon your soul? Open your eyes! Observe the fruits that freedom bears under other skies! Drive from your land the dark spirits of intolerance and despotism which have made of it a charnel-house and a prison! Then a new light will dawn upon your vast domain and you can yet bring to its millions happiness and prosperity.—Reprinted from the Independent (New York).

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DISRAELI HOUSE MARKED.

Through the courtesy of the Duke of Westminster a commemorative tablet to Benjamin Disraeli, Earl of Beaconsfield, has been placed on No. 25, Dark lane. The inscription runs:

"Here lived Benjamin Disraeli, Earl of Beaconsfield, from 1839 to 1873."

It has been affixed to the wall on the left of the entrance to the house, which is in Upper Grosvenor street, and is of elegant design, in gray metal work, with an ornamental border.

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There is no royal road to anything. One thing at a time, all things in succession. That which grows fast, withers rapidly, that which grows slowly endures.—J. G. Holland.

THE BOYCOTT OF THE POLES AGAINST THE JEWS.

The boycott which the Poles of Warsaw declared against the Jews right after the last elections, in which the Jews defeated the anti-Semitic candidate, still continues with great bitterness. The worst of it is that it has spread to the country towns and villages and many Jewish small dealers are on the verge of ruin. Attempts are even now being made to carry the boycott into Austrian Poland, and if this should succeed it would undoubtedly prove a great economic calamity for the Jews of both countries.

A very interesting story was recently told in one of the papers how a Rabbi of one of the smaller Polish towns stopped the boycott of the peasants against the Jews. The story runs as follows:

In one of the smaller towns near Warsaw the regular market day was on Wednesday. On that day the farmers came to town with their products, which they sold to the Jews, and they bought from the Jews all they needed in supplies. One Wednesday the farmers came to market as usual, sold their products to the Jews, but refused to buy anything from them. The Jews were greatly alarmed and ran to the Rabbi for advice what to do. The Rabbi told them that next Wednesday they should not open their stores at all, but should all go to the synagogue and there await the turn of events. Market day came and the farmers were surprised to find all the Jewish stores closed and not a single Jew in the market place. They waited for some time, but no Jew came to buy anything from them. Then they went to the priest and asked him what holiday the Jews were celebrating that day. The priest called up the Rabbi and wanted to know what festival the Jews were having that day, and the Rabbi answered that the Jews were celebrating the same holiday which the farmers celebrated the previous Wednesday. The priest took the hint and advised the farmers to make peace with the Jews, and they did. Whether the story is true or not, it is well told and it illustrates fully how interdependent business makes men. It is to be hoped that the Poles will soon see the folly of the boycott and that peace will soon again reign in city and village.

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CRIMINALITY IN NEW YORK.

The eighteenth annual report of the State Commission of Prisons of New York for the year 1912 is an interesting document and is replete with the usual information concerning the penal and correctional institutions of the State. Henry Solomon, favorably known through his close interest in the Montefiore Home, is the president of the Commission. It may interest our readers to have presented to them the following statistics relating to the Jewish criminal population of the State. Of 3,433 persons admitted to State prisons in the past year 314 were Jews. Similarly, 251 Jews out of a total of 1,737 were admitted to the reformatories in this period. To penitentiaries the admissions totaled 11,344; 373 of these were Jews It should be noted that, under this head, 296 Jews were admitted to the city penitentiary on Blackwell's Island out of a total of 2,782. In various jails and lockups throughout the State the Jews numbered 483 out of a grand total of 32,824 Finally, in the various district prisons and houses of detention of Greater New York there were 17,023 Jews and Jewesses out of 103,059 admitted prisoners Thus it is apparent that Jewish criminality in New York is much below the average of the Jewish proportion of the population of the State.

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IN FAVOR OF THE JEWS.

The Congress of the United Organization of Russian Commerce, which was recently held in St. Petersburg, made a strong protest to the government against its anti-Semitic policy. The congress has shown that the government's policy of Jewish persecution is injurious to the best interests of the country.

This is not the first time that the Russian commercial world has come out in favor of the Jews. Every important gathering of Russian merchants held in the past few years recorded its protest against the persecution of the Jews. which is deterimental to the commercial interests of the country. The stand taken by the Russian merchants on this question at the recent congress, has already influenced the government not to permit the anti-Semites in the Duma to pass a law to nationalize the grain trade, by which it was intended to exclude the Jews from this business.

THE SITUATION IN RUMANIA

BY RABBI JULIAN MORGENSTERN, PH. D.

During the past summer history has been making itself in the Balkans in wondrous and unforeseen manner. After the seemingly complete triumph of the Balkan allies over improvident and unfortunate Turkey, and above all after the ascendancy of Bulgaria, came the strife over the division of the spoils, the dissolution of the alliance, civil war and the humiliation of Bulgaria, chiefly through the threat of Rumanian invasion. And as a result Turkey has regained a valuable part of her lost territory, a by no means lamentable fact in view of the atrocities of the Balkan allies in the conquered provinces, and Rumania has gained the coveted province of Silistria as the reward of her intervention in behalf of Servia and Greece. And the question which is now agitating not only the Jews, but even to a certain extent the great nations of the world, is what is to become of the Jews of the ceded province, and also what is to be done with the Jewish soldiers and their families, who bravely served as conscripts in the Rumanian army and rendered services, as efficient and patriotic as those of the most privileged Rumanian citizen, even though the rights of citizenship have been repeatedly denied them, and they have been systematically subjected by the Rumanian government to the most ruthless persecutions? What is to become of the Rumanian Jews?

Previous to the conclusion of the Russo-Turkish war in 1878 Rumania had enjoyed only the rank of a principality. In 1866 Charles of Hohenzollern was called to the throne. He immediately declared himself in favor of granting full rights of citizenship to all inhabitants of the country. A draft of a constitution was prepared, Article 6 of which declared that "religion is no obstacle to citizenship;" but "with regard to the Jews a special law will have to be framed in order to regulate their admission to naturalization and also to civil rights." So objectionable was this to the masses that a great uprising occurred in which the great synagogue at Bucharest was burned and many Jews were beaten, maimed, and robbed. Accordingly Article 6 was withdrawn and the following substituted, "only such aliens as are of the Christian faith may obtain citizenship." Thereafter and until the close of the Russo-Turkish war in 1878 the Jews of Rumania were subject to such persecutions and outrages that the powers of Europe felt justified in interfering and warning the Rumanian government against the repetition of these barbarities. And finally, when the Treaty of Berlin brought the Russo-Turkish war to an end, and the province of Dobrudja was ceded to Rumania in compensation for the loss of Bessarabia, taken by Russia, the powers stipulated in Article 44 of the treaty that the Jews of Rumania must receive full rights of citizenship. Accordingly the objectionable article of the constitution was abrogated and the following substituted, "the naturalization of aliens not under foreign protection shall in every individual case be decided by Parliament." This was but begging the question as could be readily seen. Yet no objection was raised by the powers, and Rumania became a kingdom, with Charles as king. In order to make a show of compliance with the terms of the Treaty of Berlin 883 Jews, who had participated in the war against Turkey, were admitted to citizenship by parliamentary vote. In the following twenty-five years but eighty-five more Jews were given the rights of citizenship. Thus the actual terms of the treaty were flaunted in the faces of the powers, who, however, engrossed in other matters, and probably too with other interests to consult, overlooked the entire matter. Nay more, for Rumania has steadily pursued a policy of Jewish repression and refined persecution, which, while not so frequently depriving the Jews of actual life, has nevertheless deprived them of all means of livelihood and reduced them to the most abject poverty, a poverty so complete and miserable in fact that the majority have not the means with which to emigrate. Yet, whereas after 1866 the powers had seen fit to protest, now that the Treaty of Berlin gave them the actual right of interference, not a single power of Europe, that had signed the treaty felt called upon to raise its voice or take the slightest cognizance of these persecutions. Finally in 1902, John Hay, then Secretary of State under President Roosevelt, addressed a note on behalf of the government of the United States to the powers signatory to the Treaty of Berlin, calling their attention to the Rumanian persecutions of the Jews in direct violation of the terms of the treaty. This action aroused intense opposition in the Rumanian press. Nevertheless it did bring a slight, but very slight, amelioration in Jewish conditions in Rumania. In spite of this, however, the powers have persisted in their silence, and Rumania has been permitted to continue its previous policy.

Meanwhile in Bulgaria the lot of the Jews, while by no means ideal, was infinitely better than in Rumania. Now, however, that Silistria, until now a Bulgarian province, has been ceded to Rumania, the question arises, what is to be the status of the Jews of this province? Furthermore the presence of so many thousand Jews in the Rumania army, and the undeniable merit of their service, has reopened the entire question of the position and rights of the Rumanian Jews. And perhaps something of advantage to the Jews will result now. Europe seems to be awakening at last. Already last June M. Clemenceau, former premier of France, and a man whose opinion carries great weight throughout Europe, published in his journal a stirring review of the position of the Jews of Rumania. In this he did not mince words, but boldly denounced the Rumanian government for its barbarities and flagrant violation of the terms of the Treaty of Berlin. Likewise in England Sir Edward Gray, British Minister of Foreign Affairs, reported to the Jewish Board of Deputies that he had been informed by the Rumanian government, through its minister to Great Britain, that it would grant equal political rights to the Jews of Silistria. The exact meaning of this is, of course, uncertain, nor are Rumanian promises to be too greatly relied on. In this country Mr. Bryan has sent an official communication to the Balkan states asking them in the course of their negotiations for peace to provide some means and suitable guarantee of civil and religious rights for the people of the newly acquired provinces. To this the Balkan states, under the leadership of M. Majoresco, Premier of Rumania, and President of the Balkan conference, replied that such action would be altogether superfluous, since such liberty is already guaranteed by the laws of all countries concerned. It was, of course, a diplomatic begging of the question, tantamount to a declaration that the desired action would not be taken. But probably the hands of our government are thereby officially tied.

Meanwhile the Jews of Rumania themselves, under the presidency of Dr. Adolphe Stern, their foremost representative, a man foremost in all Jewish activities, including those of the B'nai B'rith, have formed a Union of Native Jews of Rumania with the purpose of securing the rights of Rumanian citizenship for themselves. They have appealed to their American brethren for financial assistance to carry on their work. And it is to be hoped that their appeal will meet with the hearty response it deserves. They have already presented a petition for the improvement of their status to the King, and according to reports the King has endorsed this petition. Of course, that means but little in itself. Too much credence must not be placed in Rumanian promises and endorsements. Yet it does seem that recent events have given the Rumanian Jewish question a prominence which it has not enjoyed since the provisions of the Treaty of Berlin were so openly and flagrantly violated by Rumania. International sentiment seems to be crystallizing on this subject, and international sentiment is a mighty force in modern politics, that can well move nations and change policies. There is at least more room for hope than in many years. And meanwhile it would not be amiss for the Jews of America, through their proper organizations, the B'nai B'rith perhaps to inaugurate a nation-wide campaign to enlighten the American public on the Rumanian Jewish question and stir up American sentiment. Actions by state legislatures might have great weight in many directions. Certainly no worthy and influential aid should be neglected.

JUBILEE OF JEWISH EMANCIPATION.

Special thanksgiving services were held in all the more important Jewish communities of Switzerland recently to celebrate the 50th anniversary of the decision of that government granting full equality to the Jews.

THE I. O. B. B. DURING THE LAST DECADE

With the election of the lamented Leo N. Levi as President of the I. O. B. B., the Order emerged from its beaten path of charity and philanthropy, enlarged its sphere of activity and became engaged in so-called world work. In addition to its original purpose of elevating the masses to a higher plane and uniting them for a clearer realization of the sublime truths of Judaism, the Order has assumed the duty of safeguarding the rights of the Jews in all parts of the world. Alas, the career of Leo N. Levi was soon cut short, but the pathway which he cut out for the Order remained as a legacy to his successors. As a result of their efforts the barnacles of selfishness, personal benefits and advantages were eradicated to make place for a higher altruism, that of serving mankind. From this, however, it is not to be inferred that the wonted activity of the Order in the channels of benevolence was permitted to die out, nay, on the contrary, divested of selfish motives it became more enhanced, as evidenced by the creation of a number of institutions here and abroad. In naming a few of these it will serve to indicate the diversity of purposes and the multiplicity of avenues for the Order's benevolent activity.

Leo N. Levi Memorial Hospital, Hot Springs, Ark.

B'nai B'rith Free Employment Bureau, Chicago, Ill.

Home for Jewish Orphans, Los Angeles, Cal.

Home for the Friendless and Orphaned Children, Erie, Pa.

Institute for Feeble-minded Children, Beelitz, Germany.

Jaffa Home for Orphans, Berlin, Germany.

Publication of Jewish literature for the youth, Berlin, Germany.

Institute for Girls, Jassy, Roumania.

Toynbee Hall, Vienna, Austria.

Care of Russian Pogrom Orphans, Berlin, Germany.

Establishment of Free Employment Bureaus in the larger cities of Germany.

As to the larger sphere of the Order's activity the following may be mentioned:

The Order took up the persecution of the Jews in Roumania and prevailed upon the American government to intercede, resulting in the Hay note to the signatory powers to the Berlin treaty calling upon them to enforce its stipulations as to equal rights for all inhabitants of Roumania, irrespective of creed or race.

It secured the intervention of the American Government in support of the protest against the Kishineff massacre.

It took the initiative in the issuance of the call for subscriptions in aid of the Russian pogrom victims.

It caused to be made known to the Russian government, through Count Witte, the sentiments of the American people concerning the persecution of the Jews.

It caused, through the intervention of the State Department, the removal of a Turkish official who persecuted Jewish inhabitants in his province.

It has fought for the retention of the "open door" policy as far as immigration is concerned, and opposed the passage of unjust immigration laws.

It was instrumental in a large degree in creating public opinion against discrimination of Jews by the Russian government, resulting in the abrogation of the Russian treaty.

It succeeded in causing the highest tribunal in Roumania to declare the "More Judaico" oath as illegal.

It brought to the attention of the American government that discrimination against the Jew is practiced in the United States army with the result that snubbery in the army was rebuked and the guilty officer reprimanded.

It caused the intervention of the American and foreign governments during the recent attacks against Jews in Saloniki

It was the first in the field to raise financial aid to the sufferers of the San Francisco earthquake, for the victims of the Galveston tidal wave, Constantinople conflagration, the Turkish earthquake and the Balkan war sufferers.

It was active in the efforts for securing equal rights for all the inhabitants of the Balkan States.

It made provision, during the great wave of immigration from Russia and Roumania, for the reception and alleviation of the refugees and the dispersal of them throughout the country.

It has awakened public conscience aroused official activity, secured important legislation and contributed large sums in the prosecution against the "White Slave Traffic."

It is conducting a campaign against the caricature of the Jew.

We believe that there is need for an organization like the B'nai B'rith to emphasize the common interests, the common history, the common hope and peril of the Jewish people. And while our progress has at times been interrupted and our path bestrewn with obstacles. and while many of our efforts have not been crowned with success and some of our hopes remain unrealized, yet what we did accomplish inspires us to renewed efforts for the ultimate accomplishment of the Order's lofty aims.

THE SULTAN AND THE HAHAM BASHI.

The Sultan of Turkey gave the Haham Bashi an extremely affable reception, prior to his departure for Europe. After inviting the Haham to be seated by his side, the Sovereign inquired as to the object of the visit to Europe, and then said: "I hope that all my subjects, without distinction of religion, may be satisfied with the spirit of justice and good will mainfested by my Government. Through the divine grace the general situation of the country has been improved recently, and I doubt not that the Jews share my joy." The Haham Bashi made a dutiful reply, in the course of which he said that he would deem it his duty to assure his coreligionists abroad that the Jews in the Ottoman Empire considered themselves fortunate in living under the paternal protection of the Sultan and of the equitable administration of the Imperial Government. His Imperial Majesty warmly thanked Haham Nahoum Effendi for the sentiments of fidelity of the Ottoman Jews and for the sympathy shown by foreign Jews for Turkey.

HIGH OFFICE FOR A JEW.

Mr. David Sassoon, the Deputy from Bagdad, was appointed to the position of Associate Minister of Commerce in Turkey. Mr. Sassoon is regarded as one of the ablest members of the Turkish Chamber of Deputies and it is expected that his appointment will help to improve Turkish commerce.

NOTED ENGLISH RABBI IN NEW YORK.

Rev. Dr. Moses Hyamson, one of the noted rabbis of England, arrived in New York City to take charge of Congregation Orach Chaim. The New York congregation doubled its subscriptions to make certain the coming of the British rabbi, and it was announced that the election was for life, an unusual procedure and a well deserved compliment.

RESTORATION OF THE OLD SYNAGOGUE AT CRACOW.

The historically interesting old synagogue at Cracow has for several years past been undergoing restoration. Towards the heavy cost of the work considerable contributions have been given by the Galician Diet as well as by the Cracow Savings Bank and the Cracow Jewish community. But as the sums thus provided were inadequate to complete the restoration, the work was suspended about a year and a half ago. On the application of the Restoration Committee, the Austrian Government expressed its willingness to grant a subvention on condition that the plans for the restoration completed so far should be altered to meet the demands of the Central Committee for the Preservation of Historical Monuments in Vienna. After prolonged negotiations, an arrangement has been come to with the result that the Austrian Government has seen its way to vote a grant of fifteen thousand crowns, thereby assuring the preservation of this famous Jewish historical building.

CHIEF BURGOMASTERSHIP OF BUDA-PESTH AGAIN OFFERED TO A JEW.

The post of Chief Burgomaster of Buda-Pesth, having become vacant through the recent death of the Jew. Dr. Heltai, the Government approached another coreligionist, Dr. Moritz Mezei. with a view to his accepting the position Dr. Mezei, who is an ex-member of the Chamber of Deputies, has, owing to advanced age and delicate health, been obliged to decline the honor.

HONOR FOR JEWISH POET.

It is reported that the Emperor of Austria will confer the Order of St Stephen (one of the greatest honors the Sovereign can bestow) on Herr Joseph Kiss, the famous Hungarian Jewish poet, when he celebrates his seventieth birthday.

NEWS FROM LONDON

BY OUR CORRESPONDENT DR. M. EPSTEIN

London, Sept. 18, 1913.

The religious New Year synchronizes in this country with the beginning of communal activity after the summer recess. There is therefore little to chronicle of internal and home affairs, for the communal wheels are at rest. This year, particularly, local events are overshadowed by great world questions in which all men alike are interested. For nearly a year war, with all its horrors, has been rampant in the Balkans. Peace is now in sight, and the new boundaries of Turkey have been practically settled. Never since 1878 has the interest of the civilized world centered more on this hot-bed of anarchy than at the present moment. The states who were but recently allies receive their meed of attention, of course; they will soon require loans. But it is to Turkey that all men's eyes are turned, and beyond Turkey to the near East. The "fascinating East" it has been called. Fascinating it certainly is to the traveller privileged to see its curious lights and shadows, its clear skies, its sandy wastes and its dusky faces. But it is no less fascinating to the student of political events and possibilities. What will now happen to the Sultan's realm? Driven almost entirely from Europe, despoiled of possessions he has held for nearly five centuries, the Turk will now concentrate on his dominions in Asia. What will he achieve?

Time alone will answer the question, which possibly may have more interest for Jews than for anyone else. Let it not be forgotten that Palestine is under Turkish rule; the destiny of Palestine, therefore, is of consequence to the Jewish people. It is curious to observe that until quite recently non-Jews knew more about the Holy Land than those whose ancestors lived there. A change, it is true, is gradually coming about, and it must be admitted that the Zionist movement has done much to revive the interest of Jews in **Erez Yisroel**. In England this has been one of the most promising features of our intellectual life. Mention the word Zionism and most people fled; but for Palestine even the detached Jew lent a sympathetic ear. Hence the very successful Palestine Bazaar of last year; hence, too, the excellent Palestine Drawing Room Meetings. Hostesses gladly lent their houses for a talk about Palestine or some aspect of life there, and people came readily to learn. The movement has shown much promise, and an attempt will be made this coming winter to form a society charged with fostering an interest in Palestine. Only good can come of such a movement; it will spread knowledge and deepen the Jewish consciousness. The London Lodge will look on its efforts with great hope.

Many of those who have devoted themselves to this movement are brethren of the Order, and it ought not to remain unrecorded that the influence of the Order and the Lodge manifests itself indirectly in this fashion. At the Lodge a man learns that certain ideals should have stress laid upon them. Consciously or not, those ideals go with him in all his activities—be it as member of a local synagogue committee, or of a charitable society or of the new Palestine Movement. Whatever the particular channel may be, the net result is a quickening of the Jewish spirit, and for this the Order may surely take credit.

In a larger way, also, Palestine has recently become the land of interest. All nations are attempting to obtain there privileges of one sort or another. The Germans would like something; the English, some people prophecy, will one day obtain much, but in the meantime the French have actually been given extensive concessions for railway building. The railways of Syria are not numerous. There is a standard gauge line from Aleppo through Hassa and Homs, and at Rayak this line is joined by the narrow gauge line from Beirut. To build a new line from Rayak on the north to Lydda (on the way to Jerusalem) in the south is the concession which the French have obtained. As yet there can be no details as to the exact course of the line, but its southern section to Lydda will probably pass through the Jordan valley, a district both beautiful and fruitful, and capable of great agricultural development. The new railway will open up possibilities for vast economic activities, and it certainly is good news that the plan is about to be carried out.

But there is a fly in the ointment: the concessions have not been obtained by Jews. It will be joyful news indeed when we learn, if ever we do, that Jews are to undertake some large scheme in Palestine. Of course the Jewish colonists will profit by the establishment of the new line. But the railway is a permanency; it means foreign influence over a long space of years, and the existence of foreign influence excludes Jewish influence. Nevertheless, we must be grateful for small mercies. By whomsoever established, the line will bring economic prosperity to the land that is desolate. There are fanatics indeed who cry, "A line built by a Jewish organization, or no line at all!" Fortunately the innate common sense of most Jews will surely reject such a view. Surely most people will say the best thing would have been a "Jewish" railway. But failing that, the next best thing is a railway—French or German, or what you will.

One point in all this is clear. Once again we see the truth of the old adage that "Money answereth all things." Why did the French obtain the railway concession? Because they are in a position to grant Turkey a loan. The moral is obvious, and more stress might have been laid upon it at the recent Zionist Congress in Vienna. Whether Zionism appeals to him or not, no Jew can possibly feel quite unmoved as he thinks of this assembly of Jews from all over the world coming together to discuss large Jewish questions. It is the largeness that is so refreshing. In the Anglo-Jewish community we have "village pump politics," and petty personal differences in abundance. They seem to grow from year to year. They bear witness to our poverty of great leaders with large minds and large ideas. It is so with us; we wonder if you in America fare any better. We sincerely hope so. After all, the American problems are bound to be larger than ours, and the Jews in the land of unlimited possibilities present a picture of vast energy, quick-moving activity and results that we in England would fain achieve. Yet although there is not the same interest here in the doings of the Zionist Congress as there is in those of American Jewry, nevertheless the number of people who care to hear about the Zionist activities has gradually grown of late. The Congress this year was, outwardly, much like that of previous years. The addresses dealt with much the same problems; there was the same unruly conduct; and pretty much the same differences of opinion. But the Congress must not be condemned because of these things. There was some inwardness, too, and it made, on the whole, for a better understanding between the two wings of the movement.

Only one question was new—the establishment of a Jewish University at Jerusalem. Strange how this idea strikes the imagination of all Jews! Already a sum of money has been forthcoming for this object, though for the moment it has been merely mooted. The Congress welcomed the proposition and a committee will be appointed to deal with it. No university was ever built in a day. A Jewish university will take many long years to come into being. But it is much that the question has been raised. It brings it within the bounds of possibility. Of one thing we may be sure, the idea of the university in Jerusalem will appeal to all Jews, no matter how much they differ in other respects, and quite regardless of their attitude to Zionism. If then the university becomes a bond uniting Jews together, the Vienna Congress of 1913 may win such renown for itself in the annals of Jewish history, as even its most sanguine members never dared to dream of. The last Jewish university was at Jabneh; that was about eighteen and a half centuries ago. When will the Jewsih university at Jerusalem be established? Whenever it be, it is not too much to say that it may count on the good will of the I. O. B. B.

But all that is for the future; it is for the young men to dream dreams and see visions. And the old men? They have their memories. Among these the struggle for Jewish emancipation must of necessity stand out. The story is fascinating, whether it refers to Germany, France, England or Switzerland. It is just fifty years since the Jews in the last-named country were granted full political liberty, and last month celebrations of the event took place in all the larger Swiss communities. As elsewhere, the victory did not come without a struggle, and the story in Switzerland is characterized by parallels from modern times. They say there is nothing new under the sun. Today the United States, by means of the Commercial Treaty, is bringing pressure to bear on Russia to treat Jews a little more justly. Fifty years ago France threatened to use the same weapon against Switzerland for the same end, and was supported by the United States and Holland. Fifty years ago it was successful, and though **Shechita** is still forbidden in Switzerland, nevertheless Jews enjoy full political rights there, taking their place in politics and literature in justice and in the army.

Two ideas suggest themselves to the mind as one thinks of celebrations such as these. It seems so elementary a principle of human right that all the citizens in any state shall enjoy equal treatment. Yet the Jews have had that right only for half a century, and even so, do not enjoy it everywhere, despite Rousseau, Montesquieu and the French Revolution. And to think of what the Jews have given the world! Yet so appreciative are we that we organize special services at which we express our gratitude for the work of the pioneers in the fight. In reality those to hold the services should be the people who made the grant fifty years ago. The services would give them an opportunity of expressing their gratitude that fifty years ago they were sufficiently advanced to recognize a fact of elementary justice. But then Jews are still grateful for small mercies. Whether they will always adopt this attitude is not by any means certain. The generation which is arising have been trained in the school of democracy, and bear upon them the marks of democracy, good and bad. Among the former is undoubtedly the demand for justice of treatment. The Swiss Emancipation commemoration services do show that the world has progressed in the last half century.

But what of the Jews themselves? It is as yet too early to draw conclusions as to the real and lasting effects of emancipation. Fifty years in the life of a people is but a short space. We need much more to see the good of emancipation in all its completeness. At first there was, as it were, a rush out of the ghetto gates in all directions. The emancipated Jews were dazzled by the light of freedom, and their new environment worked curious results. To begin with, there was a widespread tendency to apostasy. But that has gradually ceased, and in Germany today one is able to see the reaction in a marked degree. A new "emancipated tradition" (if we may call it so) has arisen, and tradition is a mighty force in life. It is true there are mixed marriages still. In Germany they appear to increase in a most horrifying degree; they are beginning to be observed in England despite the fact that we have no statistics. One meets them everywhere. In Scandinavian lands the Jews appear to have become decimated by the process. Pessimists may shake their heads; but Jews have always been optimists. Despite the increase of mixed marriages, Jewish life is healthy, even in Scandinavian lands. You never can tell what time may bring forth. Fifty years of emancipation is not sufficient for final tendencies to manifest themselves. Of course, no subject is so easy of generalization; but the belief in Israel's future is a reality. Anyway the Order cultivates it.

An interesting publication has been recently issued by the Home Secretary. It contains the results of a census of the religious persecutions of the inmates of His Majesty's prisons in England and Wales. The total number was 18,225. Of these 13,891 stated on reception that they belonged to the Church of England, though on personal inquiry among them later, it was discovered that only 12,957 were Angelicans. The Jews, as stated by prisoners on reception, numbered 133; as ascertained by personal inquiry, they totalled 169. This works out at 0.9 of the whole. It is not a pleasant fact. The people who in gratitude say **Ata vechartanu** should have none among them inmates of houses of correction. But we must draw comfort from the smallness of the percentage. It might have been bigger.

Our theatrical season is now in full swing, and among the attractions is a play at His Majesty's Theater entitled **Joseph and His Brethren.** Biblical stories on the stage are not unknown to students of literature, but in modern times they have been uncommon. Sir Herbert Tree is therefore embarking on something new in presenting the play to the public. Let it be said at once that controversy was bound to arise, and arise it did. Some people fear lest reverence for the Bible stories be weakened by stage representation. Others hold the contrary opinion. About the play itself there seems to be agreement, it is an elaboration of the simple Bible story, with a dash of modern ideas in it, and the language does not compare with the musical and classical Bible narrative. Wherein, then, does the virtue of it all lie? In the spectacular aspect. As in most of his productions, Sir Herbert Tree has been successful in catching and reproducing the spirit of the thing. Here you may see a lovely picture of Joseph and his sheep, of the patriarch amid his family, of Egyptian life and movement. There is an attempt to give the poetry of it all. And herein lies its value. Jews and non-Jews alike will profit by the spectacle, and to Jews these scenes from their early history (whether they are regarded as true or legendary is beside the mark) as they are enacted on an English stage in the year of grace, 1913, should stir up the consciousness of their ancient and honorable lineage. Greek plays we have had in abundance; we have witnessed Roman plays, and such as dealt with Germanic antiquity. Here for the first time we are able to watch a play dealing with Jewish origins.

Our readers will no doubt have been informed in the general press of the death of Professor Vambery, the Orientalist of Budapest. Of his scholarship there is no need to say much here; it was unqiue and it was extensive. Of his reception in London in the sixties and his influence on English foreign policy in the near East the daily papers doubtless have dealt with all appropriateness. They will probably also have mentioned his royal friendships, with Queen Victoria, with King Edward, and with King George, who sent a telegram of sympathy to Vambery's son. All this we know. But the reflexion on Vambery's life is that it was typical of Jewish energy, of a way the Jew has of overcoming difficulties, of Jewish grit and determination, and of the Jew's love of knowledge. Vambery was an example of all this who was much in the public eye; the London Times devoted a whole column to his obituary notice. But how many similar cases are there of lesser men who show the same qualities in their lives! London knows them; doubtless New York knows them, too, and Philadelphia and San Francisco. They are the stuff of which desirable citizens are made. And when one wanders through the streets of Whitechapel with all their grimness and dirt, and looks upon the children at their play, the thought of Vambery is exceedingly comforting. They, too, have the power of resistance within them, and the love of knowledge. It is for us only to direct it aright, and in this work, by laying stress on Jewish ideals, the London Lodge is working apace.

One word more about Vambery. It is an interesting comment on English ways and more especially on Edward VII. In his book, "The Story of My Struggles," (1864), Vambery wrote of the late King:

"During all the time he was Prince of Wales he never missed an opportunity of showing his appreciation of my literary labors. * * * Having noticed during his visit to Budapest that the Hungarian aristocracy did not pay the same honor to the man of letters as was done in London, he gave an evening party and appeared in the drawing-room arm in arm with the present writer, whom he introduced to the assembled guests as "My friend, Professor Vambery."

One thorn of experience is worth more than a whole wilderness of warning.—Lowell.

B'NAI B'RITH NEWS

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JEWISH CALENDAR.

5674—1913.

Rosh Hashanah	Thursday, Oct, 2
Yom Kippur	Saturday, Oct. 11
First Day of Succoth	Thurs. Oct. 16
Shmini Azzereth	Thursday Oct. 23
Szimchath Thora	Friday, Oct. 24
Rosh Chodesh Chesvan	Sat., Nov. 1
Rosh Chodesh Kislev	Sunday Nov. 30
First Day of Hanukah	Wed., Dec. 24
Rosh Chodes Tebet	Tuesday, Dec. 30
1914.	
Rosh Chodesh Shebat	Wed., Jan. 28
Rosh Chodesh Adar	Friday, Feb. 27
Purim (Feast of Esther)	Thurs., Mar. 12
Rosh Chodesh Nisan	Sat., Mar. 28
Pessach (Passover)	Saturday, April 11
Rosh Chodesh Iyar	Monday, April 27
Rosh Chodesh Sivan	Tuesday May 26
Shabuoth (Feast of Weeks)	Sun. May 31
Rosh Chodesh Tamusz	Thurs., June.25
Rosh Chodesh Ab	Friday July 24
Fast of Ab	Saturday Aug. 1
Fast of Ab	Sunday, Aug. 2
Rosh Chodesh Elul	Sunday Aug. 23
New Year's Eve 5675	Sunday, Sept. 20

DEFAMING THE JEW.

What the Order is striving to effect with the Anti-Defamation League, which it is planning to create under its auspices, President Kraus's communication is explicit enough to have made it clear to the press and the public alike. In the course of ordinary affairs, the Jew is capable of enjoying a jest at his own expense quite as complacently as any other citizen. We also understand that caricatures are necessarily overdrawn and overdone. As we leave those places of amusement where a stage Jew has evoked merriment, we are confident that it's all a joke and that the Jew in life is by no means so bad or avaricious or vulgar. Each one of us, moreover, flatters himself that it is the other Jew that is meant. But there are some points that must not be overlooked. In the first instance, there is an element of sober seriousness, of a desire to hurt with malice prepense, that enters into the "play" and turns the jest into an avowed insult. No man of honor, no people of a reputation like the Jewish, will pocket an insult. The impersonating actor or the clever caricaturist or the brilliant essayist or novelist may or may not know what they are doing, there is the hidden motive to pander to prejudice and to rouse the dormant instincts of racial hatred. Laughter is one thing and gloating with malicious joy quite another.

In the second place, no matter how innocent the intent, the consequences are often enormous beyond the dream of the original instigators. A French savant or a German philosopher may coin a phrase or evolve a formula in their quiet study; they will be shocked when we tell them that the excesses of the mobs, the bloody pogroms, the gruesome libels which make a travesty of justice, are all traceable to a clever word escaped in an unguarded moment The wit may only be selfish, bent upon pleasing a momentary whim, but the masses that translate the jest into practice are brutal. Dare to calumniate; there will always remain a particle that sticks. When once calumny [illegible] to fasten itself on, it will require double and treble the effort to re[illegible] to make it nugatory.

[illegible] too late to eradicate preju[illegible] they have taken root. Some prejudice will always linger no matter how hard we work to stamp it out. Much of it is imbedded in instinct. But a good part of it rests on ignorance. A minority will always be a ready victim because, forsooth, it is in so many respects dissimilar. Our Catholic fellow-citizens are in this country pretty much in the same predicament as we Jews are. They do not calmly sit by in idleness. Their resentment of gratuitous insult takes the form of conscious effort and systematic activity. They meet calumny by vigorous denial, ignorance by enlightenment. They have their Truth Societies for the spreading of information calculated to set their doctrines and actions in the right light. They meet vicious arguments by cogent reasoning; to the spurious philosophies of the day they oppose a merciless logic; they combat blind misrepresentation with the weapon of common sense. On the social side they may have less to contend with; surely, on the intellectual and religious side our case is far easier to defend. But defend ourselves and our position we must.

From times immemorial we have been subject to calumny born of hatred. The poor peddler beyond the Tiber was an object of ridicule to the satirist no less than he is today in New York to the penny-a-liner of a degraded press. The Jewish people was maligned by the historians of imperial Rome as it is in our own time caricatured by the writers of fame in Germany. Did we in the past sit by idly? Was not Philo lured from a life of contemplation and study to head an embassy before the Roman court? Did not Josephus spend his best days in presenting to the world, the reading world, a picture of his people worthy of its great achievements? And nearer our own day, Gabriel Riesser appealed to reason and intelligence above the ignoble noise of the "hep, hep" cries of the populace, and Martin Schreiner crowned a scholarly activity terminated alas by loss of reason over the misfortunes of his people, with that masterly refutation of the onslaughts of the philosophical school of anti-Semites and his eloquent appeal to martyrdom on behalf of truth and self-respect. If the activity engendered by the Order will serve to do nothing else but strengthen the self-respect of the Jew himself, it will have accomplished much.

But more will be accomplished. Truth must be victorious. Ignorance cannot withstand the rays of enlightenment. There are enough right-minded people about us who will second our efforts once they realize the consequences which cannot but be a blot upon the fair name of the land of the free. Ours must be initiative; others will follow suit. A beginning must be made. The virulent poison in the cesspools of prejudice can be removed only when we cleanse the source of its impunities. Let the "innocent" defamation of the Jew cease and the massacres and libels will be a thing of the past. The appeal must go forth to all self-respecting Jews and to all citizens in this country who are lovers of fair play to stop calumny and vituperation, misrepresentation and falsification of the truth. We are not self-righteous to ignore our weaknesses and errors. But we have a right to demand that the Jew be judged individually and not collectively, and above all that we be given an opportunity to defend ourselves when our fair name is tarnished wilfully and shamelessly. Correction we will cheerfully accept; but there must be no more of defamation, of conscious or thoughtless misrepresentation, of gross exaggeration. Let the truth about us be known and nothing but the truth. The rest will take care of itself.

WILL THE CZAR LISTEN?

Where public opinion truly represents the voice of the people and is not artificially engineered from above, an appeal to an individual, and be he the powerful ruler on the throne, would be useless as it is uncalled for. But in Holy Russia it is well known how the voice of the people is stifled by ministerial secret communications and by a venal press, how the fortunes of a class of citizens are made or marred by the ukase of the autocrat. Hence it is that the Open Letter to the Czar of Russia which has appeared in the **Independent** must be commended by all who know Russian affairs. The epistle constitutes a powerful indictment. Cautious and courteous in tone, it lays bare manfully and truthfully the public career of the present scion of the Romanovs. It reminds him of hollow phrases on behalf of peace among nations, of insincere promises of liberty of conscience and of constitutional government. It points out how the fate of the Russian Jew has gone from bad to worse, thanks to the intrigues and machinations fostered by the Czar's own advisers and the court clique by which he is surrounded. It makes known to him the opinion of the enlightened world concerning the enormous libel against the Jewish religion which his own minister of justice has seen fit to foster and encourage. The appeal goes forth to him to put a stop to this diabolical accusation. But will the Czar listen?

A more hard-hearted and obdurate Pharaoh never sat upon a royal throne. Opinion differs as to the capacity of the present Russian ruler. Some ascribe to him initiative born of high intelligence, and some again proclaim him an imbecile. A bigot he certainly is, nurtured in prejudice. Moreover, he is persuaded that the counter-revolution will stamp out the liberal stirrings in the people. He gave his word for enfranchising the people when so to speak the nozzle of a gun was held to his face. But he is convinced that the revolution was an abortive movement. He takes back with his right hand what he gave with his left. The Duma is but the phantom of a parliament. It is truly a talking body. Elections are manipulated in the interest of the government. The will of the Czar is paramount. He fears the recrudescense of revolutionary activity. And so he is bent upon stifling it betimes. The Jews, his advisers tell him, are revolutionaries. It would be marvelous if it were otherwise. Yet it is not so. Jews have participated in rebellion. Is it not expected that they identify themselves with the political and social movements of their country? They certainly ought to be free to ally themselves with this or the other party according to their convictions. Where the Jews are not exposed to constant harassment and persecution, they normally find themselves in the main parties of a country according to their individual preferences. If it should not be so in Russia, the fault is the government's. At any rate, for political reasons of a questionable kind, to insure the stability of autocracy in the face of the aroused opposition in the ranks of the Russians themselves, an artificial reaction is created and subventioned by the minions of the throne. For the sake of a questionable prerogative, which must sooner or later crumble to pieces, the Jewish youth is denied the facilities of education, because perchance Jewish schoolboys foolishly are enmeshed in the toils of revolution. Their own comrades of Russian extraction would despise them if they refused to join them in the warfare against an outworn regime which is a scandal and a shame. We Jews would wish that it were otherwise, that the love of their own and the regard for the dangers to the Jewish people would impel the Jewish youth of Russia to refrain from enlisting in the cause of rebellion. But the hold which the Jewish religion formerly had upon the rising generation has been weakened and is constantly being undermined by the government. For it is a self-contradictory government, ready to snap at any device for strengthening itself, and yet again and again undoing its own work by foolish and vacillating policies.

But the crime against the Jewish youth bids fair to be outdone by the dastardly slander against the Jewish religion which the Czar, were he so minded, could quash by the stroke of a pen. It is a notorious fact that the court which meets at Kiev is under secret orders of the central government, that the backbone of the propaganda for the vilification of the Jewish people receives its strength from direct governmental inspiration. The motive is self evident. To crush the Jew, the stroke is leveled against that which he holds in dearest veneration. What if the unfortunate Beilis for lack of evidence goes free. The court is ready to sustain the charge against the Jewish people It is to be suspended over the heads of Russian Jewry like a Damocles sword Let but a Russian lad disappear, and immediately the cry will be raised, Ritual murder. To cow the Jew into abject fear, that is the policy of a wicked throne.

The Czar, we fear, will not listen. Perhaps that some day he will be made to listen, when the measure of his iniquities is full to the brim, when another war of unholy conquest will shatter the foundations of his empire, when the hand of God will rest heavy upon the people he has so ignominiously betrayed. Until then, it is just as well that the appeal should go forth. The Czar witll not listen. But the civilized world will. Let the hypocrite barbarian be unmasked Let righteous indignation take hold of all those who are not lost to a sense of shame in Russia itself. We are confident that, were it not for the nefarious activity of the court, the Russian people, free to express their opinions, would call a halt to internecine warfare, would enlist the healthful activity of the Jew industrially, socially, politically, for the welfare of Russia itself. The Jew is ready to do his share in upbuilding the great empire which now for the most part is shut against him. If pacification is the order of the day in that unfortunate country, let true peace prevail, let a class of citizens who are everywhere for peace and its blessings be enfranchised that they may help in the permanent establishment of a righteous and helpful government. The Czar will not listen, but Russia will some day. Meanwhile, the Western world will listen That is some gain.

DR. S. WOLFENSTEIN.

After thirty-five years of service to child-welfare, Dr. Samuel Wolfenstein has resigned his position as Superintendent of the Jewish Orphan Asylum of Cleveland, Ohio. This incident, while noteworthy in itself, is of special import to us, the asylum being a B'nai B'rith institution. Dr. Wolfenstein, by his loving care to the orphans and splendid management of the Home, has placed it in the forefront of eleemosynary institutions and thereby added lustre to the record of the B'nai B'rith Order. And though he will no longer be actively engaged in the asylum's work, we hope that his beneficent influence will be felt and that the Home will continue to receive the benefit of his experience and wisdom.

As for Dr. Wolfenstein, our earnest hope is that he may enjoy for many many years to come rest and ease, a well deserved reward for his labors of a lifetime.

BEN B'RITH HONORED.

Mr. Henry Morgenthau, recently appointed by President Wilson as Minister to Turkey, is a member of Jordan Lodge No. 15, I. O. B. B. of New York City

CONGRATULATIONS.

The B'nai B'rith News, on behalf of the members of the Order, congratulates Dr. Berthold Timendorfer, President of District Grand Lodge No. 8, Germany, upon the occasion of his 60th birthday anniversary and wishes him many more years of happiness and service.

We also extend greetings and congratulations to Dr. Hugo Kuznitzky, First Vice-President of District Grand Lodge No. 8, and his wife on the occasion of their silver wedding anniversary.

We also convey best wishes to Brother Geo. Nathan Black, of Los Angeles, Past President of District Grand Lodge No. 4 ,and his bride upon their recent marriage.

NAT STRAUSS.

Sept. 10, 1913, was the anniversary of the birth of Brother Nat Strauss of New Orleans, Grand Secretary of District Grand Lodge No. 7. On that day he completed his 79th year and expected to pass the day quietly in the bosom of his family. His friends, however, provided otherwise and arranged a luncheon in his honor, which he was obliged to attend, and in which a large number of his friends participated. In the evening callers began to drop in, delegations from the Orphan Home, Touro Infirmary, joint committee of the B'nai B'rith Lodges, and many individuals, who called to offer their felicitations and present him with flowers. Brother Strauss responded in fitting terms to the numerous expressions of friendship and affection that were voiced.

The B'nai B'rith News, on behalf of the entire fraternity, among whom Brother Strauss counts his friends and admirers by legion, congratulates Brother Strauss upon his having reached such a ripe age in the full enjoyment of his health, and expresses the hope that he may be spared for many, many years to come.

HOLLAND AND ITS JEWS.

Recently fresh illustrations of the consideration of Holland and its royal house for the Jewish people have been made public. In the course of an audience which the Queen of Holland gave to Mr. L. A. Wagenaar, President of the Council of the Jewish community of Amsterdam, Her Majesty promised that she would do her best to be faithful to the traditions of the House of Orange with respect to the good understanding between the dynasty and its Jewish subjects.

The Queen of Holland has appointed Prof. D. J. Pitta of Amsterdam, an active worker in the Jewish community, to be a member of the Council of State, and conferred knighthood on the President of the Jewish community of Nijmegen. It is also announced that the provisional states of Friesland have elected the president of the diamond workers union, Mr. H. Polak, a co-religionist, to the First Chamber of the States General.

BIBLE BARRED FROM PORTLAND SCHOOLS.

The proposed resolutions by the Portland Ministerial Association of reading the Bible in public schools of Portland, Ore., was defeated at a meeting of the School Board on Sept. 23, 1913.

The local B'nai B'rith Lodges took official cognizance of the matter and appointed committees to present a protest. The committees, composed of Rabbi J. Bloch, Rabbi J. B. Wise, Dr. A. G. Betman, David N. Mosessohn, Dr. A. Tilzer and Dr. G. Rubenstein, met and selected Dr. Wise as their spokesman before the School Board. Dr. Wise also represented Temple Beth Israel.

At a meeting of the Board statements were presented by Dr. Wise, David N. Mosessohn and others.

An attempt was made to delay action by the Board. This was prevented by a member of the Board, who insisted on an immediate vote. This resulted in an unanimous rejection of the demands of the Ministerial Association.

JEWS TO ERECT GAYNOR MONUMENT.

At a meeting in a Brownsville synagogue in New York held on Sept. 28th memorial services were held in honor of the late Mayor Gaynor. At the close of the services addresses were made by Rabbi Nathan Krass of Brooklyn, and others, eulogizing Mayor Gaynor for the great services he rendered to humanity. At the close of the memorial services a subscription was started to erect a monument to Mr. Gaynor in the Brownsville public playground.

LAYING OF CORNER STONE FOR LEO N. LEVI MEMORIAL HOSPITAL.

The ceremonies attending the laying of the corner stone of the Leo N. Levi Memorial Hospital will be held in the afternoon of November 2, 1913, at Hot Springs, Ark. This will be the first national Jewish hospital for the treatment of rheumatism, and blood diseases, and will be of great benefit to various relief societies throughout the country which are often encumbered with expensive cases that can be benefited, and in many instances cured, with very little expense at Hot Springs.

The federal government has agreed to furnish free of cost the use of the springs for the hospital, and baths will be given in the building. Provision will be made for 50 beds, and as the usual course of treatment requires but three weeks and the season is continuous, approximately a thousand cases can be taken care of each year.

In previous years the small local Jewish community cared for such unfortunates as drifted to Hot Springs in search of relief. About six years ago District Grand Lodge No. 7 took official cognizance of the situation and appointed a committee to take care of the poor unfortunates. Subsequently it was resolved by District Grand Lodge No. 7 that the necessity for the erection and maintenance of a hospital had arrived and recommended its early consideration. Thereupon an appeal was made for a maintenance fund for the proposed hospital, which resulted in liberal contributions from all over the country.

The Institution has been incorporated and in honor of the late President of the order, Leo N. Levi, has been given the name of "The Leo N. Levi Memorial Hospital." The building with its equipment will cost $100,000, and nearly all of this amount has been raised and ample provisions have been made for maintenance expenses after the building is dedicated and opened for business.

It is expected that a large number of members of the Order and co-religionists will assemble at the ceremonies attending the laying of the corner stone, and the various District Grand Lodges as well as the Executive Committee will be represented by special delegates. This hospital projected by the Order and which will be maintained by the Order will be non-sectarian in character, open to the poor and needy of all classes.

SECURE NEW TREATY WITH CZAR.

It is reported from Washington that treaty relations between the United States and Russia are to be re-established, if preliminary negotations which have been inaugurated should prove successful. The Russian authorities have been sounded with a view of ascertaining the terms on which a new treaty may be mutually agreed upon. It has been made clear, however, by the administration, as it was by the preceding administration, that there must be no discrimination by Russia in the treatment of American citizens because of their race or religion.

ANTI-JEWISH AGITATION.

The Jews in Kiev are living through a period of extreme unrest. The anniversary of the tragic death of Stolypin is approaching and the reactionary press is making this the occasion for anti-Semitic agitation. A number of outbreaks are expected in Kiev and vicinity. Even bloodshed is anticipated.

Some of the leading newspapers are reprinting detailed accounts of the assassination, emphasizing the fact that Bugrov, who killed Stolyin, was of Jewish descent. There is little friendly feeling among the different religions in Kiev, and this incident is only pouring oil on the flames.

PROCLAMATION BY THE KING OF SERVIA.

All Right of New Subjects Guaranteed.

The King of Servia has issued a proclamation in which he guarantees to his new subjects in the annexed territories the security of their persons and property, liberty for the exercise of their religion, and equality before the law and the public authorities.

ROUMANIAN PRAISE FOR JEWS.

The Roumanian Conservative organ, the Seara, has published an article condemning the blood libel and denying the accusation that Jews do not like physical labor. It also praised the conduct of the Jewish doctors during the cholera epidemic. A similarly favorable tone has lately been noticeable in many Roumanian papers.

CARDINAL REPUDIATES BLOOD LIBEL.

The Chief Rabbi of London has received from Cardinal Bourne, the Archbishop of Westminster, the following communication in reply to a request for a statement regarding the ritual murder accusation:

Archbishop's House, Westminster, S. W., September 25, 1913.—The Very Rev. the Chief Rabbi, Sir: I regret to learn that accusations of ritual murder are being renewed in Russia. As you say, the Catholic Church has, so far as I am aware, always recognized that such accusations had no foundation whatever in the religion, belief or practices of the Jewish people.

I trust that this fact will soon be universally recognized, and that if crime be committed it will not be attributed to motives which do not really exist.

Believe me, Yours faithfully,
FRANCIS, CARDINAL BOURNE.

JEWS IN THE BALKANS.

Important International Action.

The Jewish Chronicle of London publishes the following:

"We understand that energetic action of an international character is being taken in the highest quarters with the view to securing absolute political equality for all religious minorities in the Balkan States. It is obvious that this will include Jewish subjects of the various states.

"We are at the same time informed authoritively that the rights of the Jews of Rumania will not be overlooked, and that it is expected that the Rumanian Government will embrace this diplomatic opportunity for ending the Jewish question within her dominions, which has been a source of trouble to her for so many years past.

"The Rumanian Government will, according to the information supplied to us, be now enabled to give practical proof of the deep obligation towards her Jewish subjects who mobilised in the war, to which recently, from time to time, such full expression has been so freely given."

THE CHIEF RABBI OF JERUSALEM RESIGNS.

Rabbi Moshe Franco has resigned the office of Chief Rabbi of Jerusalem. The Council of the community has expressed to the Haham Bashi of Turkey the wish that the vacant post should be confided to Rabbi Isaac Shaki, Director of the Chancellery of the Chief Rabbinate in Constantinople, who was recently on a mission to the Holy City.

SPAIN AND THE JEWS.

Another interesting illustration of the desire of Spain to renew her relationship with Jews is forthcoming. It is stated that at the Spanish Conference on Commercial Geography, which is to be held in November, an attempt will be made to secure the support of the Spanish Jews in the East with the object of fostering the interests of Spanish commerce. Efforts will be made by the Government to obtain the participation of Jews in the conference.

THE BIBLE IN THE PUBLIC SCHOOLS.

In the Legislature of North Carolina a constitutional amendment has been submitted, which provides that the "reading of the bible in the public schools shall not be prohibited." In connection herewith we publish in this issue an admirable letter written by the Chief Justice of the Supreme Court of North Carolina.

Hon. Simon Wolf, ex-president of the Order and its representative in Washington, has taken hold of the matter through the lodges of District No. 5, and a large number of prominent influential members attended, at his request, the sessions at Raleigh the latter part of September to protest to the legislature against the propriety of submitting the proposed amendment to the people. The result of the campaign was that the bible amendment was defeated by a vote of 18 to 4 in the House and unanimously in the Senate after a vigorous fight. This result was largely brought about by the splendid representation of the committees of the B'nai B'rith and the U. A. H. C., which were strongly seconded by various heads of colleges.

Recently Rev. Dr. David Marx of Atlanta succeeded in having stopped the reading of the bible in the public schools of that city.

PROTEST AGAINST CARICATURING RACIAL OR RELIGIOUS ELEMENT IN MOVING PICTURE SHOWS.

Prominent Jewish residents of Cleveland, together with B'nai B'rith officials urged the Ohio State Board of Moving Picture Censors to oppose films in which any nation, race or religion is held up to derision or ridicule or in which vicious or criminal traits are portrayed as racial characteristics. The following communication was sent to Mr. J. A. Maddox, chairman of the State Board:

Cleveland, Sept. 25.

Hon. J. A. Maddox, Chairman, Ohio State Board of Moving Picture Censors, Hotel Statler, City.

Dear Sir:—The enactment of the law providing for a state censorship of moving pictures and the consequent appointment of your board have been matters of great interest to all thoughtful men and women. Those who have studied the moving picture problem in the past, who have realized the vital part that the moving picture has come to play in the lives of men and women throughout the country and its powerful hold on the imaginations of the children, are filled with hope. The educational possibilities of the moving picture are almost limitless. Its emotional appeal can be made use of in the teaching of broad ethical principles. It is an admirable vehicle for instruction in science and in art. Its universal popularity makes it an instrument of widest usefulness.

The undersigned committee, recognizing the valuable function of the moving picture and realizing the part that your board will play in its future development not only in the state of Ohio but throughout the country as well, take the liberty of calling to your attention a problem which seems to them of particular importance. Films have been shown in the past and are still being exhibited in various motion picture houses in Ohio as well as in other parts of the country, caricaturing and ridiculing one or the other of the national, racial or religious elements, constituting an important factor of our American republic. The stage Irishman, the stage Italian, the stage Jew are, only too often, malicious exaggerations of misconceptions based on prejudice. America recognizes no class, race or religious distinctions, and it seems to them unfortunate that an instrument so powerful for good as the moving picture should be utilized in spreading misunderstandings.

They respectfully suggest, therefore that your board take a stand against films in which any nation, race or religion is held up to derision or ridicule or in which vicious or criminal traits are portrayed as radical characteristics, and that the board make it known that the public exhibition of such films will be prohibited in the state of Ohio.

RABBI MOSES J. GRIES,
The Temple
RABBI LOUIS WOLSEY,
Euclid Avenue Temple
RABBI SAML. MARGOLIES,
Congregation Anshe Emeth
A. LEWENTHAL,
Past President District Grand Lodge No. 2, I. O. B. B.
M. WEIDENTHAL,
Editor
A. KOLINSKY,
Past President Cleveland Lodge No. 16, I. O. B. B.
FRED E. BRUML,
President Cleveland Lodge No. 16 I. O. B. B.
WALTER LEO SOLOMON,
Headworker Council Educational Alliance.
SAMUEL J. KORNHAUSER,
Second Vice President District Grand Lodge No. 2, I. O. B. B.
ALFRED A. BENESCH,
Secretary Cleveland Lodge No. 16, I. O. B. B.

Mr. Maddox in an interview regarding the matter said:

"I can say with safety that we invite the co-operation of these gentlemen in the uplift of motion pictures and that their suggestions will be given consideration at the earliest possible moment. I feel sure my colleagues will agree with me that the suggestions are excellent ones.

"A formal statement signed by the board will be made in a few days."

"Our Enemies Being Judges"

Written for the B'nai B'rith News

BY
DR. MAX L.
MARGOLIS

In the City of Kiev our enemies are sitting as judges, a hostile court, filled with venomous hatred of the Jew, inflamed by race prejudice, stirred up by religious fanaticism. The charge is no novelty. It means at the bottom a denunciation of Judaism. But the disparagement itself is as old as the hills. It was in the world before Christianity was born. It was bequeathed to it by the paganism which preceded it. It rests ultimately upon ignorance. Those who know are few. The bulk of mankind prefers to acquiesce in preconceived notions for which there is no basis in fact. It is so much easier to indulge in fancy than to study and to examine. It is sufficient that our neighbor is not like us. We are ready to watch him with suspicion and we pounce upon any pretext to insinuate the worst.

In the old world the Jew was an anomaly. He could be defeated, conquered, done to death. But with his last breath he confessed the Unity of the Spiritual God. A Spiritual God, a God that could not be portrayed or imaged—that was a a monstrosity to the pagan mind. When the Temple was invaded by the defiant conqueror and the innermost sanctuary revealed an empty chamber, it connoted to the foreign observer a situation of utter godlessness. The Jewish people was without a God, so ran the verdict. And to supply the want, our enemies of olden times fastened upon the Jew all sorts of fatuous fables. He was said to worship an ass's head! A godless religion—that was in the main the manner in which Judaism, the religion of the One God, was misconceived and denounced by our enemies. And that charge is not dead yet. It has been revived again and again. The nineteenth century saw a revival of it. European culture was pagan at the bottom. Christianity had transformed it but slightly. It was a veneer beneath which was the unregenerate visage of heathendom. And when the early antecedents of the European peoples were laid bare and Greek was linked to Hindu and Parsee, a recrudescent paganism longed for the gods of Greece and for the deities of the Norse saga. Here, it was triumphantly said, was idealism, was religion of Hellenic and Teutonic make. Away with Jehovah, the foreign importation. Away with the materialism of the Semite, whose horizon was narrow, whose vision was conterminous with the bleak desert, whose God was a monopolist, a jealous autocrat. A God without a consort, without a family, to whom no unsavory legend could attach itself, he was the product of a mind devoid of Olympian flights of imagination. He was really no God at all, and Judaism meant a minimum of religion. So taught Renan. The Jewish Scriptures were pronounced by Goldwin Smith the millstone around the neck of Christianity. Schleiermacher had cut the link that connected Christianity with Judaism, the New Testament with the Old. His disciples today continue to work. While discountenancing the old dogmas, they recast them in another form. They deny and reaffirm in one breath the Divinity of the Founder. His advent in the Jewish surroundings is designated a marvel, a miracle. For though of them he was so unlike them. He was no Jew at all even racially, some go to the length of affirming. As if that latest fetish race was what made a man. As if environment, education counted for naught. It is a theory pure and simple, with bad logic to support it. But it serves the purpose. The motive is clear and unmistakable. For the truth is that spiritually the West is the bondman of the East. All that is of real worth in the faith of Europe comes from despised Judea. The debt is irksome. It is humiliating to acknowledge it. Hence the repudiation. As if debts of the spirit could be canceled at will. Our enemies when they are brought to their senses must themselves acknowledge that from the Jew came salvation to the world, that the God of Israel is Lord, and that Judaism is the spiritual master of the world.

There was a second charge, equally false, equally born of misconception. Jewish ethics, its code of morality, was pronounced inferior. Because the Jew, conscious of the great heritage for himself and mankind, of necessity was forced into an attitude of aloofness from the world which might contaminate him and thus render nugatory his service to humanity, he was upbraided as an enemy of mankind. It was averred that he had a different code of morals for himself and a lower standard of morality for the stranger, the alien, the non-Jew. And so through the ages rings the accusation that a Jew may with impunity defraud and slay a non-Jew. The charge is trumped up in our own hearing by an ignorant priest who plays the "expert" at Kiev. The world cannot simply understand the Jewish attitude. No matter what the detractors of Judaism may say to the contrary, no matter how many sayings may at random be taken out of their context and twisted to suit the bias of the accuser, Jewish law is firm in upholding the sanctity of human life. "Thou shalt not murder" was thundered forth on Sinai. Nay, from a Jewish point of view, the command antedates the giving of the Law. It was given to Noah and his seed, to the whole of the human race. Jewish ethics is universal in application. The laws of righteousness are for all men. Just because the Jew was given a purer religion and a higher morality, was he bidden to separate himself from the world. Not that he should hate mankind, but rather, in the words of the Jewish sage, love mankind and bring them nigh unto the Law. Because forsooth Israel became conscious at an early period of his God-given powers, he was perforce compelled to dissociate himself and his children from the impurities of the Canaanites and the abominations of the Egyptians, from the lust of the Greek masquerading under beauty, from the seductions of the European world forgetful of the Founder's reaffirmation of Jewish morality. Yes, the Jew abhorred "mixture." He would not commit self-annihilation in the embrace of the sirens that beckoned to him beguiling him into surrender. The Jew stands out as the one true Protestant. He protests against the many gods in the name of the One God. **He would not** be a polytheist in antiquity nor a pluralist in modern times. To him truth is one and final. He cannot acquiesce in many truths, in the doctrine that what is expedient is true. He protests against imagining the deity. He would not humanize God nor deify man. He protests against a morality which proclaims that might is right. He holds fast to the vision of the better day when warfare will cease, the war of nation against nation and of man against man. He protests against the enslavement of man in any and all forms. He protests in the name of his prophets against inequalities in the social order. He is the apostle of the good tidings to the downtrodden and meek and bruised. He protests against the gospel of the Superman, a newfangled species of paganism. He protests against the pessimism of all times. He firmly believes in the goodness of the Creator and in the nobility of man. He protests against the shackling of conscience. He will not surrender though the whole world be in arms. Neither persecution nor cajolery will swerve him from his course.

Of course, the world hates the protesting witness. Hence the calumnies and chicaneries and at best the misconceptions and misunderstandings. But he will be understood and honored in the end of days. He will not forget his past. He will not turn his eye away from the gaze into the future. He is inured to malice and machination. He loves and courts martyrdom. His literature is an open book. He has no secrets to conceal. He can brave the taunts of his detractors. He has impregnated the world with a love of justice which no momentary aberration can permanently rule out of court. There are the fair-minded and the true followers of their Master. Our enemies being judges, they will some day be forced to acknowledge that our Rock is not like theirs, that the truth is with us and that the cause for which we were placed into the world must triumph in the end.

JEWS NOT TO BE DEPORTED ON HOLIDAYS.

The United States Department of Labor, Bureau of Immigration, has informed Hon. Simon Wolf that in accordance with his request instructions have been given the officers in charge of the principal ports of entry, having in view the avoidance as far as possible of the deportation of aliens of the Jewish faith on the day observed by such people as a holiday.

LASALLE, THE JEW.

Fifty years have elapsed since the "Allgemeine Deutsche Arbeiterverein" was established. The social-democratic press is paying homage in word and picture to the memory of the aspiring genius who—a born revolutionist—rushed through his time like a mighty tempest leaving inextinguishable traces in social and political life. For several decades this man of the great genius has slept the eternal sleep in the Jewish Cemetery in Greslau. As indifferent as people may be to the sociol-political opinions of Lassalle and to the ideas which he defended with such passionate pathos, and brilliant rhetoric, nobody among us can deny that the man who was felled by the bullet of Count Herzfeld was one of the most gifted persons which the Jewish people has produced in the diaspora, and one of the most brilliant minds which the political world has ever seen.

Ferdinand Lassalle descended from a Breslau family which in the sense of that time was considered "liberal." The old Heymann Lassalle was opposed to the group of men who stood around the orthodox Dr. Tiktin. He was an adherent of Abraham Geiger, who was a friend of his house. A good Jewish spirit dwelt within the old Heymann Lassalle. The mental development of Ferdinand started so astonishingly early that there could have been no thought of precocity. Out of the diary of the fourteen-year-old boy speaks the ripeness and the superiority of a man of twenty-five. True, he shows some want of good breeding, such as the unrestricted addiction to billiard and card playing, which was mainly the fault of too much indulgence in his training. On reading his diary one gains the impression that his was an extraordinarily passionate and wilful nature. But at the same time it shows that in many respects he was a complete and important personality full of implicit honesty and impulsive sympathy. Very much in the character of young Lassalle was typically Jewish; his passionate love for his parents was Jewish, his knowledge of things beyond his years was Jewish, and his strangely developed self-consciousness, too, was Jewish. Jewish was, perhaps, also his early developed mercantile talent, which helped the fifteen-year-old boy in the money troubles in which he often found himself on account of his irresistible passion for gambling. His temper was Jewish. To few persons was it granted to be able to love and to hate in the Old Testament way as to Ferdinand Lassalle. The lack of discipline, which was the result of his wilfulness and self-assurance, which manifested themselves when he attended the gymnasium, were, in a bad sense, also Jewish. But Jewish in the noblest sense was the warm heart which he had, at least in the years of his youth, for his Jewish people, and which speaks from many an interesting place in the diary of the gymnasiast and pupil of the commercial school. Young Lassalle was often a warm defender and propagandist of Judaism before young men of his own age. He once wrote to a Jew who called himself an atheist, "You only want to give yourself airs and therefore you call yourself an atheist." The other was astonished at it and he earned the following note in Ferdinand's diary: "The donkey; as tho' one cannot eat **trefah** and still be a Jew." Lassalle continues: "I told this to him and I really believe that I am one of the best Jews there are without observing the ceremonial laws. I would, like that Jew in Bulwer's 'Leila,' risk my life to save the Jews from their present oppressive position. I would not even fear the scaffold if I could make them again a respected people. O, when I follow my childish dreams it is always my favorite idea to stand at the head of the Jews with weapons in hand to make them independent." This remark was not merely the result of accidental suggestion or a momentary frame of mind, for all the thoughts of young Lassalle moved in this direction. In 1840, when a burning wrath arose in him over the bloody deeds in Damascus and the deplorable inactivity and weakness of the Jewry at that time, he wrote the following flaming words in his diary: "Oh it is dreadful to read, terrible to hear without having one's hair stand on edge and without having all feelings turn into rage. A people that submits to this is horrible, it should either revenge itself or suffer the treatment. . . . Even the Christians are wondering at our sluggish blood, that we do not rise and rather prefer to die on the battlefield than under torture. . . . Would there ever have been a more justified revolution if the Jews of that city would rise and set the city on fire on all sides, explode the powder tower and perish together with their tormentors? Cowardly people, you do not deserve a better fate. . . ." And two months later after reading "Nathan the Wise," he writes: "It can be surmised what I felt when I saw the defense of my people so well done by such a master mind I could have read it hundreds of times.'

Young Lassalle was an inspired, impulsive and instinctive national Jew, who felt every blow which fell upon one of the Mosaic religion in the City of Damascus as violence inflicted upon his own body and who indulged in glowing ambitious plans for the future of his people. Lassalle, the man, had other ideals. His activity belonged to the fourth estate and not to Jewry. Yes, it is even related that he once spoke disparagingly of the Jews and the journalists—"to both of whom I unfortunately belong"—What does this signify? Lassalle the man remained the fiery spirit which he was as a boy. But was not his spirit, even if his Jewish idealism should have remained the same for a long time forced to become slowly extinguished in the suffocating atmosphere of the German Judaism of that time where not one refreshing breath of air was permitted to enter and in which even the fame of a Moses Hess died unheeded? The German Judaism of that time to which a Heine and a Boerne had turned their backs was not so constituted as to offer new nourishment to such a boundless idealism and such a pride of ancestry And so came the natural reaction and so the words against the Jews and journalists may have fallen in typical Jewish self-derision.

Heine, Boerne, Lassalle! The three fundamentally so un-Jewish natures whose restless spirits did not permit them to die in the midst of their own people. It is true Lassalle remained a Jew to the end of his life, but his thoughts and his feelings in the brilliant period of his life no longer belonged to his people which in that period of undignified assimilation could only repulse the proud fiery spirit the more it came in touch with it. Heine. Boerne, Lassalle! O, that your lives had to fall in that time of desolate stagnation in Judaism, so that you were not permitted to hear the beating of the wings of a new time. A generation later and you would have been the first to rush with joyful hearts to the banners of the young Judaism.

(Juedische Rundschau.)

JEWISH SCHOLARSHIP.

The dedication this afternoon of a Jewish school in Seattle will be an event of educational and cultural importance It will mark the beginning of what is likely to be a broad and ever-growing movement for a clearer identification of Jewish scholarship than has hitherto been possible, in the United States at least.

In the dim haze that shuts off the land of scholarship from the everyday world the Jew, as such, is lost in the intellectual crowd, not because he is few in numbers, but because nationalities are considered of no importance save for biographical purposes. The consequence is that the man in the street has little conception of the place held in the world of thought by the Jew. To him the Jew is a successful merchant. He sees Jewish names over the doors of mercantile establishments; he reads Jewish names in the theatrical and other commercial fields, and he connotes the Jew invariably with money.

But in philosophy, science, literature and the arts the Jew holds a place which, numbers considered, is excelled by no other. And it is only in accord with the natural sequence of world events that this should be so. Our civilization is to a large extent Jewish. A few hill tribes of Asia made an imprint on Europe that the attrition of a thousand other race influences has not served to rub out. The little sect that did homage to Jehovah has spread over the entire civilized globe, with its concepts of right and wrong and its philosophy of life.

That the rich traditions of such a race, its culture and its philosophy should be kept distinctively alive in Jewish schools is most appropriate. The Jewish scholar like Bergson is apt to become international in thought, as is every other scholar, but he is none the less an asset and an inspiration to the race, even if he talks in a cosmopolitan tongue.

To this end the Talmud Torah will attain, and its success is as certain as its worth.—Washington Intelligencer.

The Governor of Galicia has given orders to the police to prevent adult males from emigrating to the United States. These orders are due to increasing emigration.

The Pressburg Ghetto

Not many of our readers, even those who have seen the city of Pressburg, know the Schlossgasse (which was lately burned down), the name under which the old Jewish quarter is hiding.

Only very few may have seen it in its glory—if I may use this expression—when it still possessed the character of roomy and strict social exclusiveness. Only a few experts in history, specialists in this line, possess more or less knowledge of the history of this destroyed piece of world which is a total stranger to the present generation. This Pressburg Ghetto has lately found its historian and describer.

Sigmund Mayer has depicted this Ghetto interestingly as an introduction to his autobiography, the contents of which we will attempt to reproduce here briefly.

In the middle ages, up to the sixteenth century, the Jews lived in the inner city, in Huttener street, running along the bastion, which is called today Hummel street, after the well-known compositor of that name, who was a native of Pressburg. They had then behind them a period of several centuries of suffering just like their co-religionists all over Europe. From the rise and downfall of the Roman empire to the thirteenth century the Jews were the only dealers in merchandise in the middle west and south of Europe. The new home and national merchants, who then arose everywhere, turned at once against the old hereditary competitor and crowded him out, sometimes by force and sometimes by laws, which were worse than the force. This conflict was the principal reason for all those Jewish persecutions which played a part in Europe for more than three centuries, to which the religious motives were here and there the inducements, but formed the decorative cover only.

The main object of these rivals of the Jews was to drive out the former merchants from the cities to the villages, to push them flat where they naturally could find no field for the conduct of their business. In every city a different incident had to serve as a pretext for it. In Pressburg it was the battle of Mohacs, 1525. The Hungarian army was wiped out, the masses of Turkish soldiers poured down over the greater part of Hungary like a raging stream spreading fear before them. Everybody fled. A few house owners of the Ghetto did the same. This caused the city council to bring charges against all the Jews of the Ghetto before the Queen-widow Maria and to ask of the Queen authority to expel the Jews and to confiscate their houses for the benefit of the city. In 1527 the Queen complied with the wish of the citizens on condition that the proceeds should be applied to the repairing of the bastions and the towers of the fort. The Jews were really driven out and their houses sold.

The example of Pressburg found imitation also in Oedenburg. The same drama was also enacted there. And these two cities only did that which happened at that time in nearly all German cities—the Jews were driven out from every place.

A very remarkable psychological illustration of that which took place in this regard 500 years ago is furnished by certain events which are now transpiring in Galicia. There commerce is today mostly in the hands of the Jews, but since the Galician cities have begun to formulate a citizenship the systematic endeavor rules in society to drive out the Jews from business by establishing Christian organizations like the Kolka Rallince, etc.

This process was also executed in Pressburg at that time as it was all over Germany. The Jews were deprived of their commercial importance; commerce was taken from them by force and they crowded into money transactions exclusively. With their expulsion they naturally lost even that. They sunk to the lowest depths and became peddlers and the smallest shop keepers. But in Germany in many cases the Jews settled after a short time in some village before the walls of the city which they had to leave, from where they entered the city during the day timidly and in fear in order to carry on their business.

This happened also in our Pressburg in a peculiar manner. Close to the side of the city wall commenced the territory of Prince Palffy's estate, which rose to the height of Schlossburg. The Prince granted the Jews admission and protection; there they settled and built a row of wooden houses of which very few can be found among those now burned down, for they had nearly all fallen a prey before to a great conflagration and their places were taken by those which were recently destroyed.

In the eighteenth century, probably during the first half of it, the walls of the fortifications around the city were demolished and the city ditch was filled up. The Jews built a second row of houses upon a tract opposite the Ghetto row, the last of it being built in the twenties of the nineteenth century, (the second side of the Jewish quarter originated in this manner). Thus the new row of houses no longer stood upon Ghetto ground but upon that belonging to the city, upon which, according to law, the Jews had no right to live; but in order to realize more quickly and better on these parcels of land, the city council gave the right to the Jews not only to breath in these houses but also to carry on their traffic.

Until the year 1848 the Jewish quarter showed the remarkable anomaly that one side of the same stood under the sovereignty of Prince Palffy and the other under that of the city. The consequence of this was, for example, that all Jewish artisans were only permitted to live on the Palffy side, as on the side belonging to the city it was strictly compulsory for all craftsmen to belong to the workingmen's guild.

At the time of the resettlement of the Jews the city of Pressburg had fallen from a favorable economic position into an unfavorable one; it was situated nearest the toll line, which was created in the Hungarian war time, and near the place open for the invasion into Hungary. It therefore had a heavy transit trade from and to the hereditary lands, the import of Austrian goods and the export of Hungarian raw products. In consequence of the constant Turkish wars and the continued insurrections under the Rakocy and Taekoely commerce, which is always in need of security, was at a very low ebb in all Hungary and that of Pressburg was completely ruined. As a substitute the Jews established a new commerce. They not only provided the city's population with the products of the Bohemian, Moravian and Silesian meaner districts and the newly created textile industry of Vienna but they also created a wholesale trade, gaining as customers the retail merchants, store keepers and peddlers of a vast territory extending in the north to the hill cities, in the south nearly to the gates of Pest, which at that time was not so highly important, and across the Danube to Oedenburg. Pressburg again became a commercial center which was not without consequence for the Australian manufacturing places.

The local social conditions in the Jewish quarter stood in great contrast to this commercial importance.

This Ghetto, a model for all, consisted of one long street with a few narrow lanes which climbed up the slopes of the hill. Every evening it was locked up on both sides with heayv iron cross-bars by the police and nobody could leave it during the night without the gates were opened by the watchmen.

In these narrow streets, which the laws did not permit to be widened, about four thousand people were penned, in bad insanitary houses. In this crowded place they had to live and die. In this quarter, where it could be said with the poet: "The sky lowers itself dark and heavy upon my head," there was only work and sorrow. There no one knew even temporary interruptions of the sad existence by cheerfulness and happiness, which alone make a life full of care and work endurable. In this quarter nobody laughed, not even the children. This atmosphere was mainly and naturally created by the conditions of this Ghetto. The imposibility of extending the Ghetto streets on the one hand and the increase of population on the other made the renting conditions unbearable, so that in the middle of the eighteenth century all the members of the community in their despair signed a bond which was called "chasoka," obligating themselves that no Jew within the community should be permitted to take posession of a dwelling or a business location which the previous tenant had vacated on account of an increase in rent.

But the conditions were stronger than this paper protection, which soon lost its force, and the anxiety of the Ghettto inhabitant who had to ask himself where he and his relatives should lay down their heads, or carry on his business to gain a livelihood, filled him with increasing cares which planted themselves upon his brow and exercised the worst influence upon his mind.

The situation within the Jewish quarters in all these free cities (on the flat land the Jews dwelt among the peasants) became insufferable, and roused the attention of all well thinking persons, especially of Franz Deak, at that time leader of the liberal party. He proposed that for irrefutable sanitary and social reasons the Jews should be permitted to live outside of the Ghetto, while their business should continue to be confined within the Ghetto. But even this tame reformation roused a violent opposition. In the session of the diet where the question was to be decided A Bishop arose and said: On general principles we can make no concession to the Jews, because the first will necessarily call for further concessions until the Jews will demand to be citizens of the country while they still continue in their prayers to wait for the Messiah who shall lead them back to Palestine."

Deak replied: "I believe we all, including the Bishop, can be well satisfied if the Jews remain honest citizens and good Hungarians only until the Messiah really comes and leads them to Palestine."

The house laughed and decided for the opening.

Dr. Blochs Wochenschrift.

JEWISH ORPHAN ASYLUM, CLEVELAND, OHIO.

Dr. Wolfenstein for Thirty-Six Years Superintendent Retires—Members of Staff Tender Resignations—Proceedings of First Quarterly Meeting, Forty-Sixth Year.

The first quarterly meeting of the forty-sixth year of the Jewish Orphan Asylum was held at the institution in Cleveland, Ohio, on Sunday, October 5.

President Louis S. Levi, in opening the meeting, extended welcome to the new Trustee from District No. 6, Mr. W. B. Woolner, also to Mr. Louis S. Loeb, a newly elected Director. The Secretary read the minutes of the previous meeting which were accepted as read. He also read the proceedings of the monthly and special meetings held by the Local Board since the last July meeting of the Board and the same were likewise adopted.

The Superintendent read his quarterly report, included in which he tendered to the Board his resignation as Superintendent and Recording Secretary, the same to take effect November 1st. Upon motion, the report was received, action thereon postponed to a later time of this meeting.

The quarterly reports of the Finance Officers were then read and accepted, likewise the quarterly reports of the Standing Committees. Upon motion, the President was authorized to draw vouchers on the General Fund for account of Supplies, $27,977.14, and for account of Buildings and Grounds, $2,480.34. A communication was then read from the Secretary of District Grand Lodge No. 6, I. O. B. B., informing the Board of action of the Grand Lodge convention held last July, in reference to amendments of laws, submitted to them, also about the election of W. B. Woolner as Trustee for the ensuing term of four years.

A communication was read from Director A. L. Blumenberg of Kalamazoo, Mich., tendering to the Board his resignation caused by ill health. Upon motion, the resignation was accepted with regret, and in accordance with a resolution passed at a previous meeting the President appointed Director M. A. Marks, Milton R. Hart, and L. E. Oppenheim, as a committee to nominate a Director to be elected at the next meeting of the Board to fill the vacancy.

The resolution of Trustee Philip Stein in regard to the date of the next Anniversary, offered at the last meeting, was upon his request, laid over for action to the next quarterly meeting.

Upon the request of the President, the Finance Committee was authorized to be the custodian of all bonds and papers which by law are entrusted to the care of the President, he making his request on account of not being a resident of Cleveland, as likewise provided in the laws of the Institution.

The Secretary submitted to the Board a list of thirty-six applications, which had been filed since last meeting up to October 1st. He stated that within the last three days additional twelve applications had been received by him. It was then moved that the rules be suspended for the time and these twelve applications added to the list, whereupon the applications were acted upon.

Thereupon, the noon hour having arrived, a recess for lunch was declared.

At 2:00 p. m. the meeting reconvened and proceeded to consider the resignation of Dr. Wolfenstein as Superintendent and Recording Secretary, which had been received at the morning session and on which action had been deferred. The President appointed Mr Milton R. Hart as temporary Recording Secretary.

A verbal report was submitted presenting the resignations of Mr. Simon Peiser as Assistant Superintendent, Miss Amelia Buchmann as Financial Secretary, and Miss Laura Wolfenstein, as Matron.

Dr. Wolfenstein, Mr. Peiser and Miss Buchmann thereupon left the meeting. Miss Wolfenstein not having been present previously.

It was moved and seconded that Dr Wolfenstein's resignation as Superintendent and Recording Secretary, to take effect November 1st, 1913, be accepted with great regret. Addresses were made by Trustees and Directors present expressing the great loss which this Institution will sustain by reason of the severance of official relations between it and the Doctor and the high appreciation in which the Doctor was held, not only for his work in establishing the Orphan Asylum on its present high eminence, but for his work for humanity in general. And the hope was expressed that, although the Doctor's resignation as an official in the Institution might be accepted, the Institution will still continue for many years to come to have the benefit of the Doctor's invaluable advice in its conduct and management and the new administration would, so far as possible, follow in the footsteps of the Doctor's administration and thus maintain the Intsitution in the commanding position which it now occupies. Thereupon, the motion to accept the Doctor's resignation was presented and unanimously carried, and a committee of three, consisting of the President, Vice-President and Chairman of the Local Board, was appointed to escort the Doctor back to the meeting, at which the Doctor was received with loud and prolonged applause, all the members rising to their feet and otherwise expressing their loyalty to the Doctor and their appreciation for his long and valuable services to the Institution.

The Local Board was instructed to have made a life-sized portrait, in oil, of Dr. Wolfenstein and to place the same in the Meeting Room of the Orphan Asylum. Dr. Wolfenstein will be elected an honorary member at the next annual meeting for distinguished services to this Institution.

It was unanimously resolved that whereas the Doctor had made great sacrifices, both physically and pecuniarilly, for the Institution, he be granted a suitable pension during the balance of his natural life.

On motion of various Trustees and Directors, it was moved, seconded and unanimously carried that the resignations, respectively, of Mr. Simon Peiser as Assistant Superintendent, Miss Amelia Buchmann as Financial Secretary, and Miss Laura Wolfenstein as Matron, to go into effect November 1, 1913, be accepted and upon motion of various Trustees and Directors the following elections were held, to take effect November 1, 1913:

For Superintendent, Mr. Simon Peiser.

For Matron, Miss Amelia Buchmann.

For Recording and Financial Secretary, Miss Jennie Weinberg.

The Chair appointed Messrs. A. Wiener, William Stix, Jacob Furth, Martin A. Marks and Judge Philip Stein as a committee, of which the President shall be an ex-officio member, which shall, at the next meeting of the Board present to the Doctor a resolution, suitably engrossed, expressing the great loss which the Orphan Asylum sustained by reason of his resignation.

On motion duly made and seconded the thanks of the meeeting were tendered to the Local Board for its services in expediting the business of this meeting.

No further business appearing, the meeting adjourned.

ANOTHER RITUAL MURDER CHARGE.

The real Russians of Poltava recently hit upon the idea of accusing the local Jewish Burial Society of working for secret ritual purposes, and proceedings were instituted against the organization. Fortunately, all the accused were acquitted.

JEWISH SOLDIERS OBSERVE HOLIDAYS.

The Jewish soldiers at Vancouver Barracks were the guests of Theo. Herzl Lodge No. 314 and Beth Israel Congregation of Portland, Ore., during the recent holidays.

B'nai B'rith Orphanage and Home For Friendless Children Of District No. 3

The B'nai B'rith Orphanage and Home for Friendless Children of District No. 3 located within a few miles of the City of Erie, Pa., even in its present circumscribed condition, is fulfilling in the largest measure the purposes for which it was founded. District No. 3 comprises the four states of New Jersey, Delaware, Pennsylvania and West Virginia, and the Institution, in the completed state it will soon present, will be the realization of more or less active effort towards the fulfillment. Year after year, and at each succeeding convention of the Grand Lodge of District No. 3, Independent Order of B'nai B'rith, suggestions and recommendations for the foundation of a permanent charity were forthcoming, but invariably to remain a left over topic for the following convention.

At the Atlantic City Convention of 1908 sentiment in favor of the undertaking had crystalized to a degree that it evoked a report from the Committee on Charities recommending a protectory as a permanent charity for the District. Hon. Isador Sobel of Erie, a comparative stranger in the Order, having been a member but one year, and representing his lodge at the Convention, opposed the protectory suggestion, proposing instead an orphanage and home for friendless children. Mr. Sobel made the most of the opportunity that report presented, and he energetically took up and carried to an actual and active beginning a project that for so many years had been a mere expression of sentiment and ending invariably in fruitless discussion.

Mr. Sobel proposed, in place of a protectory, as the Committee had recommended, an orphanage and home for friendless children, and he was tireless in the support of his proposition. The Committee on Charities, Hon. Seligman J. Strauss, Hon. Josiah Cohen, Jacob Singer, O. H. Rosenbaum, Isador Sobel, together with Messrs. M. S. Meyerhoff, Marcus Feuchtwanger, Abe Weil, Jonas Fuld and Louis Sulzbacher, finally reported the Sobel substitution to the Pittsburgh Convention of 1910. At that Convention Mr. Sobel was elected President of the Grand Lodge, and the project which he had indefatigably championed had the further support his new honors could give it. And as evidence of confidence in his ability to carry to a successful realization the establishment of a charity of the nature he advocated, the sum of $7,100 was then and there subscribed, either by the delegates individually, or for their different Lodges. President Sobel was also empowered to appoint a committee of five to select the site for the Institution. Wilkes-Barre, McKeesport, Atlantic City, Paterson and other cities in the four states of the District actively bid with Erie for the location. When the Site Committee, Mr. A. J. Sunstein, Jacob Singer, Esq., Mr. Louis Gerstley, Mr. Marcus Feuchtwanger and Mr. David Holzner came to Erie they were received by a local committee of the Jewish citizens with an offer to supply free of all cost to the B'nai B'rith the site for the orphanage, with other inducements that decided the committee in favor of Erie, subject to condition, however, that a building or buildings should not be erected until a maintenance fund of $10,000 had been guaranteed. That guarantee was readily forthcoming and wholly through the efforts of President Sobel, who had the satisfaction to report to the Atlantic City Convention of 1912 that with the increase of the per capita tax, the fund was assured. The orphanage was assured to Erie, and at the present time there are over 950 subscribers to the guarantee fund, with 200 subscribers outside the order of the B'nai B'rith.

When the temporary Home, now maintained at Avonia, eleven miles west of Erie, was dedicated on July 4, 1912, the Jewish people of Erie presented as a perpetual holding for the permanent institution 95 acres of land near to where the temporary Home is situated.

The Orphanage, for the time being, is quartered in a spacious brick dwelling house delightfully situated and provides a home for twenty-one children, representing admissions from Wilkes-Barre, Pittsburgh, Sharon, Altoona and Philadelphia, Pa., Jersey City and Atlantic City, N. J. and Wheeling, W. Va. Miss Nettie Eichenbaum is the matron, with Miss Eva Levy as assistant. Miss [illegible] has had a practical as well as theoretical training for the work, being graduated from Pratt School, New York City, in the studies of physiology [illegible] her practical experience [illegible] acquired as matron and assistant in several similar institutions. The Orphanage is conducted strictly Kosher and all that pertains to the physical and mental well-being of the children in every detail of their every-day life is maintained under the intelligent direction and care of the matron. The children attend the district school of Fairview Township, situated a short distance from the Orphanage, and their aptitude and intelligence is evidenced in the stated reports of the teachers, one of the children standing first in the school at the end of the term. The children, those of them of the age and strength, are taught farming at specified hours, and manual as well as mental training will be afforded them when the occasion arises. One great advantage of Erie over the other locations for such an institution is the varied manufacturing interests embraced in the industrial life of the city, at least 150 distinct trades or vocations being represented in manufacturing pursuits, and opportunity to learn any one of these will always be open to the boy or girl from the B'nai B'rith Orphanage and Home for Friendless Children of District No. 3.

The farm of 95 acres given by the Jews of Erie is one of the best situated and most productive in Erie County. It is located a short distance west of the pretty village of Fairview commanding a delightful view of Lake Erie and in a section bountifully supplied by nature with a charm of landscape that is unsurpassed along the lower lake regions. Sixteen hundred feet of the Farm fronts the Ridge Road, the state highway and the main artery of travel for automobiles between Buffalo and Chicago. The road is paralleled by the Conneaut & Erie Traction line, a link in the trolley connection between Buffalo and Cleveland. The Orphanage, on the new site, will have every convenience of access, and it will offer one of the sights of interests to the auto tourists continually passing over that road from east to west It is also most convenient to four lines of railroads, the New York Central, the New York, Chicago and St. Louis, the Pennsylvania and the Bessemer & Lake Erie.

The farm is in a high state of cultivation, 85 acres of it, ten of beautiful woodland to be preserved in its present state for purpose of entertainment and recreation for the children of the Orphanage. An experienced farmer is in charge, the farm stock being of the best grades, and in two years it will be producing butter, milk, fruits and general farm products more than sufficient for the needs of the Institution.

The title to the farm is vested in District Grand Lodge No. 3, Independent Order of B'nai B'rith. The General Laws of the Institution provide for a Board of Directors and a Board of Governors, the Directors representing the Grand Lodge as the holding corporators of the property. District Grand Lodge No. 3, elected the following members to constitute the Board of Directors: Isaac Baker, Theodore Landsberg, Morris Schaffner, Isador Sobel, Isador Simon, Erie, Pa.; Marcus Feuchtwanger, New Castle; M. S. Meyerhoff, Jacob Singer, Philadelphia; Dr. B. S. Pollak, Jersey City; Judge S. J. Strauss, Wilkes-Barre; A. J. Sunstein, Pittsburgh. A charter of incorporation was obtained in the courts of Erie County, the Board of Directors being the holding corporation, with the following officers: President, Morris Schaffner, Erie; Vice-President, Marcus Feuchtwanger, New Castle; Secretary, Theodore Landsberg, Erie; Treasurer, Isador Simon, Erie. This Board as a holding corporation, received and holds title to all the property and funds of the Orphanage, as well as all endowments, etc., and to manage or invest the same.

The Board of Governors is the active authority in control of the institution, regulating and directing its management, passing upon the admission of charges, engaging employees, see to the management of the farm, and in all ways to direct the affairs of the institution so that it will in every least particular fully serve the purpose to which it is dedicated. The officers of the Board of Governors are: President, Isador Sobel, Erie; Vice President, Max Rothschild, Pittsburgh; Secretary, Mrs. E. P. Marks, Erie; Treasurer, Isador Simon, Erie. The Board of Governors numbers 52, twelve members of the Board being from the City of Erie, and these twelve Governors constitute the Local Board, as it may be termed, conducting the business of the Home in the intervals of the quarterly meetings of the General Board.

The selections for the Local Board have been most fortunate, and to their loyal efforts and unflagging interest is largely due the splendid results thus far achieved in the founding of the Orphanage, with the certain prospect of its becoming one of the leading and best provided for institution of its kind maintained by a fraternity in the whole country. The officers of the Local Board are as follows: Chairman, Isador Sobel; Secretary; Mrs. E. P. Marks. The Local Board consisting of Isaac Baker, Mrs. A. F. Cohen, Rabbi M. C. Currick, Mrs. Lyman Felheim, Theodore Landsberg, Mrs. L. D. Levy, Mortimer Ostheimer, Mrs. J. Schaffner, Morris Schaffner, Isador Simon, Isador Sobel and Mrs. B. A. Zacks. Those composing the Board of Governors in addition to the above named are as follows: Harry Bacharach, Atlantic City; Charles Kline, Allentown; Isaiah Scheeline, Altoona; Mrs. Louis Sulzbacher, Braddock; Joseph E. Bernstein, I. Klinghoffer, Joseph Perlmutter, Dr. B. S. Pollak, Jersey City; E. M. Cohen, Lancaster; Joseph N. Ruben, McKeesport; David Holzner, Frederick Jay, Newark; Marcus Feuchtwanger, New Castle; David Bortin, Louis Gerstley, M. S. Meyerhoff, Jacob Singer, Philadelphia; Rabbi Aaron Ashinsky, Dr. J. Leonard Levy, Robert Lewin, Abe L. Rauh, Sol. Rosenbloom, Max Rothschild, A. J. Sunstein, Pittsburgh; Jacob Gellert, Pottsville, Sig Schwerine, Reading; Bernard Heinz, Leon Levy, Frederick L. Wormser, Scranton; Henry M. Cohen, Sharon; Isaac Goldberg, Trenton; Joseph J. Hurwitz, Hon. S. J. Strauss, Wilkes-Barre; Rabbi Abram Brill, Wheeling.

In addition to the Local Board of Governors to look after the needs of the Home there are the following auxiliary committee of Erie ladies and gentlemen who give unstintingly of their time and effort in the discharge of the duties devolving upon them:

Building and Grounds: Morris Schaffner, Chairman; Isaac Baker, Rev. M. C. Currick, Theodore Landsberg, Mrs. J. Schaffner.

Education and Library: Rev. M. C. Currick, Chairman; Mrs. Lyman Felheim, Theodore Landsberg, Mortimer Ostheimer, Mrs. B. A. Zacks.

Indentures and Discharges: Isador Simon, Chairman; Mrs. A. F. Cohen, Rev. M. C. Currick, Theodore Landsberg, Mrs. B. A. Zacks.

Finance: Isaac Baker, Chairman; Mrs. L. D. Levi, Mortimer Ostheimer, Mrs. J. Schaffner, Morris Schaffner.

Supplies: Mortimer Ostheimer, Chairman; Mrs. Lyman Felheim, Mrs. L. D. Levi, Mrs. J. Schaffner, Isador Simon.

Since the dedication of the present Home, the corporators have received two bequests for the institution, one from Jacob Levy of Erie of $500 and a bequest of $250 from Cass Sunstein of Pittsburgh.

The institution to be established on the Ridge Road Farm comprehends the cottage group system, with an administration building on the higher central ground. The plan is for a four cottage unit, with central kitchen, each unit to provide for 30 inmates, with a mother or matron. The Orphanage, as thus arranged, will occupy the high south level of the farm frontage on the Ridge Road, which offers, as explained before, an easy and ready approach by trolley and other modes of transportation, and will make the Home one of the sights of a tour taken by thousands from all parts of the United States and Canada every year in the favorable seasons.

Plans drawn by Harry Jacobs of New York City, for the administration and other buildings have been submitted to the Building Committee—A. J. Sunstein, Pittsburgh, Chairman; Dr. B. S. Pollak, Jersey City; Theodore Landsberg, Morris Schaffner, Isadore Simon and Isador Sobel, Erie. These plans, however, involved a greater expenditure than the committee felt warranted in assuming, and other plans are being prepared by Mr. Jacobs which are calculated to provide for as great a degree of completeness and desirability at a less cost.

Until further arrangements are completed, the children will attend the school at Fairview village, but a school to provide for an elementary course of education will be an early addition to the Home, and with the lessons in farming and the opportunities for learning any of the trades or vocations which the diversified manufacturing interests of the convenient City of Erie will offer, B'nai B'rith Orphanage and Home for Friendless Children of District No. 3 will send forth those children who will have been its beneficiaries capable, competent and self-reliant young men and women to win their own way in the world.

RESTRICTING IMMIGRATION

Senator Dillingham of Vermont is still troubled about the attractiveness of the United States to the people of Europe, and he renews his effort to exclude foreigners, but this time he depends on a percentage test instead of an illiteracy test. The new bill provides with certain exceptions, that no more than 10 per cent of the number already in this country shall be admitted of any foreign nationality in any one fiscal year

Why should we worry about the number of Europeans who seek homes in the United States? We have already shut out everyone who is prudent enough to have a job engaged before he comes. We look him over carefully to see that he brings in no disease, contagious or otherwise, and has no criminal record. We search his pockets to make sure that he has enough in them to take care of him for a while. Are not these restrictions enough?

Bishop Brent of the Philippines has just landed in New York from the third cabin of the Caronia, which he selected in preference to the first cabin because he wished to get nearer the people. He says of his fellow-travelers: "If the people I met in the steerage of the Caronia are typical of those who have been coming here recently the country has reason to feel proud of them. I never saw a cleaner and more intelligent lot of men and women."

Perhaps they were better than the average. Most of them were from Northern Europe, and the great influx of immigrants now is from Southern Europe. But twenty-five years ago there was great contempt here for the Italians. and no one will deny to-day that they are extremely thrifty and industrious and that their children are thoroughly American. Fifty years ago there was great contempt for the Irish. But the Irish have long occupied not only too large but too distinguished a place in our business, professions, industries and literature to be spoken of disrespectfully now. Twenty-five years from now the country will realize that the immigrants from Southeastern Europe and the Levant constitute a valuable element in our nationality, as to which Paul Helleu, French artist, says, speaking of the women: "Never have I seen so many pretty heads as in New York, which is doubtless due to the mixture of races from which they have sprung."

Nor is there anything in the numbers of immigrants to excite us to exclusion policies. In proportion to the population of the country the newocmers are hardly as large a percentage as they were fifty or sixty years ago. The persons of foreign birth in this country in 1860 were 13.2 per cent of the total. In 1900 they were 13.7. The largest percentage in any intermediate census year was 14.8, in 1890.

There is much less excuse for excitement about immigration now than there was sixty years ago.—Philadelphia Record.

THE MOSAIC AND MODERN LAW

A collection of facts have been gathered by a writer in Harper's Weekly going to prove that the sanitary laws of Moses were not only on a line with the modern rules of hygiene, but in some cases in advance of them. The Jew thousands of years before Christ, settling in a semi-tropical country, was forbidden to eat pork or shell-fish, and milk was designated as a source of contagion In the Talmud a method of slaughtering animals was prescribed which is acknowledged today in our markets as the most sanitary. Five thousand years before Koch gave to the world the results of his researches in bacteriology the Mosaic law pointed out the danger to man from tuberculosis in cattle, but did not forbid infected poultry as food. It was only a few years ago that German specialists discovered that fowl tuberculosis was harmless to man. The Mosaic law also enforced the isolation of patients with contagious diseases and the burial of the dead outside all cities These hints the Gentile world did not fully accept until a century or two ago The wise lawgiver prescribed not only fasting at certain periods of the year but the removal of whole families in summer out to camps, where for a time they could live close to nature. Many of the laws of Moses were prescriptions intended for the health of both mind and body.

LARGE INCREASE OF JEWISH POPULATION.

As a result of the Balkan war and the annexation of former Turkish territory the Jewish population of Greece has increased from 5,000 to 120,000.

COMMENT

THIS INDIVIDUAL WOULD EXCLUDE RUSSIAN JEWS FROM AMERICA.

If He Would Copy the Russian Jews in Certain Ways, He Might Worry Less About Their Competition.

George W. Warren writes to suggest that the Chicago American instead of advocating the exclusion of the Japanese and Chinese from the United States, should advocate the exclusion of Russian Jews.

Mr. Warren writes of the Jews from Russia in an insulting and impertinent way. We shall not give him the satisfaction of seeing all of his letter in print. He says: "Give me the Japanese and Chinese far in preference to your Jews. I have been a steady reader of your paper for years, so let us see if you pay any attention to this epistle in your columns. Very respectfully,
"GEORGE W. WARREN."

We do pay attention to your letter, Mr. Warren. Many like you would rather compete with Chinese and Japanese than with JEWS from Russia, or elsewhere.

They would also rather compete with Japanese and Chinese than with ANY class of intelligent and ambitious men.

We beg to tell Mr. Warren that if he would imitate successful Jews instead of criticising them he would improve and probably have less call to worry about competition in business and in brains.

If Mr. Warren will go to any of our public schools, ask the teachers which are the children of Russian Jews and find where those children stand in their classes, he will learn something that he doesn't know and something that will improve his dull brain.

If he will look around in the business world, in the scientific world, in the world of literature and in the various professions and learn what the Jews from Russia and elsewhere are doing, he will be ashamed to think that he, a failure, should presume to advocate exclusion from this country of the men who bring from Russia power, concentration, self-control, industry, sobriety, knowledge, courage and patriotism.

If the Chinese and Japanese were permitted to come here, Mr. Warren, as he says, would probably be happier than he is in the face of the competition of keen and intelligent Jewish men and women.

If he lived among Chinese, they would be digging ditches and Mr. Warren could get a job standing on the bank watching them and doing nothing himself. Presumably that would please him.

Whereas, with Russian Jews and shrewd, hard working, intelligent and welcome immigration from other lands, poor Mr. Warren, who represents the average ne'er-do-well, not very successful little American, has to keep jumping and worrying.

He may not know it, by the way, but that's a good thing for him. ANY activity is better than none.—Chicago American.

A SERIOUS PROBLEM.

Russian diplomacy is confronted with a serious problem by the intimation from Washington that a renewal of treaty relations between the two countries is possible only on the basis of the withdrawal by Russia of the administrative measures which make it practically impossible for Jews of American citizenship—in fact, Jews of any foreign citizenship—to enter the empire. It is apparent that the foreign office at St. Petersburg is as anxious to renew the abrogated treaty of commerce as is the administration at Washington. Nevertheless, it is admitted at Washington, Russian statesmanship has not indicated as yet any intention to recede from the uncompromising position which brought about the nominal rupture at the end of last year. On the other hand, all the preliminary discussions of the existing crisis appear to emphasize Secretary Bryan's conviction that negotiations cannot be carried out successfully except on the condition of a material modification of the attitude of the Russian government on the basic issue—the free admission of Jews of American citizenship.—Christian Register, Boston.

RUSSIA, ROUMANIA AND JEWISH CITIZENS.

It is rather a cheering thing to see a Russian newspaper (the "Russkoe Slovo," of Moscow) taking up the American side of the controversy in the matter of the denunciation by our government of the commercial treaty with Russia. The "Russkoe Slovo" reminds its compatriots that every state has the right and duty to defend the full rights of its citizens, and that the demand that all its citizens shall have equal treatment in foreign countries, regardless of their religious faith, is not peculiar to the United States. The representatives of European countries have protested against similar restrictions, and it is quite likely that some one of these countries will take action similar to that of America. This being the case, the Moscow paper warns its compatriots against any boycotting or other extreme course with regard to American products offered for import into Russia, and declares further that the American protest ought to serve as an indication of the necessity of abolishing restrictions within the empire imposed upon particular nationalities or faiths.

This reminder is good and significant as far as it goes, but it leaves the official situation just where it was. American citizens of Jewish faith are still excluded from Russia.

It may be noted in this connection that the Roumanian government seems to be qualifying its recent somewhat more liberal attitude with regard to the citizenship privileges of Jews in that country. Roumania had given the assurance that all citizens of the former Bulgarian territory which it has annexed as the result of the Balkan peace conference, would, without distinction of race or religion, become citizens of Roumania. This assurance was accepted with gratification by the American Jewish community. The Roumanian government had also nominally conferred full citizenship rights on Jews who served in the Roumanian army in the campaign against Bulgaria.

But the government has now decided that several thousand Jewish volunteers in the recent campaign were "illegally mustered in," and that they cannot therefore be enfranchised. This limits the enfranchisement to about 15,000 Jewish regulars.

It is quite apparent that Roumania does not propose anything like a general enfranchisement of Jews, and that its position is still one of practical defiance of the treaty of Berlin, to which the Roumanian kingdom owes its life.—New York Mail and Express.

AN OPEN LETTER TO THE CZAR.

The Independent for Sept. 11 prints an "Open Letter to the Czar of Russia." It is unsigned and the writer says that it is the expression of one who, though he loves the land, shudders at the manifestations of mediaeval bigotry and cruelty for which the Czar is responsible "in the eyes of the world and before God's throne." The letter is evidently called forth by the Jewish "ritual murder" case of Kiev.

By way of preliminary the letter touches upon the expectations of the Russian people when the Czar ascended the throne; their disappointment and despair when the promise was not fulfilled; the discrediting of those who have counseled reform; the Kishineff massacres of the Jews, "staged, planned and executed by the aid of your government"; the disastrous war with Japan with the army and navy demoralized by "graft and debauchery"; the massacring, imprisoning and exiling of men, women and children following the manifesto granting a constitution; the history of ill-fated first and second dumas; the violation of the treaty of 1832 with America, etc., etc.

The writer declares that the Czar has gone much further than his father in his anti-Jewish policies and then says:

"And now, to add the crown of infamy, your Minister of Justice has staged a 'ritual murder' case. Russia is here moving backward. Your own great grandfather, Alexander I., by an official decree prohibited ritual murder accusations against the Jews. But that was a hundred years ago. Papal bulls have been issued against them. The entire civilized world has declared their falsity. The pogrom policy can no longer be pursued effectively. The civilized nations have but recently protested against it in thunder-tones. Hence your advisers have revived an ancient and exploded falsehood to discredit the Jews, to stir the passions of the unthinking mob against them.

This "ritual murder" case is thus outlined:

"A Christian boy was murdered in Kiev. A Jew, Mendel Beilis, was found in the neighborhood and arrested, and has been imprisoned now for more than two years, awaiting trial. He is charged with having killed the boy to secure his blood for ritual purposes. For more than two years the manufacture of the most absurd evidence against him has been in progress. The head of the Kiev detective bureau, M. Minschuk, who reported that he could find no incriminating evidence and that he was convinced it was not a case of ritual murder, has been cast into prison for weakening the case of the government against the Jew. All sorts of difficulties are being placed in the way of the defense. Beilis is denied the privilege of calling witnesses. It seems as if Russia is determined to strike at all the Jews through this infamous proceeding. She has closed her ears to the verdict of science. The impressive protest of the International Medical Congress, which has just concluded its session in London, passes unobserved."

The letter ends with this appeal to the Czar:

"How can you, the man who suggested the establishment of universal peace at The Hague, tolerate in the land in which you hold absolute sway such refinement of barbarity and brutality and yet venture to face the rulers of civilized powers as their equal? How can you permit the revival of long-exploded myths and superstitions? How, in short, do you expect to meet your Maker with such a burden upon your soul? Open your eyes! Observe the fruits that freedom bears! under other skies! Drive from your land the dark spirits of intolerance and despotism which have made of it a charnel-house and a prison! Then a new light will dawn upon your vast domain and you can yet bring to its millions happiness and prosperity."

This letter is a tremendous indictment of the Czar and his policies. But its very truth emphasizes the hopelessness of the appeal for reform.—The Inter Ocean, Chicago.

THE JEW'S LOYALTY TO THE HOME IS A SOCIAL ASSET.

"Conduct is three-fourths of life." The Jew furnished the spiritual and ethical ideas that professedly inspire the conduct of most men in modern life and of the progressive nations of civilization. It is just and wise for those who do not have part in Judaism to take stock, occasionally, of their debt to the Jew.

In Roman times many men became attached to his faith on account of the purity of his life and the simplicity of his domestic ideals. The family and the life of the home have always been held in honor by the Jew, and have been a glory to his history. Christianity found its first foreign homes in the Jewish colonies of Roman cities, and there founded a righteousness which, Lecky says, was unsurpassed for 200 years, if ever equaled in history, unless the Puritans and Pilgrims be an exception.

The modern Jew in America, save perhaps in the exceptional case of debased and degenerate victims of European oppression, has shown splendid qualities of his Maccabean ancestors. The stories of Mary Antin about the Russian Jewish refugees to this country and their readiness to respond to fair play and to assimilate in this melting pot of the nations prove the desirability of the Jewish element in our population. The Jew may be materialistic, but American devotees of the dollar may not criticize his materialism. How many Americans share Zangwill's inspiring and splendid vision of our future citizenship that is destined to issue from an American amalgam of the world's best races?

The Jew's devotion to the home and family is an invaluable asset to this country in these days of the breakdown of the American home. It supplies a needed and wholesome corrective to disintegrating and demoralizing forces. This country owes not a little to the devoted service of patriotic Jews in 1776 and 1861. They have come to this land to stay. For the infusion of their fine and strong qualities into our national character we should have the wisdom to be thankful.—Spokesman-Review, Spokane.

IS IT IGNORANCE?

In their tributes to the memory of Frederick Ozanam, the sainted founder of the Society of St. Vincent de Paul, none of our contemporaries mention the fact that he was of Jewish lineage. Is it ignorance? Or are they afraid to speak well of the Jews? As for us we are always glad to give his due to the Jew.—Covington (Ky.) Christian Year.

A LESSON FROM THE JEWS.

"The action of the Secretary of State," says America, in requesting that a clause safeguarding the civil and religious liberty of the people affected be inserted in the Balkan peace treaty, is of special interest to Catholics. There are wide sections in those regions where Catholics are discriminated against because of their religion, but it was not the existence of Catholic disabilities that stirred the State Department to action. There are scarcely 150,000 Jews among the six millions of Roumania's population, but there are over two millions in the United States, and these have had the interest and the influence to find powerful mouthpieces in Congress. It matters not what precisely the civil disabilities of the Roumanian Jews consist in, but whatever they be their brethren are to be commended for taking every legitimate means possible to have them remedied Their success a short time ago in preventing the renewal of a long standing and important treaty with a friendly Power, because in return visits to Russia their freedom of travel was restricted, is a striking instance of their activity in protecting their interests and of the power they can exercise.—Pittsburgh Catholic.

THE UNITED STATES AND ROUMANIAN JEWS.

The Turkish Press comments very favorably on the reported intervention of the United States at the Peace Conference at Bucharest, and expresses its indignation at the fact that the Balkan delegates did not give their support to these representations. The **Tanine**, the official organ of the Government, writes as follows in a leading article: "Why is Roumania indignant at the step taken by America? It is because it has not a clear conscience and has become notorious by its cruel treatment of the Jews. It is not the first time that America has raised her voice in favor of the Jews of Roumania and Russia. There was a time when this threatening voice caused Roumania to tremble. But since the American cruisers cannot go to Bucharest, this purely humanitarian step must naturally be deprived of all influence. Nevertheless, it will not be without result. The voice of the United States will arouse European public opinion and open the eyes of the people."

The Future Competitors.

One could wish that our luckier youth of American birth could see the wistful eagerness of these immigrants who, after long years of repression find themselves in a land where the opportunity to learn and develop is open to them. They recognize that, if they are to hold their own in the competition of the business world that the coming years will see, they must apply themselves to study with increased energy. For the races of Eastern Europe, with their passionate idealism, their talent and their love for work, are going to set the pace. They are learning all that can be taught them, not in English only, but in craftsmanship, in business, in science, and they will prove competitors worthy of the steel Saxon, Celt, or Scandinavian.—Rochester (N. Y.) Post-Express.

FIGHTING RACE PREJUDICE.

A law prohibiting all discrimination by hotels, restaurants, and theaters against any person because of his race, color, or religious belief became operative in New York State the other day. The law was called into existence because of the action of the proprietors of a number of establishments which have put out advertisements branding certain classes of people as "undesirables" and stating that they did not cater to them.

It is regrettable that it should be necessary for any state to pass a law for the enforcement of one of the fundamental principles of democracy. Fortunately for the traditions of freedom in this country, this law is not as ominous as might seem on the surface.

Race discrimination is foreign to the great mass of intelligent Americans. The race prejudice fostered by the proprietors of certain hotels and restaurants is fostered for business reasons only. It is done to please a comparatively small class. While there are signs of increase in discrimination against the negro in the north here and there, these do not indicate a tendency. Race prejudice cannot gain headway against the stream of intelligence or overcome the fusion of our common life.—Chicago Tribune.

A B'nai B'rith Opportunity

By the Editor of The Modern View

By the Editor of The Modern View.

Missouri Lodge, consisting of 580 Jewish men of the Order B'nai B'rith, is seeking some special outlet of usefulness to the local community. It expresses eagerness to render service.

The particular form that this desire to be of social service shall assume, is being now debated.

The fact that the Lodge is anxious to be useful, is in itself a most refreshing and encouraging acknowledgment of modern day demands, which require every institution that expects any public support or recognition, to prove themselves, in some form or another, worthy of communal favor.

In St. Louis the benevolent work of charity and philanthropy is under the care and direction of organized charitable bodies, reform and orthodox, especially equipped and subscribed to for the labors of providing for the destitute, the old, the sick, the homeless and delinquent.

The B'nai B'rith can (and does) in a monetary way, extend some aid in this good work, but naturally applies the bulk of its income to the support of its own national benevolent establishments, the Cleveland Asylum or the Denver Hospital. It is not content to rest on its past laurels, but aims to be more useful locally.

In glancing over the local field for things to do, we find one very necessary uncompleted work, which institutions like Missouri Lodge and Ebn Ezra Lodge could undertake with great credit to themselves and much advantage to our whole community.

Provision is made in this city for almost every need except that of our Jewish youth.

In last week's issue of another journal, there is published an editorial utterance, containing a despairing public cry of failure in the efforts to regenerate the institution under its present head.

Now comes the splendid shining opportunity of the B'nai B'rith,—namely to recognize the need of conservation of the Jewish young men of this city under proper, wholesome and approved surroundings that will promote the Jewish spirit as well as the intellectual, moral, physical and general development of the best potential qualities of our young men and women.

The Lodges of this District make no provision for young men. The age of admission is 21. None under is accepted.

Nowhere in the city is there any creditable Jewish place, where the Jewish youth of say between the ages of 15 and 21 can find employment of his higher tastes or enjoyment of proper kind, free from obnoxious elements, under Jewish auspices.

The Jewish youth of 15 to 21 is too old for the Sunday School,—too young for the synagogue or lodge. Where shall he go? What shall he do that will keep him as a precious asset to the Jewish people of tomorrow, for the Jewish cause that cries for him, and for the Jewish maiden that he later shall espouse?

The B'nai B'rith can do no greater, finer, nobler work of local value than to be the first to initiate a movement, that shall officially look into this need of providing a fit and permanent, good Jewish center for Jewish young men.

Let it be a Communal Building, with special provision for a Y. M. H. A.

The idea is not that the B'nai B'rith shall supplant the Y. M. H. A. or usurp its functions, but to foster and advance them, and enable it to properly fulfill its function. By its strength, counsel and paternal, active co-operation, the B'nai B'rith can make the Y. M. H. A. a most useful and productive element and benefit to the community.

If the project is too big for the B'nai B'rith alone, it should enlist the aid of other organizations, the synagogues and clubs.

Such work will redound to the community's profit as well as to good of the B'nai B'rith, for it will naturally provide a gradual mine of future members and a recruiting field of propaganda for the Order, that nothing else could possibly produce, and where such propaganda most resultfully would count.

There is no reason why some leading Jewish womens' organization such as The Miriam Lodge could not lead off in a similar movement for our young Jewish girls—or, combining the two movements for Jewish young men and Jewish young women, work with the B'nai B'rith in bringing about definitely the proper provision for conserving our valuable Jewish youth and maidenhood for the great good of Judaism and of Jewish life.

The re-establishment of The Young Men's Hebrew Association must no more now be left the task or duty of one or two lone individuals. The scope of work is for the whole community.

We insist that it is a communal work of big proportions, which should be shouldered, not by one or two young men, but by institutions that would call themselves communal bodies and that expect a recognition as such from the people.

Of such bodies the B'nai B'rith in St. Louis is regarded as a peer. It has power. Power implies duty. This is its nearest duty.

In leading a movement for the wholesale, thorough re-establishment of a well formed Y. M. H. A., governed not by individuals, but by organizations like Missouri Lodge and Ebn Ezra Lodge, Temples and Synagogues,—an opportunity presents itself that ought to fill the far-seeing members of Missouri Lodge and Ebn Ezra Lodge with much delight and glad enthusiasm. It is a noble chance.

Aside from the altruistic service the B'nai B'rith would render in directing the Young Men's Hebrew Association how to well perform its work, it would be only a return obligation—for many conspicuous leaders in Missouri Lodge acknowledge that they are products of the old Y. M. H. A. and that Missouri Lodge justly prospered through the Y. M. H. A.'s existence. Noblesse Oblige!

It offers a field of fruitful, favorable B'nai B'rith effort and endeavor for the season now beginning.

Will the B'nai B'rith be wise enough and quick enough and big enough to grasp this splendid, golden opportunity?

The Jews In Russia

The Independent prints an open letter to the Czar of Russia calling attention to the treatment accorded Jews in that country. The article is timely in view of the coming trial, October 8, at Kieff, of a poor Jew, Mendel Beilis, on a charge of having committed a "ritual murder" two years ago.

A Christian boy was murdered and his body mutilated. Beilis was found in the neighborhood and arrested. He has been imprisoned ever since awaiting trial on a charge of having murdered the boy to secure his blood for ritual purposes. The manufacture of evidence against Beilis has continued. The head of the Kiev detective bureau has been thrown into prison for reporting that he could find no incriminating evidence against the accused man and for expressing the opinion that it was not a ritual murder. The trial is to be secret; Beilis is denied the privilege of calling witnesses, all sorts of difficulties have been placed in the way of the defense.

Is Russia going backward? The Beilis prosecution seems to prove it. One hundred years ago Alexander I., by an official decree, prohibited ritual murder accusations against the Jews. Papal [illegible] have been issued against them. The entire civilized world has declared their falsity. And yet the present Czar is countenancing an inhuman propaganda for discrediting the Jews.

Beilis will not be on trial at Keiff next month; Nicholas II. will be the man in the dock. This monarch who signed the manifesto granting a constitution to Russia, but only to save his throne, the ruler who appeared before civilized nations as sponsor for the Hague tribunal, must answer to civilization whether he shall be condemned. It is not the case of Beilis alone; the accusation brought against that unlucky individual goes to the very essence of the Jewish religion.

Russia's treatment of the Jews has been that country's shame. Massacres and persecutions began the day after Nicholas signed his manifesto for a constitution. Russia, claiming to be a Christian nation, has done its utmost to degrade a people because of their religion.

In view of the developments connected with the Beilis case, there is little wonder that America refuses to renew a commercial treaty with Russia unless American Jews returning to that country are accorded full rights as American citizens.—Portland, Ore., Journal

SAPHIR AND THE ANTI-SEMITES.

Saphir, who with the sharp arrows of his wit and his caustic satire inflicted incurable wounds upon the follies, perversions and prejudices of his time, and whose enemies did not know how to down him in any other way than by calling him "Jew," has given this as characteristic of an Anti-Semite.

"A kind heaven has granted to every creature its weapon, to every little plant its capacity and to every man his peculiar trait by which he can make himself amiable and esteemed. From the mite to the mammoth, from the hyssop that creeps on the wall to the mighty cedar, from the cretin to Socrates, there is no being in the whole creation which is entirely bereft of charm, entirely uninteresting and completely undeserving of being noticed. For instance, let us look at that Mr. X. He is insipid, absurd, rude, arrogant. He is so insignificant that death will once have great trouble to find him and at the resurrection he will surely remain lying without being noticed by a kind Providence. But even to this man, this personified null, God's mercy has given a trait by which he can make himself compassionate, for he is an—Anti-Semite.

A man devoid of character cannot obtain a character in a cheap way. In society it is asked: Who is this shadow of a man? Is he a scholar? No! Is he a poet? No! A Doctor? No! An advocate? No! Well, what then, is he? O, he is an Anti-Semite! Suddenly he has a character.

Good Mr. X. can stand everything, great incivilities, tender spats, he himself even looks for all kinds of quarrels and fights in every place at every opportunity, in short, the most degrading thing is pleasant to his tender soul, only against Jews his nerves are irritable. All his wit, all his courage, all his ideas, all his eloquence, all his soft smiles turn around the Jews and if the Jews were once to play him the damnable trick of completely dying out, he would be the most beaten, woebegone and miserable creature of all the five parts of the world. He would cease to be something, he would have to wander about silently.

If the good man is in a place where there are no Jews, then he turns around and remarks: "God be praised there are no Jews here," and he smiles blissfully for now he knows what he is to speak about. The ladies who are so unfortunate as to have to listen to him know now that his mouth is overflowing with words about Jews.

If he is in a place where there are Jews, then he is indeed happy. Now he can start to speak at once without getting the stomachache, for his endless insipidity he is not even clever enough to speak of the weather or of the cholera and the poor Jews, or better the rich Jews must now stand the brunt. First he says: O, it would be nice here if only there were not so many Jews here." After this mind-exertion he rests upon the laurels of his eloquence, then he turns in his superabundant amiability to another lady and sends her free of postage the remark: "Jews are everywhere." Then he bows, exhausted by this profusion of wit and positive knowledge, he shuts up like a clasp-knife, revives after a few minutes and forwards post-paid to a third unfortunate lady the words: "O that Jews are to be found everywhere." After he has wondered over the fullness of his own geniality he turns to the fourth pitiable object of his interesting attention with the brilliant idea: "Must Jews be everywhere?"

Our Anti-Semite is the drollest and most ridiculous example of his kind on earth and if we discover in course of time that he is perfecting himself in his science then we will enrich Buffon's natural history with a lithographic picture of this splendid specimen of Jew haters.

(Israelitisches Wochenblatt.)

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THE JEWS OF THE BALKAN LANDS.

The war which has been raging for a half year on the Balkan peninsula is having a sorrowful influence upon the Jewish population of the warring countries. With the exception of a small minority the great mass of Jews in Bulgaria as well as in Turkey live from hand to mouth, follow their little business and work at their usual trades. Since the beginning of the hostilities business has been crippled and tens of thousands of families are given over to the utmost distress. The mobilization has taken away all the men of serviceable age. The Bulgarian Jews alone have furnished to the national army a contingent of nearly 5,000 soldiers, nearly all of whom were fathers of families or supporters of their families. The entrance of hostile troops into Turkish towns has created inexplicable panic, in consequence of which a great number of refugees fled to the larger cities where they considered themselves more secure. Adrianople was forced right at the beginning of the war to admit hundreds of Jewish refugees from Kirkilisse, Mustapha, Pasha and Tahorlan. They naturally did not anticipate that they would have to remain locked there for months and bear the privations of a long siege. In some places the entire Jewish population had left their homes. Of the 800 Jews of the City of Islip 700 had to ask the aid of their coreligionists of Salonika and remained a burden upon them for months. The Jewish community of Constantinople was required to take care of a constantly increasing number of refugees, so that the time came when it had to give shelter and food to 3,000 persons who arrived there entirely without means. Gradually only it will be possible to return these poor people to their homes.

As trouble cannot be avoided in agitated times, the passing through of the troops was the occasion for deplorable excesses. After the Bulgarians occupied Stranitza several bands pillaged the Jewish homes and stores; in Castoria the depredations began after the entrance of the Greeks; in Monastir the arrival of the Servians was the signal for theft and incendiarism. Previous to that time the Turks made numerous requisitions without reimbursing those of whom they took things. These are only a few details of the many sad incidents caused by the war.

The full extent of the material injury suffered by the Jews cannot be determined yet and it would be premature to look now for ways and means to render effective and lasting aid to the sufferers in the rebuilding of their homes. The proposition has already been made to establish loan funds which shall make it easier for the small merchant and mechanic to resume their activity. A much more difficult problem will soon have to be faced by Jewish philanthropy and this is the aid of the widows and orphans. Up to the present no survey could be made of the loss of life of the poor Jews and the families of the soldiers are living in the most cruel uncertainty, for they are not informed by the authorities of the deaths or sickness of their relatives. Unfortunately it is to be feared that when the truth becomes known a terrible disaster will have to be reckoned with.

For months past and still today Jewish charity must limit itself to the alleviation of the momentary distress. From the beginning all the aid organizations have done their duty. Also on this sad occasion the Jewry of the entire world has shown its benevolent sentiment. The "Union of Jewish Societies" which met in Brussels, whose aim is to centralize the activity of Jewish organizations, has made possible a systematic and efficacious distribution of the aid work. To this Union belong the Alliance Israelite Universalle, the Jewish Alliance of Vienna, the Anglo-Jewish Association and the Poor Commission of the Jewish Community of London, the American Jewish Committee of New York, the B'nai B'rith Order, the Hilfsverein der Deutschen Juden, the Frankfort Aid Committee for the Balkan Jews and the Jewish Colonization Association. At the beginning of its activity the Union had a capital of one million francs which sum was collected by the different societies. A great part of this sum was expended in the amelioration of the constantly growing distress.

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COURAGE.

By Herbert Kauffman.

'Tis not because of muscled meat
We place men in the master's seat,
We do not reckon toughened thew,
Nor breed, nor creed, nor bulk, nor hue
The force with which the anvil rings,
Nor care how hard the hammer swings:
The might in brawn, the strength in bone,
Can never serve success, alone;
Think you 'twas Spartan steel and skill
That saved Greece from the Persian will?
Think you Horatius won the day
And held the bridge through nimble play
Of sword? Or when all Europe lay
Cringing beneath Napoleon's sway,
'Twas better guns and cannon balls
That swept the field and crumbled walls?
All that was splendid in every age
Was written by valor on history's page
Giants in pigmy guise
Prophets with groping eyes;
What matter sight or size
When men build to the skies?
What matters numbers, years.
If we disdain our fears?

What Our Lodges Are Doing

B'NAI B'RITH TO HONOR VICTOR ABRAHAM.

On the evening of October 19th, there will be an open meeting of Cincinnati Lodge No. 4, I. O. B. B., for the members, and families and friends at the Rockdale Temple Sabbath School rooms, to meet all the officers and general committee of District Grand Lodge No. 2. This meeting will be held in recognition of the twenty years' service of Mr. Victor Abraham as Grand Secretary of the District. At the last meeting of the Grand Lodge, held in Kansas City last summer, it was voted to present Mr. Abraham with a suitable gift to commemorate the occasion, and it is to be presented on this occasion. There will be speeches by Harry Simon, President; Rabbi Jos. S. Kornfeld, First Vice-President; S. J. Kornhauser, Second Vice-President of the District, and A. Lewenthal of Cleveland, Past President. In addition to this there will be several musical numbers by professional talent, and light refreshments.

JACKSONVILLE, FLA.

In the vestry room of the Temple the first meeting of the season was held by Jacksonville Lodge No. 375 on Sept. 24, 1913. Although the lodge is less than a year old it has made wonderful progress under the guidance of its efficient President, Marcus Sterne. The lodge meets twice monthly. The first meeting in each month is devoted to business matters and the second meeting is of a social and intellectual nature. At the meeting above mentioned Mr. J. L. Mack delivered the principal address on the aims and purposes of the Order. In speaking of the Order's principles he said:

"The principles of our Order promulgate one pure, living, lasting sentiment: 'The Fatherhood of God and the Brotherhood of Man.' These dual relations are inseparable; we cannot accept the one and reject the other; in the full enjoyment of either we are perfected in both. We are taught to put our trust in God. Benevolence (or charity, as we might term it) is love and without it our most earnest professions would be mere empty delusions. It should always be our most earnest endeavor to inculcate upon the minds of our brethren these tenets of our Order and to inspire their hearts with pure devotion to the principles laid down for our guidance. If we do what the Order of B'nai B'rith asks us to do; if we do what we promise to do when we affiliate with the Order, we will truly assist in hastening the time

'When man to man united
And every wrong thing righted.
The whole world shall be lighted
As Eden was of old.'"

SPECIAL SESSION OF DISTRICT GRAND LODGE NO. 4.

A specitl session of District Grand Lodge No. 4, was held at San Francisco on Sunday morning, Sept. 21, 1913, in the B'nai B'rith Building. The session was called in accordance with a resolution adopted at the regular convention last February for the purpose of settling the question of endowments. The delegates gave the subject earnest consideration. Two propositions were presented by the committee that was commissioned to make a study of the question and bring in recommendations. Both involved the raising of the monthly dues and the liquidation of their policies by the sale of the B'nai B'rith property in Eddy street. It was finally resolved to adopt a plan to liquidate the endowment by dividing the entire 20,000 shares of the B'nai B'rith Hall Association stock among the endowment members in proportion to the amount of insurance carried by the insured and the amount paid in by each. Those not accepting this offer will be subject to the plan submitted by the actuary, which provides for a material increase in the rates to be paid.

MISSOURI LODGE CO-OPERATES WITH THE Y. M. H. A. OF ST. LOUIS.

At a recent meeting of Missouri Lodge No. 22, of St. Louis, Mo., a special committee of five was appointed to confer with the directors of the Y. M. H. A. to ascertain in what manner the lodge can aid in placing the association on a better and more stable footing.

INSTITUTION OF FRATERNITY LODGE, NEW LONDON, CONN.

Fraternity Lodge No. 743 was instituted on Monday evening, September 22, 1913, at New London, Conn., with a charter membership of 42. The exercises were under the auspices of the officers of District Grand Lodge No. 1. Following the formal institution of the lodge the members and guests assembled at the Hotel Mohican, where an elaborate banquet was served. Dr. E. A. Henkle, President of the Lodge, was toastmaster. Addresses were delivered Rev. Dr. Jos. Silverman, President of the District Grand Lodge; ex-President Jos. H. Ullman; Major H. A. Hull, states attorney; Rev. J. R. Danford; Hon. T. Bodenwine, ex-State Secretary for Connecticut; District Deputy, C. H. Shapiro; Grand Secretary, Reginald E. Zunder. Regrets were presented from many invited guests including the Mayor of the City. Most of the addresses dealt with the aims and purposes of the Order, while those of the non-Jewish guests spoke of the Jew and his achievements in this country.

ARARAT LODGE, HARTFORD, CONN.

Dedication of New Lodge Room Is Made Happy Occasion.

Ararat Lodge No. 13, of Hartford, Conn., dedicated its new home on Sunday evening, Sept. 21, 1913, with appropriate exercises.

Members and friends filled the auditorium and among the speakers were Mayor L. R. Cheney of that city, men prominent in B'nai B'rith in New York, Springfield and elsewhere, and members of the local lodge. Morris Older acted as chairman of the meeting and the speakers and special guests were seated with him on the platform. Opening prayer was offered by the Rev. Harry W. Ettelson.

Chairman Older, in introducing Mr. I. R. Blumenthal, chairman of the building committee, paid well deserved tribute to the man who aided so generously by active work and financial assistance in giving the lodge its new home. Mr. Blumenthal then addressed the gathering, presenting the key to the hall to the president of the lodge, Mr. Leo Herzfeld, who made graceful acknowledgment for the various gifts presented to the lodge in furnishing its hall. He thanked the members and all others who co-operated in making the building the complete success it is.

Mayor Cheney in his remarks complimented the lodge in having acquired the new home and expressed his pleasure in taking part in the dedicatory exercises. Addresses were also delivered by Past Grand President Jos. H. Ullman, First Vice -President of the Grand Lodge, Mr. Herman Asher, and Rev. Dr. M. Thorner of Bridgeport.

An enjoyable musical program was rendered and at the conclusion refreshments were served.

BRADDOCK, PA.

Braddock Lodge No. 516 celebrated it's Twelfth anniversary on September 21st, at the Y. M. H. A. Hall, with an assemblage of nearly 500 persons; there were visitors from Pittsburg, McKeesport, Homestead, Duquesne, East Pittsburg and Turtle Creek. The musical renditions were very good and due appreciation was manifested. The speakers discussed live B'nai B'rith subjects in such a forceful and convincing manner as should bring under our banner all the good Jews who were present and heard what the Order is doing, and striving to do. Braddock Lodge is never satisfied to rest on past achievements, but is always moving forward, and looking for work.

WINNIPEG FREE EMPLOYMENT BUREAU.

Under the auspices of Winnipeg Lodge No. 650, of Winnipeg, Manitoba, Canada, a free employment bureau has been established, located at Room 6, Dominion Bank Bldg., telephone Garry 3178. The members of the lodge and the Jewish public of Winnipeg in general are requested to inform the superintendent of the bureau, Brother H. E. Wilder, of any vacancies that they may have, or in case they know of a position of any kind that is available for the many applicants.

District No. 1.

At a meeting of Holyoke Lodge No. 728, of Holyoke, Mass., held on Sept. 24, 1913, three candidates were initiated by the degree team of the lodge. Holyoke Lodge is growing quite rapidly and is receiving much fraternal attention and moral support at the hands of Springfield Lodge.

District No. 2.

Pursuant to resolution adopted by the last annual convention of District Grand Lodge No. 2, a committee of which Brother Karl M. Vetsberg is chairman, was appointed to co-operate with sister Districts and the Executive Committee of the Order in the matter of suppression of white slave traffic.

A regular meeting of the General Committee of District Grand Lodge No. 2 will be held on Oct. 19, 1913.

Gan Eden Lodge No. 110, of Terre Haute, Ind., recently held its first meeting of the season. The Lodge has a membership of 115. Special committees were appointed to arrange for the celebration of B'nai B'rith Day during October.

The "Menorah," a Jewish periodical published under the auspices of the B'nai B'rith Lodge at Indianapolis, Ind., which has heretofore appeared monthly, will hereafter be issued weekly.

A meeting of B'nai B'rith workers of Missouri Lodge No. 22, of St. Louis, Mo., was held on Sept. 17, 1913, and plans for the practical work of Missouri Lodge were proposed and discussed. Mr. Ben Shifrin, the new president of the lodge, is anxious to make his administration as useful as possible to the Order and the community and should have the earnest and unselfish help of all the members.

District No. 3.

Under the auspices of Fairmount Lodge No. 726 of Fairmount, W. Va., divine services during holy days were held at the K. P. Hall.

Braddock Lodge No. 516, of Braddock, Pa., celebrated its 12th anniversary on Sunday evening, Sept. 21st. Prominent speakers and talented artists aided in making the affair interesting and enjoyable.

Har Sinai Lodge No. 8, of Philadelphia, held its first meeting on Sept. 4th, at which arrangements were made for features of the coming meetings which are to be of an intellectual and educational character.

District No. 4.

At a meeting of Theo. Herzl Lodge No. 314 of Portland, Ore., held on Sept. 23rd, Dr. Z .Levin, of Los Angeles, spoke on the "Immigration of Jewish people to the Pacific Coast after the opening of the Panama Canal."

The B'nai B'rith Lodges of San Francisco, under the auspices of the Committee of Fifty, held a reunion and outing on Sunday, Sept. 14, 1913, at the East Shore Park. A baseball game between San Francisco and Oakland was held, followed by a dance.

A special session of District Grand Lodge No. 4 was held on Sunday Sept. 21, 1913, at the B'nai B'rith Building for the purpose of considering all questions concerning the endowment.

Columbia Auxiliary No. 1 of San Francisco held a very successful whist party on Monday, Sept. 8, 1913.

Unity Social Club, auxiliary of Unity Lodge No. 273, of San Francisco, arranged a boat excurison, which was held on Aug. 31st, and proved to be one of the most enjoyable affairs of this kind given during the season.

Ophir Auxiliary No. 3, of the I. O. B. B., held its first ball on Sunday evening, Sept. 21, 1913, which proved a great success.

Tacoma Lodge No. 741, of Tacoma, Wash., held its first meeting of the season on Sept. 25, 1913, which was well attended. A committee was appointed to arrange for permanent club rooms and reading room for its members.

A committee representing the B'nai B'rith Building Association of Portland, Ore., is visiting members of the Order seeking subscriptions to a maintenance fund for the proposed building. The committee is meeting with success in its efforts.

District No. 6.

Lake Cities Lodge No. 696, of Ft. William, Ont., held a well attended meeting on Sunday, Sept. 7, 1913, at which a class of four candidates was initiated by the degree team of the lodge.

The first meeting of the season of Oriental-Hillel Lodge No. 72 of Chicago was held on Thursday, Sept. 15th, on which occasion the installation of officers and initiation of a class of candidates was held. The special feature of the meeting was an address by the President of the Order, Bro. Adolf Kraus, on the subject "Emergency Relief Fund."

King David Lodge No. 641 of Madison, Wis., held its first meeting since the summer vacation on Sunday evening, Sept. 21, 1913, with a good attendance. Arrangements were made for a program for the coming meetings which promise to be successful.

Council Bluffs Lodge No. 668 of Council Bluffs, Iowa, held a well attended meeting on the evening of October 8th. Rev. Buxton, a prominent preacher, delivered an address on "The Lost Tribe of Israel."

Lincoln City Lodge No. 377, of Lincoln, Neb., will celebrate its 25th anniversary on Oct. 21, 1913. The celebration will consist of a banquet, addresses and a program of entertainments.

A joint meeting of Ramah Lodge No 33 and Oriental-Hillel Lodge No. 72, of Chicago, was held on Thursday, Oct. 9, 1913. A class of nine candidates was initiated by the degree team of the lodge, and at the close of the degree work the candidates were addressed by Bro. Julius H. Meyer. His remarks were well received and evoked much applause. The special feature of the meeting was the address by Past Grand President, Bro. Sig Livingston, on the subject, "Anti-Defamation League."

The first social event given under the auspices of the Saskatoon Lodge No. 739, of Saskatoon, Sask., Canada, took place on Sept. 30th, when more than 100 guests were entertained by the lodge at a whist drive. Mr. Chas. Tankel, the president of the lodge, in welcoming the guests pointed out the origin and purpose of the Order. The affair was under the personal supervision of Mr. Samuel Pyes and it was due to his efforts that the same was such a great success. Dancing was indulged in until midnight and at the close of the entertainment refreshments were served.

District No. 7 .

The B'nai B'rith night school, under the auspices of Beth Zur Lodge No. 84 of Mobile, Ala., has been re-opened for this season and school is held on the evenings of Tuesday and Thursday of each week.

At the last meeting of Moritz Lodge No. 715, I. O. B. B., with a large attendance present, plans were discussed for a Hanuka celebration to take place in December, 1913. It was decided that a special committee be appointed at the next regular meeting in October to perfect plans for the affair.

District No. 8.

Dr. Kuznitzky, Vice-President of District Grand Lodge No. 8, celebrated on Aug. 26th his silver wedding anniversary at Kainzenbad, where he sojourned with his family. The General Committee of the District Grand Lodge presented him with a Tabula Gratulatoria beautifully executed in silver and accompanied with a letter of congratulation.

On the occasion of the 60th birthday anniversary of the President of District Grand Lodge No. 8, Dr. Berthold Timendorfer, the General Committee on behalf of the entire German District presented him with a congratulatory address.

During the recent summer season arrangements were made for social gatherings of members of the Order and their families at the various bathing resorts in Germany and Austria. On many of these occasions addresses and lectures were delivered by visiting members and subscriptions were made for the benefit of the local poor.

The building committee of the institution for feeble-minded children at Beelitz, held a meeting on Aug. 17th at which the question of enlarging the institution by the erection of new buildings was considered. It was finally resolved to appoint a sub-committee to make a thorough study of the question and submit full report as to cost of the proposed building and budget for its maintenance.

ABIDING POWER OF PREJUDICE.

Recently the Chicago Journal had a letter asking it to advocate the admission of Chinese and Japanese to this country, but the exclusion of Russian Jews. The Journal replied with a scathing rebuke.

Probably it is not strange that much of the old-time prejudice remains against the Jews as it is based in religion, the most lasting of all prejudices. It is probably not strange that this crops out, on occasion, even in this country.

Neither is it strange that this should be supplemented by a business prejudice, considering the tremendous grip the Jewish people have secured upon the country's financial and business organization. But they have earned this; have worked and sacrificed to get it and have won by sheer force and ability.

Anyone who wants to understand the Jews, and especially those of Russia, should read the Mary Antrim articles in the Atlantic. They tell the intimate story of the never ending persecution of the race in that country, and of the dreary but hopeful labor of getting a start in this country.

Mary Antrim herself is an example of what America gains. Another series of articles in a New York publication gave the personal histories of individual Jews who have come here with nothing but their bare hands and have won their way to near the top.

Outside of religious prejudices, which certainly do not belong to this century, in this land of religious freedom, and of business rivalries which still less have a place in a country that owes its progress to this factor, why should any American object to the incoming of the Russian Jews?

They are not disturbers of the peace and are not a burden on the industry of others. No other race can show as small a percentage in jails, penitentiaries and poorhouses. No one finds Jews advocating uprisings, law breaking, law defiance, berating the government, crowding the divorce courts or filling the bread lines.

Originally tillers of the soil, they were forced from the land and compelled to become traders. Centuries of persecution has failed to break them, to degrade them or make them degenerate.. Schooled by oppression, they willingly begin their climb to success on a round so near the ground that others refuse it or do not see it. They begin in ways so small in income and earnings that others refuse to take them.

Patiently, and patience is their one most marked characteristic, with infinite thrift and care of little things; keen, intelligent, even when unschooled, they grow from penury to affluence by slow accretions. Living as they have to in order to pay as they go and leave even a minute surplus, when this surplus grows, the country has no better "spenders."

Never letting a dollar lay idle, the country has no better investors. Ambitious, the country has no better students than their children in the schools. Patriotic, their money is always ready for the support of the country. Public-spirited and generous, they are liberal subscribers even to anti-Jewish objects.

Volumes could be written of their good qualities as citizens, as neighbors and in their family life and mutual relations. A pamphlet would hold all that may truthfully be said against them. Why, then, exclude the Jews, Russian or otherwise? Why perpetuate prejudices that are un-Christian and inhuman?—Duluth Tribune.

WHY NO JEWISH SUFFRAGETTES.

The rite of confirmation which was performed on June 11 in the reform synagogues was spoken of by one of the rabbis as a victory for women. Until 1810 women had no standing in the Jewish community. They sat apart at religious services, as they still do in orthodox synagogues, and while ten men of any age above thirteen formed a quorum for the purpose of performing religious ceremonies, no number of women of any age was sufficient for that purpose. Confirmation of girls, which was introduced in that year, gave to women a standing of equality. "There was no fight on the part of women," said the rabbi, "for this recognition. The husbands and fathers waged the bloodless war, and those who were most concerned looked calmly on, convinced that when the time was ripe they would come into their own. There is a present day lesson in the dignified silence of the Jewish women and in their willingness to wait."—New York Tribune.

NUMBERING AND RECKONING IN

(Extract From a Lecture Delivered by Dr. F. Ettlinger at Frankfurt, O'M.)

The progression of numbers develops itself with rising culture. It happens in the history of the nations as is the case with children, who in the beginning can only count up to 10 and all things above that appear to them as "much," but later on, this conception of "much" always moves farther away. The study of comparative philology, for instance, proves that before their scattering the Indo-Germans could count up to 100 but not to 1,000.

The word "eleph" probably was originally no number but a conception of a mass. This is surely the case, according to its etymology and its use in the Torah, with the word "revovo." It brings a time to our knowledge in which people did not yet count to 10,000, a time in which such high numbers still appeared as "much." At the time when the Torah was written they must have advanced farther, for in it three figures above 600,000 occur. On the other hand the conception of 1,000,000 was not yet in use, for a special word for it is missing in the Hebrew language.

The conceptions, "million, billion, trillion," etc., have developed in recent times only. The possibilities of expressing plainly high numbers is today unlimited, but the mind cannot conceive very high numbers.

Next to the integral numbers the Torah knows also fractions, but only ½, ⅓, ¼ and decimal fractions. It appears from different passages of the Torah that fractions with high denominations were not used. They helped themselves with circumscriptions.

As with all Semites the numerical arrangement is the purely decimal system. The reason for the inclination of all nations to divide the progression of numbers into parts often is to be found in the fact that in the state of primitive culture people counted on their fingers. The Hebrew designations of numbers are built more positively upon the decimal system than those of the German or the French.

Concerning the four basic modes of arithmetic, addition found itself in astonishingly high develoment, as the numbering of the tribes of Israel shows, especially when we consider that at that time not only the Arabic-India system of figures of today was unknown but the Hebrew letters were then also not used as figures.

Multiplication very probably was only a written addition.

Division was undertaken by counting out separate parts.

Next to the religious value of the Torah, which must always be accentuated first, its cultural worth must not be lost sight of. The modes of counting and the ways of reckoning which we employ today thoughtlessly and look upon as things which are self-understood, represent the cultural work of thousands of years.

THE B'NAI B'RITH TAKES ACTION.

In a statement issued by Adolf Kraus, president of the Independent Order of the B'nai B'rith, he traces the action taken by the Executive Committee of the Order in endeavoring to secure a guarantee of protection to the Jews in the conquered Balkan territory. He made an energetic and earnest appeal, particularly to Roumania, to secure some amelioration of the unfortunate conditions under which our coreligionists live in that country. It would seem to the casual observer that only in heathen (?) Turkey does tolerance of others' religious beliefs prevail. In such Christian countries as Russia and Roumania, we find hatred, and denial of the rights of those who differ from the prevailing religious beliefs. Thus far nothing definite has been accomplished by the appeals to the Roumanians; only vague and shadowy promises that mean nothing have been given in answer to protests. But credit must be given to the B'nai B'rith for the unusually prompt atcion that was taken to conserve the welfare of our coreligionists.—Jewish Criterion.

JEWS FREED FROM MILITARY SERVICE.

The entire Mussulman and non-Mussulman population of all the towns in Thrace and in the Vilayet of Adrianople, which will remain Turkish, have been freed from military service and the payment of taxes for a number of years to come. The measure will somewhat lighten the unhappy economic situation of the Jews and encourage them in their efforts to make up the losses which they suffered on account of the war.

GETTING NEW MEMBERS.

There is no question about the importance in securing an increase in membership, and the question how to secure new members should be uppermost in the minds of those who are responsible for the growth of the lodge. But the man who expects to make a success in getting new members must be well posted on the merits of the order he represents. There are no uniform methods or rules that can be suggested which will lead to the attainment of the desired result. The individual is the factor that counts most. Neither genius or scheming will serve as a substitute for persistent systematic effort along right lines. In the search of new members it is self-evident that one of the necessary qualities of the seeker is an optimistic cheerful spirit. Men are not inclined to do business with pessimists out of sympathy for them. The member who has the welfare of the Order at heart is always on the alert for an opportunity to speak a good word for it, and through the influence of friendship and business acquaintance he is in position to induce others to enroll as co-workers in our cause. It is individual effort that counts and the ones and twos that bring us steadily and surely to the desired result.

RELIGIOUS LIBERTY GRANTED PERUVIANS.

Lima, Peru, Oct. 4.—Peru in future is to enjoy religious tolerance for all sects. Heretofore the exercise of any religion other than the Roman Catholic has been prohibited.

The chamber of deputies on Oct. 4 adopted by 66 votes to 4 an amendment to article four of the constitution dealing with this subject. The amendment had been approved by the senate.

In spite of the constitutional prohibition, the government some time ago permitted the building of a number of Protestant churches and mission schools.

WANT BIBLE IN SCHOOLS.

Ohio Methodists Would Emulate Pennsylvania School Law.

The Methodists of Ohio have launched a campaign for state laws requiring the reading of at least ten verses of the Bible to the pupils in the public schools every morning. Other organizations of the state will be asked to endorse the movement.

JEWS ON BORDER IN TROUBLE.

Acute friction has arisen on the Jewish question between Germany, Austria and Russia. The Russian government has sought to expel numbers of Jews living near the frontier who have no civic papers and who, therefore, are not Russian subjects.

Neither Germany nor Austria will accept the Jews and as quickly as the Russians thrust the unhappy people into the border countries, Germany and Austria hustle them back.

GERMAN LAWYERS WOULD BAR JEWS.

On account of the overcrowding of the profession of law in Germany many barristers are advocating the passing of a law which will make more difficult the attainment of the profession by Jews. This is despite the fact that Jewish lawyers are among the most able and prominent.

THE PERSECUTION OF THE YEMEN JEWS.

Further reports of the cruelties of the Imam towards the Yemen Jews have come to hand. The anti-Semites continue to denounce Jews to the Imam for alleged trading in intoxicating drinks, and the Imam administers prompt punishment without investigating the charges.

JEWISH POSTAL CLERKS GIVEN HOLIDAY.

At the request of Representative A. J. Sabath of Chicago, the Postmaster General issued orders to all postmasters to permit Jewish postal employes special leaves of absence on Rosh Hashona and Yom Kippur.

B'NAI B'RITH PURCHASE PROPERTY.

The B'nai B'rith Building Association of Portland, Ore., have authorized an offer of $40,000 for the purchase of the southeast 80x80 feet, located at Thirteenth and Yamhill streets.

The glory of life is to love, not to be loved; to give, not to get; to serve, not to be served.—H. Black.

STORY OF RABBI AMNON.

(Translated from the German by A. Wenduin)

Among the manuscripts of Rabbi Ephraim of Bonn was found the following remarkable story:

Rabbi Amnon of Mainz was prominent among his contemporaries. He was wealthy, refined and splendidly educated, and therefore quite a favorite of court. The nobility, whom he often met tried to persuade him to change his religion, but he always changed the topic of conversation and spoke about something else. One day they broached the subject of conversion, and they were more persistent than usual, the prince himself pressed him hard for a decision. He begged to be allowed three day's time in which to think the matter over. This he did more to get away from further argument than because of any intention to change his religion.

On his way home he thought the matter over and regretted that he had asked for time, from which one could conclude that he was wavering and not convinced of the truth of his religion, and that he might possibly change it for another—his conscience worried him. He came home very sad indeed, he neither ate nor drank, his friends tried to console him. but he insisted that he would descend to hell because of his lack of faith as shown in his answer to the prince. On the third day Rabbi Amnon was asked to appear, but he did not go; he was invited a second time, in a very respectful and friendly manner, but again he failed to comply. The prince then commanded that he be brought into his presence; and he was brought forcibly "Amnon! why have you not kept word, and come here at the time agreed upon?" the prince inquired of him. Rabbi Amnon gave the following answer: "I shall pronounce sentence upon myself: My tongue, because it has lied, shall be cut out." His object was, of course, to show his repentance and sanctify the Holy name.)

But the prince was not satisfied with this mode of punishment, and replied: "Not your tongue, but your feet shall be crippled, because they did not bring you here at the appointed time, neither shall I spare the rest of your body." The prince then commanded that his thumbs and his big toes be cut off. He was then placed in a coffin and carried to his home.

Rabbi Amnon therefore remained true to his faith and gladly suffered these tortures because of a single word that could be used to the discreet of his religion. When New Year came, Rabbi Amnon requested that he be carried to the synagogue and placed next to the Cantor. This was done. When the Cantor had reached a certain portion of the morning service, Rabbi Amnon requested him to stop, so that he could publicly glorify God's name and he recited this most impressive portion of the New Year's service known as the "Unsanne Tokef." He expressed therein the justice of God's judgments, and that the events of the coming year are ordained on the New Year. According to the legend he then disappeared in a most mysterious manner. After three days he appeared in a vision to Rabbi Kalonimus. the son of Rabbi M'Shulom, whom he taught the Payut that he had recited, and commanded him to send copies of it to all Jewish communities, that it may be remembered and prove a blessing to the Jewish people.

MORE BOKHARA JEWS EXPELLED.

Four hundred Bokhara Jews have again been expelled from Russian Central Asia. The exiles have sent a deputation to St. Petersburg seeking to have the order cancelled.

The Viceroy of Caucasus has issued an explanation that Jews who reside here on the strength of M. Stolypin's circular are not allowed to trade or move from one town to another. Offenders will be exiled to the Pale.

Eighty-two Jewish families have been exiled from Posad, Maritinskaya, and many Jews are being expelled from Lisiransk.

Dr. Ehrenpries, the Chief Rabbi of Bulgaria, has visited several of the principal capitals of Europe in the interests of the status of the Jews in the Balkans. He was received in audience by the King of Italy, and has also interviewed M. Clemenceau. Since his arrival in England Dr Ehrenpries has had interviews with Sir Arthur Nicolson at the Foreign Office and with a number of leading members of the Jewish community, including Lord Rothschild, the Chief Rabbi and Mr. Leopold de Rothschild.

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The Kief Ritual Murder Trial

Editorials of the American and Foreign Press Voicing Protest Against the Ritual Murder Charge.

New York Times.

Were it not that the only imaginable reason for bringing the accusation of "ritual murder" against the man Beilis is to incite ignorant fanaticism to further persecution of the Jews in Russia, and for the fact that his conviction of the crime charged would have this effect, what is now going on in Kiev could be dismissed as a sorry farce.

Of course Russia itself, not Beilis, is the real defendant, for only in that country, and in parts of a few others, does there still linger among the utterly benighted even a suspicion that the accusation against the unfortunate brickmaker is true. Since more than a suspicion, however, does survive there in a part of the population large enough to be dangerous, efforts to convince the Russian Government that it cannot condemn Beilis without inviting the indignation of the civilized world are justified, and one can understand why renewed and wider circulation is not being given to the formal protests against such trials that over a year ago were drawn up and extensively signed in England, France, Germany, and Russia itself.

It is in the signatures which these documents received that their chief importance lies. Not only is every name that of a non-Jew, but the long lists read like a roster for each country of its men of eminence in the professions, arts, sciences, and industries. So numerous, indeed, are the names internationally famous that to select a few of them for repetition here would be to omit many more of equal weight. All of the worthier walks in life are represented by its notabilities, and if any are missing they could only be discovered by a laborious search through the biographical dictionaries. Of ecclesiastics, educators, scientists, artists, statesmen in and out of office, legislators, leaders in manufacture and trade—none seems to be missing. They constitute the light and authority of Europe, and each of the protests is to the same effect—that there is not even excuse for holding that ritual murder is or ever was a part of Judaism, and declaring abominable the giving of official countenance to the stupid and vicious myth.

The Russian protest is even more vigorously worded than the others, and heading its signatures are the names of six Councilors of State and many memzers of the Duma. Yet the trial goes on, and when the Czar was in Kiev, before any arrest had been made, he asked, "Have you got the Jew that murdered the lad?"

New York Press.

Senator J. Hamilton Lewis of Illinois has introduced in the Senate a resolution which, stripped of a number of wherases, reads as follows:

"Resolved, By the Senate of the United States, that the Senate of the United States looks with disfavor upon the prosecution of the Beiliss case, and that the proper officers of the Government be directed to use the good offices of the Government of the United States with the Government of Russia to the end that the unjust ritual charge against the Jewish people at large and Mendel Beiliss in particular, be withdrawn and the Jewish people receive the vindication justice requires."

It is Senator Lewis' avowed notion that the United States is directly interested in the Beiliss case because, he says, "the constant and relentless persecution of the Jews in Russia is bringing to our shores thousands of Russian Jewish refugees, who must be taken care of."

Rather a peculiar peg on which to hang his arraignment, especially when it is considered that Russian Hebrews coming here do not have to be "taken care of," but are able to take care of themselves. America doesn't object to the Russian acts for any such reason. She objects, not to the immigrants' landing here, but to the injustice and persecution over there.

Russia's legal persecution of the Jews is falling of the weight of its own perjury and prejudice. In the first place, there is no ground for belief there is any Jewish rite in which the shedding or use of human blood is practiced. History refutes it. On the other hand, it is certainly true that in Russia, the country where this charge is brought and by whom the charge is brought, the shedding of blood in the name of religion, the horrible butcheries of innocent people, the unspeakable tortures and outrage of women and children have not been practiced by Jews, but upon Jews by Cossacks, Tartars and other Russian subjects. It is also true that these wholesale massacres were pleasing to the Russian Government and often were incited, if not directly ordered, by the Russian officials.

New York Mail.

It is not the Jews, nor Judaism, that is on trial at Kieff, where the "ritual murder" accusation against Beiliss is under examination, but a section of Christianity.

The world waits to see whether a great nation which calls itself Orthodox, assuming thus to represent the directest tradition of Christianity, can believe so monstrous a thing as the charge involved in this case, which is that Judaism employs human sacrifices in its rites!

For the Russian police and judiciary to attempt, as they have done, to support such a charge, is to persecute a whole race. For the prosecution carries with it a degree of credence in the charge on the part of the authorities, and that credence eggs on the most ignorant and bigoted classes to make attacks on the Jews. Pogroms will be founded on this accusation, and upon the specious and vicious reasoning which the government has put forward in an attempt to sustain the charge. It will keep alive indefinitely the fires of persecution. Many thousands of poor people will suffer in body and estate as the result of this baseless accusation. Even though Beiliss be acquitted, the harm wrought by the charge will be infinite.

It all belongs to the dark ages—this ritual murder charge, and the cruel prejudice which makes it possible. It is a disgrace to the epoch to which we belong.

New York Sun.

As the trial of Beilis, the Jew accused at Kief of a "ritual murder," proceeds it becomes increasingly evident that the prosecution's contentions are not credited in the minds of enlightened and intelligent Russians, whatever their religious faith may be. Among the ignorant belief in the practices attributed to the prisoner holds sway; the familiar instruments of race hatred and prejudice have been skillfully used to fan suspicion and incite passion.

Against this must be reckoned the efforts of respectable and reasonable Russians to expose the unthruthfulness of the legend that is on trial in this case, efforts that, it is hoped, may modify the attitude of the authorities and even lead them to drop the allegation of a religious motive for the crime. Should this be effected it must have a marked influence on popular thought and would serve admirably in the serious campaign of education on this subject so greatly needed, particularly in Russia.

The solemn declarations of the rabbis throughout Europe exposing the baselessness of the religious charge have been reenforced by the outgivings of Christian ministers of the highest standing. Among them Archbishop Sergius had declared the popular fallacy to be a "malignant legend."

Such words at this time cannot be without weight, and indicate that progress is making toward the enlightenment of those who still give credence to an abominable libel on the Jewish race and religion.

New York Post.

The indictment as presented in open court at Kief makes interesting reading; especially to lawyers, we imagine. Instead of trying to show that there had been a murder, that the accused Beilis was the murderer, and that his motives were religious, the document sets out to demonstrate the existence of a blood ritual among the Jews. In support of its contention it can rally the authority of a professor of mental pathology at Kief University and a Catholic priest. The indictment admits that two other experts to whom the question was referred declared against the existence of such a ritual. So weak is the Government's own case by confession, it can hardly be necessary to enter here into a detailed resume of the overwhelming mass of testimony that has been gathered in the course of centuries to disprove the existence of any basis for this hideous crime.

New York Times.

Three facts of much significance are to be noted as to the trial of Beilis at Kiev for "ritual murder." One is that the original reported intention to hold the trial behind closed doors has been abandoned. The text of the indictment has been published and the court has rejected the motion of the prosecution to forbid the publication of stenographic reports of the testimony. The second is that in the indictment the opinions of two of the three experts cited as to ritual murder are completely opposed to the possibility of the commission of such a crime from the motives charged. The most definite and emphatic of these opinions is that of Prof. Troitsky, Professor of Hebrew languages and Bibical archaeology at the Kiev Clerical Academy. The third fact is that a popular anti-Semitic journal of Kiev, The Keivlianin has published an article somewhat confused, as received here, but containing earnest denunciation of "the infamous superstition" that murder is committed by Jews for ritual purpose and severely criticising the work of the prosecutor. The most poignant portion of the article is the following: "Beilis may be insignificant. Nevertheless you have no right to imprison him unless you are convinced of his guilt. You have treated him like a rabbit on the table of a vivisectionist. The time perhaps will come when Chaplinsky (the Public Prosecutor of the Kiev court) will be replaced by some one anxious to produce the outrages against the Jews. What would you say if the choice fell on you for such a sacrifice?" "This is an indication of a charge in sentiment in Russia, with which the 'Black Hundred' and the reactionaries who have had the ear of the Czar may have to reckon."

Chicago Inter Ocean.

At the great meetings held in Chicago Sunday to protest against the monstrous charge of "ritual murder" made in the Beilis case at Kieff the Rev. Emil G. Hirsch made a telling point which is really the nub of the entire matter. * * * It is not the poor Jew, Beilis, who is really on trial. It is Russia that is before the bar of the world's civilization, and enlightened men are wondering what sort of a government this can be which sets its seal of approval upon such a charge. Russia is convicting itself of barbarism.

Chicago Daily Tribune.

In the twentieth century the trial at Kiev is like a total eclipse at midday. This recrudescence of one of the darkest and most cruel superstitions of one of the darkest and most cruel of ages sends a shock through the civilized world. That such an event can be taking place anywhere in Europe, that it can take place anywhere within the confines of what we call Christendom, must fill all peoples with horror and indignation.

There should be no division between Jew and Gentile in the presence of such a memace from darkness. And there is none. The best men and women of America, Jew and Gentile, are raising their protest against it. Surely that protest will be heard. No nation, no government in this day can afford to ignore the united voice of the world's conscience and the world's intelligence—the voice of civilization.

The race hatred, religious bigotry, and and gloomy superstition which makes a trial for "ritual murder" possible are like prehistoric monsters outliving the age of darkness. Mankind has fought them too long to let them breed now at the end of their days. The trial at Kiev is a challenge of the dearest bought victory of progress. If that challenge were not taken up now, the effects of our indifference would be felt in every country for a generation.

A realization of this must come to the Russian Government. And it is the high duty of European and American peoples to bring this realization by a protest which cannot be ignored by any nation which hopes to keep a place in the honor of the modern world.

Chicago Evening American.

Only in Russia, where the vilest government and the vilest superstition exist side by side, aiding each other, could such a trial as that of Mendel Beilis be possible in our day.

* * *

Day by day shall we call attention to this horrible and shameful crime of the Russian Government—until the whole civilized world shall be acquainted with the fact and some efficient protest made.

Already public opinion expresses itself.

Mass meetings and protests have been planned in Chicago, New York and elsewhere.

Soon the Russian Government will learn from its agents in this country that the butchery of the innocent man, Beilis, and the degraded cruelty of superstition and hatred will earn for Russia the one thing that she fears, contempt and hatred of the civilized world.

Russia, the land of active ruling brutality and of dead conscience, is the only place on earth, out of Africa, that in this century could be guilty of the crime that is planned by the Czar, in "the Holy City" of Kiev.

The effort to convict an unfortunate, innocent man of a vile murder, and to fasten upon the entire Jewish race in Russia and upon the Jewish religion the stain of barbarism is cunningly planned by the Russian police.

The most brutal among the Russians can thus be kept quiet and contented by encouraging their brutality.

The degraded, superstitious, ignorant mass ruled by the Czar can best be kept in mental and spiritual subjection by gratifying the hatred, the cruelty that go with superstition and ignorance.

And Russia, in the effort to convict a Jew of "ritual murder," is continuing her policy of using hatred of the Jews as a means of keeping the vilest dregs of the population happy in the shedding of blood.

* * *

It is not necessary to tell any intelligent man or woman how baseless and infamous is the charge made against the deeply religious, law abiding Jews, whose first and strongest religious teaching is hatred of bloodshed and horror of contact with blood.

The charge that the Russian police now make against an inoffensive and entirely innocent man at Kiev is as old as superstition, cruelty and malice.

Go back a thousand years, and then another thousand, and you will find men accusing each other of the crime now charged against this poor, defenseless Russian.

Over and over, throughout the ages, the falseness of the charge has been proved. And over and over it has been made and innocent men and women sacrificed in scores.

* * *

Such cases are frequent in history—but happily they are not frequent in this day of education and conscience.

Alone Russia presents the horrible, degraded spectacle of a great national government, from the head on the throne to the miserable criminal in the police office, conspiring to increase hatred of a defenseless people, to promote murder and wholesale massacre, by a charge fiendish in its brutal falsehood and powerful in its appeal to the imagination and hatred of superstition, bigotry and ignorance.

Over and over the infamous charge has been disproved and denied.

More than one of the emperors in the early days forbade the bringing of this charge against the Jews—well knowing that it was brought always in malice and frequently as a basis of plunder added to murder.

Pope Innocent IV., in response to an appeal made by the Jews of Germany and of France, issued a bull "decreeing that the Jews should not be persecuted because of this false accusation."

* * *

But still the falsehood lives. And it finds expression today in Russia, through the power of a Czar half crazed with fear, through the cunning of a police force, diligently catering to his hatred and terror, through the vile drunken mouths of the dregs of the population, sunk in superstition and love of bloodshed.

Civilization itself, and not merely one unfortunate man, is on trial in that court of Kiev.

If the Russian police are permitted to carry through their plan they will not only murder one innocent man, but cause many murders, many massacres and add to the deplorable, miserable condition of an entire race.

Civilization and human conscience should find power to impress even the Czar and his police and to prevent this outrage.

Chicago Record-Herald.

From platforms, from the pulpit, from labor and other bodies impressive protests have gone forth against the ritual murder trial at Kieff. Sunday's mass-meetings in this city adopted effective and powerful resolutions against the tragic farce that is being played under the direction of a fanatical and stupid bureaucracy. The resolutions show a grasp of the whole situation and not one word in them can be regarded as a reflection on the court and jury that are trying the case. The protest is against the barbarous and malicious "theory" of the prosecution—the theory of ritualistic or blood murder. The denunciation is properly leveled against the bigots, fools or madmen who are audacious enough to uphold this base and brutal superstition in the greater court of civilized opinion.

The charge of murder must be established by legal evidence. So far, in the words of a British correspondent, there is not enough evidence to fill the head of a pin. No evidence is forthcoming. None is expected even by the anti-Semitic press of Russia. The accused is expected to walk out a free and vindicated man.

But what of the effect of the blood murder theory on the ignorant and superstitious? What of the opportunities afforded to organizers of massacre? The civilized world does well to hold the mirror up to nature, to show the Russian government, and especially the incompetent prosecution, what it thinks of its methods and theories in the absurd Kieff trial.

Chicago Evening Post.

That Miss Jane Addams, Mrs. Ella Flagg Young, Rev. Jenkin Lloyd Jones, Judge E. O. Brown, Dr. Graham Taylor, Professor George H. Mead and others should signify their readiness to give support to a meeting of protest in the so-called "blood sacrifice" case in Russia [illegible] example of that broad Christianity [illegible] what the spirit of the times so [illegible] weeks.

For this meeting has a broad and firm foundation upon the duties of Christianity and of Americanism.

Its purpose, in so far as it has taken shape, would be the affirmation of this community's faith in the millions of its Jewish American citizens.

The trial of the Jewish watchman, Mendel Beilis, by the Russian government at Kieff needs no rhetoric to make plain its purpose. The cool opinion of the wisest observers in England is that the Russian bureaucracy is deliberately trying to avert another protest from the people by inciting more anti-Semitic riots. This it would do by "proving" in its courts that the Jews are in fact guilty of the ancient slander of "blood sacrifice."

For the sake of the 6,000,000 Jews in Russia who would be exposed to massacre by the success of this plot, Americans should protest in the name of civilization.

But they should do it, too, for their own sake as Americans.

For the judicial sanctioning of this mediaeval lie would hurt America in the spot where America can least afford to be hurt. It would weaken the structure of our democracy. It would deepen a cruel prejudice which today makes a serious line of cleavage in our democratic unity.

Chicago Daily News.

If this were the eleventh or twelfth century instead of the twentieth of the christian era, the trial of the poor Jewish workman, Mendel Beilis, in Kiev, Russia, on the charge of having murdered a Christian boy as part of a religious rite, would not be so preposterous, since it would be in keeping with other ignorant superstitions of the time. Vile charges of this sort brought against Jews in the past were thoroughly disproved, just as they were disproved in former centuries when they were brought against Christians under pagan emperors of Rome. It is not surprising, therefore, that the trial at Kiev is regarded by many as a mere device to prepare the way for another massacre of Jews by the ignorant and covetous enemies of those hard working and frugal people.

It is disgraceful to Russia that such a trial as that of Beilis is possible there in this enlightened day. The charge of "ritual murder" has been a peril to persecuted Jews in certain backward nations of eastern Europe quite as long as civilization should tolerate it. The proof seems overwhelming that at no time has the ritual of the Jewish religion either required or permitted the shedding of human blood for a sacrifice.

The trial at Kiev is a blot on the civilization of Europe.

Philadelphia Inquirer.

Universal attention has been attracted during the week to the court proceedings in the Russian city of Kieff where one Mendel Beilis is under trial for the murder of the boy Andrew Yushinsky. What invests this case with such general and extradorinary interest is the amazing theory which the prosecution has undertaken to establish. Beilis is a Hebrew, while the boy was a Christian, and the contention is that the latter was the victim of a "ritual murder." That such a charge should at this late day be seriously made almost passes belief. The legend that Christian blood was employed in certain forms of the Hebrew ceremonial had its origin in the days of darkness, ignorance and superstition, when any slander against the Hebrew people was unquestionably received.

Although it need hardly be said that there never was the slightest evidence to support it, cases in which it has been alleged have occurred at long intervals from time to time in European history, but it had been thought that the ancient lie was too thoroughly exploded to admit of its revival now. Yet here is a trial going on in an important Russian city, of which it is the acknowledged inspiration, and should Beilis be convicted no one who has followed the testimony presented by the prosecution will doubt that the prejudices and superstitions and fanaticisms, the racial hatreds, the benighted ignorances, the religious fanaticisms to which the prosecution has appealed, will have determined the verdict. The evidence by which it has been sought to connect Beilis with the crime has been of the flimsiest character. Indeed, to every impartial mind the innocence of the man must have been established out of the mouths of the adverse witnesses who have contradicted each other repeatedly, and could one be assured of justice there would be no room for uncertainty as to the result.

In spite of everything Beilis may be condemned as a consequence of the evil passions which have been aroused and of the unscrupulous tactics which have been adopted, but, if so, such a condemnation will be less of him than of the conditions which made it possible. In a large sense it is not so much he who is on trial as the civilization and the judical institutions of the Russian people, and a verdict of guilty will provoke an outburst of world-wide execration directed against them. A significant and encouraging feature of the situation is the spontaneous and fervent indignation which these monstrous proceedings have provoked. Everywhere it has been the occasion for amazement that their occurrence should at this late day have been possible, and righteously emphatic repudiations of the ancient slander once more revived have come from the most widely separated and divergent sources. Jews and Christians, Protestants and Catholics, historians and theologians, jurists and laymen, have joined in its denunciation, and if that court room in Kieff could be reached by the prevalent comment even the most prejudiced jury could hardly fail of being impressed.

There is no other avowedly Christian and civilized country in which a trial for "ritual murder" could take place, and should the outcome be what many fear, Russia will be freshly discredited.

Philadelphia Press.

Two and a half years ago in the city of Kief, Russia, the body of a boy, mutilated by forty-seven stab wounds, was found in a brick factory. Some time later an old Hebrew named Mendel Beilis, was arrested, charged with the crime. After twenty-four months' imprisonment he was brought to trial at Kief. That trial, now in progress, is agitating public excitement in Russia and invoking criticism and comment from all parts of the civilized world.

The question involved is a far more serious one than the guilt or innocence of Beilis. The public prosecutor, with the approval of the Minister of Justice at St. Petersburg, has revived an ancient and barbarous superstition. He charges Beilis not only with murder, but with "ritual murder." The accusation officially formulated is that Beilis murdered a Christian child in the performance of a Hebrew religious rite.

The use of the charge "ritual crime" as a pretext for religious persecution is a familiar one. It was invoked by the Romans against the early Christians, by the Christians in turn during the Middle Ages, and by the Chinese against the Christian missionaries. In Russia its use against the Hebrews has never been abated; but this is perhaps the first time it ever has been given the open sanction of the official Government. There seems little room for doubt that it is now being employed as a political measure, an expedient for diverting the attention of the ignorant and superstitious Russian peasantry from other public questions.

Fortunately for humanity and for the long-suffering Jews of Russia, the atrocious plan of the authorities seems destined to meet with defeat. A strong public opinion is arising against the manifest injustice of the proceedings. Abuse of the law of procedure at the trial and the flimsy evidence adduced for the prosecution has impelled even the anti-Semitic faction to protest. A leading Kief newspaper, official organ of the Black Hundred, notorious enemy of the Jews, published a withering arraignment of the public prosecutor, the indictment against Beilis and the Court itself. High dignitaries of the Catholic church outside of Russia have protested against this outrage in the name of religion. One hundred rabbis have sent a declaration to the Russian authorities denying that the Jewish religion uses blood for ritual purposes.

The danger of this shameful affair lies in its possible effect upon the fanaticism and race hatred so prevalent in Russia. Enlightened opinion has long ago acquitted the Jewish religion of the libelous accusation that is made against it. But it is all too probable that the conviction of Beilis of "ritual murder" would be followed by new outbreaks of bloody massacre and mob violence.

Washington (D. C.) Post.

Protests of American Jewish organizations against the manner in which the trial of Mendel Beilis, for the alleged murder of Andrew Yushinsky, is now being conducted at Kieff, Russia, may seem inexplicable to those who do not understand what lies beneath the surface. The American Jews are not appealing merely for protection of a member of the Jewish faith. If Mendel Beilis is guilty, they do not wish him to be acquitted. They are not only willing, but anxious, that justice should prevail.

There has been introduced into this trial, however, an element which has no place in a court of justice. The prosecution, in its effort to convict Beilis, has attempted to indict the Jewish race all over the world, and has malignantly introduced a charge that makes the whole trial a farce. This charge is that the Jews practiced "ritual murder" on Christians.

To bolster up such nonsense the prosecution has brought forward as witnesses an Archimandrite who is of Jewish descent and who carried two documents relating to allegal "ritual murders" in the eighteenth century. Superstitious professional beggars, who make their living soliciting alms, have also testified vaguely that they knew of cases where Jews attacked Christians because of their religion.

That such testimony would be permitted in a court of law in a civilized country seems almost beyond belief. It is incredible that the Russian government would permit the trial to proceed along such lines. No sane person, even though unfamiliar with Jewish beliefs and customs, would give a moment's consideration to such wild and harebrained charges.

Beilis may be guilty or not guilty. He should be tried fairly and on whatever evidence there may be to connect him with the murder of Yushinsky. The attempt to show that people of the Jewish faith practice "ritual murders" or use the blood of Christians for such rituals is an insult to the intelligence of the whole civilized world, and will react upon the country which tolerates such judicial methods.

The prosecution in this case is appealing to ignorance and is making a mockery of justice. It has been shown that Beilis was at work on the day of the tragedy, but an attempt is being made to support the weak structure of the legitimate testimony by introducing the maunderings of weak-minded persons and malicious bigots.

St. Louis Democrat.

While the trial of Mendel Beilis, a Jewish factory worker, for the alleged "ritual murder" of Andrew Yushinsky, a child whose body was found three years ago at Kiev, Russia, may drag along for another fortnight, sufficient progress has been made to show that the infamous "Black Hundred" has been unable to muster enough perjured testimony to even point to the defendant's guilt. While the revival of the medieval "ritual murder" myth has shocked enlightened countries, it is gratifying to note that the newspapers of Russia have been exposing the flimsy character of the evidence introduced by the prosecution, thus defying the government, which has been levying heavy fines and suppressing entire editions of numerous papers. The demonstrations of protest by the artisans of the country are another healthy sign. It shows that the final effort of anachronistic absolutism to divert the public mind from political conditions by fanning the fires of hatred of the most ignorant and superstitious part of the population against the Jews is failing in its purpose.

Every theory of the prosecution has been destroyed by irrefutable testimony. That the blood of the child was used in the ceremony of laying the foundation of the old age home is disproved by the fact that this ceremony took place several days before the murder. The entire history of the case shows that there was never any sincerity in the prosecution. The policemen who followed the clew that might have led to the apprehension of the actual murderer were removed. The examining judge refused to hold Beilis at the time of his arrest. Higher powers intervened. Lectures were given in the city on "ritual murder" to inflame the popular passions. This is in keeping with an infamous policy long pursued in Russia.

In some other countries of Europe it was followed centuries ago, but the motive generally was extortion. Philip August of France in 1180 mulcted the Jews of 15,000 marks silver and voided all debts due Jews 80 per cent. In 1334 Casimir the Great of Poland, while he could not stem the tide of ignorance, required that there must be testimony of three Jews and three Christians to convict a person charged with "ritual murder." The belief that Jews killed Christian children to use their blood in celebration of the Passover was still fostered by the unprincipled, but Casimir's requirements made prosecutions futile. But it did not prevent hundreds of Jews from being murdered by private individuals. When pestilence stalked in the unsanitary cities of Europe in the dark ages, the Jews were charged with poisoning the wells! In some of the countries the belief still prevails that Jews practice witchcraft, and individuals suffer at the hands of individuals. But these cruel superstitions are now confined chiefly to the Pogromists of Russia. The protests of enlightened Russians against the so-called trial bring cheer. They indicate that there is still some hope for the people whom the late Bishop Fowler picturesquely styled "the baptized heathen."

Boston Advertiser.

After the conclusion of the tragically absurb "ritual murder" trial at Kiev, what? The St. Petersburg correspondent of the London Times is pessimistically sure that whatever the outcome of the trial, the grim Black Hundred will initiate and pursue a programme, or wholesale slaughter of Jews whenever possible. More optimistic is the belief of Rabbi Harris of New York, that "it may turn out, in the publicity of this trial, that the slander has been uttered once too often and the reaction is setting in against its further utterance."

The two points of view are not so different as at first appears. In the grim menace of a programme is seen the desperation of the anti-Jewish element in Russia, which recognizes the blow which world-wide publicity is aiming at the age-old and ghastly superstition of the "ritual murder," and seeks, by a great inflammation of ignorant Russian prejudice, to wipe out in blood the good effect of this trial's publicity and discussion. The reactionary effort will fail. Russian prejudice dares too much when it staged this trial in the light of the modern world.

Pittsburgh Post.

The news from Russia indicates the culivation of a sentiment against the Jews which is likely to culminate at any moment in a renewal of outrages. Of course the Russian authorities will disclaim responsibility for the growth of feeling, but whether there is reason for this excuse it is plain that no official effort is being made to restrain the riotous element. Government indifference is an encouragement to these persecutors of the Jews, and if there should be an outbreak resulting in massacre civilization would know where to place the blame.

There is provocation for the protest that is to be voiced throughout the United States and Canada, and in condemning the Russian barbarism men and women of every faith should unite. Russia's attitude toward the Jews is a crime against civilization. For that reason the protests should be world-wide.

Russia may treat other nations with contempt on this matter, but the time will come when the atrocious treatment of Jews will react. The effect of the loss of the treaty of commerce with the United States is felt at St. Petersburg, and is a part of the penalty paid for the persecution of American Jews. That action was long delayed, but it came with crushing force.

Pittsburg Gazette.

A great deal of attention has been attracted to the "ritual murder" trial which has been in progress for some time in the Russian city of Kieff. Public meetings have been held in several places in this country and protests forwarded from them to Secretary Bryan for presentation to the Russian government. That matter has been the subject of resolution in the Protestant Episcopal General Convention, the Russian archbishops, to whom the resolution is addressed, being reminded that charges similar to those upon which the man at Kieff is being tried were made in ancient times against Christians. The protests grow out of the fact, not that an individual is on trial in a Russian city on the charge of murder of a child, but that in his person the Jews of Russia are accused in a proceeding in which the government is prosecutor of habitually murdering Christian children to make use of their blood in some horrible ceremony. The ridiculousness of such a charge is so apparent that even in Kieff there is enlightened protest. Intelligent people there and elsewhere in Russia know that the charges are fictions of a malicious superstition.

Unfortunately there is a mass of densely ignorant people in Russia ready at all times to impute all or any wickedness to persons of another faith either as individuals or in the mass. Prejudice against Jews is strong there and the greater the ignorance the greater the prejudice. There is more ignorance than enlightment in Russia, and dense ignorance even in high places. The evidence of it is that such an accusation as the one against Mendel Beilis could be sanctioned by the government. It is startling in these times and the news of it a shock in this and other countries. It is a long time since persons were burned on American soil as witches. We have advanced since then. Russians, however, live in the old superstitious darkness. And they have a government which fosters intead of discouraging superstition.

Protests from the civilization beyond the boundaries of the czar's empire if persisted in may do much to let in the light or force it in. If Russia can be impressed that it is Russia that is on trial at Kieff, and not Beilis and the Jews, much will have been gained. It is Russia that is on trial—on trial at the bar of civilization.

Pittsburgh Telegraph.

Not the Jewish world alone, but the whole civilized world, views with horror the attempt of the Russian authorities at Kiev to convict the Jewish people of making the sacrifice of human life a a part of their ritual. The individual case of Mendel Beiliss, who is on trial for the murder of a Christian boy, would be of no great significance were it not that this case is made the basis of the condemnation of a whole race, the history of which through thousands of years gives the lie to the indictment lodged against it. The Kiev affair is the outgrowth of ignorant bigotry and intolerance. Hating the Jews on racial and religious grounds, the Russian authorities seek pretext after pretext to harass and oppress them and in that which they are now utilizing comes the fearful culmination. Outside of Russia the imputation of "ritual murder" to the Jews is not even a debatable question. The world of enlightenment and progress knows such a charge to be baseless and absurd and it views with corresponding contempt the efforts made in Russia to substantiate it with testimony that is false on its face.

Cleveland Leader.

There has been no other murder trial in recent times comparable in wide interest with the case of Mendel Beiliss, a poor and ignorant man, in the Russian city of Kiev. Those who are most familiar with the facts can hardly exaggerate their significance. Notwithstanding all that has been published about the trial its meaning is not understood by many persons in the United States.

This poor working man is not accused and prosecuted in the ordinary way, as an individual charged with a crime personal to himself. He is said by the police and the officials of Kiev to have slain a Christian boy to obtain Christian blood for use in rituals of the Jewish religion. Beiliss is made the representative of his people. He is on trial in Kiev but they are accused before the world.

It is this monstrous attack upon the Jewish race and the Jewish religion which has roused the righteous indignation of the Jews of all lands. It is this vital phase of the Beiliss case which has stirred the sympathy of all lovers of fair play, all who detest religious intolerance and persecution.

Russia, standing behind the public authorities at Kiev, a large city which has many thousand Jewish residents, is indicted by the friends of freedom and justice everywhere as a brutal exponent of medieval prejudices and practices, in this twentieth century. The case against Beiliss is absurdly weak, but if it were possible to prove that he killed the boy found slain in a lonely spot in the ghetto of Kiev, that would not make less infamous the attempt of the Czar's officials to show that the purpose of the crime was to get Christian blood for religious rites.

Such a charge, in Russia, means an incentive to mob outrages. It is arousing brutal and ignorant men to fury by appealing to their religious bigotry and their race prejudice. In no other great country could such a trial take place. It brands Russia today as still blackened by the passions and superstitions of the Dark Ages.

Cincinnati Star.

The trial of Mendel Beilis, charged with murdering a Christian boy in connection with the celebration of the Jewish Passover, reveals Russia still standing in the darkness that caused our own forefathers to sacrifice women for witchcraft. The most reprehensible part of the affair is that the czar and his advisers should have taken an active interest in Beilis's prosecution. The most creditable part is that the people of Russia have refused to respond to the government's trumped-up charge by indulging in the massacres which it was designed to inspire.

The eyes of the world are on the trial at Kieff. The case of the Russian government has fallen to the ground, not a vestige of proof having been offered that the murder was in any manner connected with the observance of Jewish rites. The prosecutor has received public reproof from higher authorities for not having offered a stronger case against the accused Jew. A government detective, who reported that the murder was in no way connected with religious observances and that there was nothing to indicate that Beilis committed the act, has been dismissed from the service. Even Russians of anti-Semitic views have protested against sacrificing the accused man to racial prejudice.

The present case promises to be as much a travesty and a failure as the famous ritual murder trial in Hungary thirty-one years ago, when, after a trial of six weeks, the public prosecutor was forced to admit the innocence of the defendants. The world has progressed too far to condone judicial murder for religion's sake—even in Russia.

Kansas City (Mo.) Star.

It is well understood, of course, that the Russian authorities who are prosecuting the 'ritual murder" case at Kief, are merely trying to arouse the ignorant peasants to another anti-Jewish outbreak. This sort of thing has been repeatedly done in Russia and the case now under trial has been so bungled that even a strongly anti-Semitic local Russian newspaper denounced the authorities the other day for mismanaging the business.

The accusation that Jewish ritual required the use of blood of a Christian child was a product of the ignorance and superstition of the Middle Ages, which still survives in mediæval countries. The first case of the sort came up in England in 1144. From there it spread to other countries and the charge became the excuse for the most cruel and wanton persecution.

Frequently it was used for purposes of revenge. For instance, in 1529 a Count Wolf of Bazin, Hungary, charged that a 9-year-old boy had been bled to death in a ritual murder. Thirty Jews were tortured and made to confess their guilt and then were burned. Later the child was found alive in Vienna and it was discovered that Count Wolf had taken this means of getting rid of several creditors.

The history of these trials for centuries is a painful commentary on human credulity and prejudice. None of the cases which have been studied involved any evidence that would be received in a modern court. The body of a dead child, for instance, would be found to work miracles of healing. From this it would be inferred that the child had been the victim of a ritual murder. In fact the whole history is similar to that of witchcraft.

Besides, the most thorough investigation has failed to disclose even any eccentric Jewish sect of mediaeval times, that resorted to human sacrifice. The ritualistic literature is exceedingly detailed, and if any evidence had existed undoubtedly it would have come to light.

The accusation passed into disrepute along with witchcraft and kindred superstitions in civilized communities. But along the Russian border, in Bohemia and Hungary, as well as in Russia, it has survived and occasional cases of persecution under the guise of charges of ritual murder still arise.

Detroit Journal.

The pall of the dark ages that hangs over Russia throws its shadow on the courtroom in Kief.

Before a full court of four judges, with a jury of peasants and laborers, a Jew named Mendel Beilis is on trial for an impossible murder. Superstitious Russian peasants believe that Jews use the blood of a Christian child in some religious rites. So when the body of a boy was found, gashed with knives and showing death by torture, the ignorant cried out that Jews had murdered him.

The chief of detectives investigated and declared that the lad had been murdered by robbers. The report was ignored by the prosecuting authorities. They followed the cry of the people and arrested the Jew nearest at hand. The chief of detectives has since been removed from his post. All the power of the throne has not been exerted to stop this bloody mummery. The strength of the church has not been turned to protect the Jew from a charge as wild as a charge of witchcraft.

It seems impossible that even in Russia Beilis can be convicted and punished. Even anti-Semitic newspapers are resisting the trial and the students of the Kief academy are "on strike" as a protest. The very fact that such a trial is in progress, however, shows how far behind civilization Russia really lags, how her rulers love darkness rather than light.

Other countries have known the charge of "ritual murder," called sometimes the "blood accusation." It is a vivid proof of the march of time to note that the delusion originated in England in the twelfth century but it spread to all lands. In these benighted mediaeval ages the charge was often made that the Jews used the blood of Christian children.

There was a wild difference in the reason given. Some said it was for medicine, some for sacrifice, some for admixture in the Passover bread. This in spite of the fact that the Mosaic law forbids the Jews at any time to use even the blood of animals. The different nations had different ideas at different times on what the purpose of "ritual murder" was. They agreed only in persecution and outrage.

The belief lingered on in the dark corners of Christendom even to the nineteenth century. There was an outbreak of it in Syria in 1840, in 1882 in Corfu. A case was reported in Prussia in 1891; in Bohemia in 1899. Since that date it has survived in Russia alone, and there the horrible falsehood has been the cause of many outrages such as the Kishenev massacre.

Now the great lie that has caused so much bloodshed and shame in Christian countries seeks another victim in Kief. If Beilis is acquitted or released, his present distress may bring great good to Russia and the world. For the trial has aroused the sympathy of his own people and of the enlightened nations. The eyes of the world turn to Kief as the scene of a decisive battle of Light against Darkness.

It is a small thing that one Beilis is on trial for murder. It is a great thing that Witchcraft and Superstition are on trial for their lives in their last stronghold. It is a great thing that Religious Persecution is before the bar of humanity, even in a city that has seen so much religious oppression as Kief.

Indianapolis News.

The protests which are being uttered throughout the United States against the "ritual murder" trial at Kiev draw attention once more to the astounding pliability of the Russian judiciary. The trial at Kiev promises to become one of worldwide notoriety. From this country, England, Germany, France, Italy—from religious and civil bodies of all kinds and persuasion—come murmurs of disapproval. On March 25, 1911, a Russian schoolboy named Andrew Yushinsky, a communicant of the Russian state church, played truant in order to visit a playmate who lived in one of the suburbs of Kiev. No trace was found of him for several days, and then his body was discovered on a lonely stretch of road. Death had followed the infliction of forty-seven stab wounds.

Almost immediately a cry of "ritual murder" was raised, and became so insistent that at the Kazan cathedral in St. Petersburg a mass was actually sung for the repose of the lad's soul. Then came the arrests. A Jewish clerk, Mendel Beilis, who lived near the scene of the murder, was held. The "ritual murder" charge was predicated on the superstition, which still prevails in Russia, that the Hebrews require Christian blood for mixture in the cakes used in the passover. The belief once was general in Europe—but that was in the middle ages. In the time of the Plantagenets there were Hebrew massacres in England, for the English of the twelfth and thirteenth centuries were willing to listen to tales of "ritual murder." But hundreds of years have passed since then, and with the years have come broader intelligence.

Nevertheless the trial at Kiev proceeds. A Roman Catholic priest from Turkestan, a Russian resident of Kiev, a collection of gossipers who have heard grave tales of "ritual murders" constitute the state's witnesses. It is all a tragic farce and the suprising part of it is that it should continue even in such a country of intellectual lights and shadows as the Russian empire. One needs only to trace history to see the tragedy of the ritual accusation. Numerous popes of the Roman Catholic church have issued bulls denouncing the belief, the khalif of Islam has denonuced it. And, of course, the Christian churches of Europe and the United States know that it is only a hideous superstition. And still the trial at Kiev goes on.

New Orleans Picayune.

A criminal accusation at Kieff, Russia, takes the people of this twentieth century of the world's civilization and enlightenment back to the "Dark Ages" 1,000 years ago, when ignorance and superstition prevailed everywhere.

The incident which suggests these observations is the case of a Jew in the Russian province mentioned, who is charged with the murder of a Christian boy, whose blood had to be poured out as a feature of some Jewish religious rite.

Nobody can believe that any such practice is in any way connected with the Jewish religion, and if any murder was committed, as charged, it was the act of an insane and ignorant fanatic, just as such murders are from time to time perpetrated by insane fanatics of other religions. It appears that the Russian Government has taken the matter up and is making it an argument to encourage general persecution of the Jews, who are more numerous in that country than in any other.

Salt Lake City News.

It is always a delicate matter for one country to take notice of the private affairs of another country, but Congress could properly, if necessary, ask the government to make diplomatic representations in St. Petersburg concerning the prosecution of Beilis for "ritual murder." For the accusation of this poor Jew is directed against his race. It is a charge founded on bigotry. The civilized world has an interest in the triumph of enlightenment over ignorance, justice over injustice. And for that reason the action proposed by Congressman Sabath is justified, if necessary. But we can hardly believe that it will be necessary, for the prosecution has utterly failed and Beilis will, in all probability, be acquitted.

There was no evidence against him to begin with. The "ritual murder" theory was advanced by anti-Semites, just as anti-"Mormons" here used to cry "Danites." Then the authorities set about to find a Jew whom they could accuse. Beilis happened to live near where the dead body was found. So he was arrested, and then detectives were employed to find evidence.

A woman who had a grudge against Beilis came forward in July, 1911, and declared that a woman of ill-fame had told her that she had seen a group of boys, among them Yuschinsky, playing in the courtyard of the factory. There came a Jew with a black beard and seized Yuschinsky and carried him to the oven. This story, of course, bears a striking similarity to an episode related by a witch in Grimm's "Fairy Tales," and the woman alleged to have repeated it came forward and declared the whole story an absolute invention.

The "ritual murder" theory was bolstered up by a description of the crime, widely circulated, but copied from an old book, by a priest, professing to contain an account of "the use of blood by Jews for ritual purposes." The author, Lutostausky, several years after the publication of that infamous book, acknowledged that he erred. Then, it is said, he approached some wealthy Jews and asked them to pay him for retracting his former statements. They declined to have anything to do with him, whereupon he turned to the Russian government and with money furnished him by influential Russians he commenced the publication of his version of the Talmud. In his works appear, it is said, false quotations from the Talmud and perverted interpretations of Jewish customs and rituals. And this is said to be the origin of the "ritual murder" myth.

Hartford (Conn.) Post.

Just now a trial is in progress in Russia—to be explicit, in the city of Kiev in which the government's attempt is to prove that a Jew murdered a Christian boy to obtain his blood for ritual purposes. The accused Jew has all along protested his innocence, but that avails nothing unless it is to incur greater punishment and brutality for him.

While the man sits through his ordeal in the city of Kiev his wife and small son huddle in a little hut in the woods on a hill, the wife praying in agonized supplication to the Almighty to preserve the life and give back the liberty of the unfortunate man.

This poor Jew is permitted counsel but he is not permitted to consult with him, therefore, he might almost as well be without legal defense. In fact, the lawyer seems to have been allowed the man only to protect the Russian government against the charge of persecuting a Jew.

Civilization stands aghast at the methods by which this trial is being conducted, and yet, it is probable, that not one Christian country will raise its voice in protest. It is apparent that it is the intent to convict the Jew, for there is little doubt that his doom has been foreordained by the representatives of the czar. There is no evidence that the Jew, Beilis, committed the murder of which he is charged. The boy was found with his head punctured in several places. The czar's Black Hundreds immediately raised the hew and cry, "The Jew did it! Beilis is guilty!" working the people of the district up to a frenzy, the purpose of which is to precipitate another massacre upon the conviction of the unhappy man. People do not believe Beilis is guilty. The world believes that Russia is simply carrying out another of her atrocities against the life and liberty of a Jewish subject.

Accusations similar to that made against Beilis are not new in Russia. They have already led to more than one massacre by the bigotted peasantry. Agents of the czar are assiduous in their work of spreading just the kind of stories among the peasantry that will stir up their bigotry and precipitate them like an avalanche on the all but defenseless Jews. If there is not another massacre soon, it will be because an awakening has come that permits those depended upon to make the attack to see the hideous scheme in all of its blackness and its terrible wickedness.

Des Moines Capital.

How much longer must Russian oppression of the Jew continue before the crime will be halted by a worldwide demand for an awakened public sentiment?

There was a largely attended mass-meeting in Chicago Sunday afternoon to protest against the Russian government's acceptance of the "blood ritual murder" theory in the trial of Mendel Beilis.

Clergymen, lawyers, business men—all classes were represented in the speechmaking. Resolutions were adopted. A protest will be sent to the Russian government.

Will it do any good? Does Russia care anything for outside opinion? Is there a nation on earth that is less responsive to those human and justice loving sensibilities which are supposed to actuate the enlightened mind and heart?

In Russia oppression seems to feed upon oppression. For centuries the Jew has been the target for an unreasoning and bigoted hatred. He has had a tragic struggle for existence. Just as one begins to hope that the melancholy chapter is reaching its termination new atrocities occur to show that darkness rather than light still pervades that portion of the earth.

We hope that the Chicago voice will not sound against deaf ears, but the situation is anything but reassuring.

Columbus (O.) Dispatch.

The Russian government will probably not like it, but there was a fine touch of human brotherhood in the action of the Episcopalian house of deputies, sitting in New York, when it adopted, at the request of American Jews, a resolution condemning the ritual murder trial at Kief. * * * The spectacle of one Christian body calling upon another to correct an error that is causing Jews distress and persecution, even to the loss of life, is interesting. There should be no necessity for such a rebuke, but the fact that the protest has come when the need for it appeared is right and hopeful.

It is well-nigh inconceivable that a great nation of this day and generation could so hate the people of another religion that it would deliberately manufacture evidence against them for the purpose of inciting a massacre. And yet, that is the charge that is laid against the czar and his government. The czar, it is said, has returned from a pilgrimage to the shrines of the Romanoff dynasty, with a mind made up to a "holy policy," to an insistence that Russia is a religion, as well as an empire. One step in the execution of this policy is the disciplining of the Jews. There has been search for a reason, and it has been found in the charge that a certain Jew of Kiev slew a Christian child to get the blood necessary to a certain ritual. The trial of the alleged offender is now on and, though only the flimsiest evidence has been educed in support of the charge, there is excitement among the masses who are led to believe that this is only one of the many cases of the kind and that no children of Christian birth are safe where the ritualistic practices are observed. The violence that is expected to follow the spread of this belief is the real thing sought, according to correspondents of reputable English papers, for it will be a part of the discipline which it is desired to administer as a part of the "holy policy."

If there is anywhere a more hideous case of misgovernment than this, as revealed by Russia's accusers, there is no record of it. Further, if the explanation offered is a true one, it is perfectly apparent that the United States will not soon negotiate with Russia a treaty to take the place of that which was abrogated two years ago because of Russia's refusal to recognize American passports when borne by American Jews.

Dayton (O.) Herald.

One of the Herald's friends has twice written to us to give some public expression touching the now famous Beilis case, the report of which in the news columns of the paper inclined him to the belief that credence has been given to the preposterous charge laid at the door of the Russian Jew.

In America it is difficult for us to understand the attitude of the Russian people toward the Hebrew race; it is an attitude which belongs to the Dark Ages, now dead throughout the earth, except in such lands as the land of the Muscovite and the Turk.

The progress of civilization is slow, but nowhere slower than in the land of the czar. Blood, force, repression, tyranny—these are the expressions of Russian life.

Said the great conqueror: "Scratch a Russian and you will find a Tartar." The Tartar always was and still is a savage. Cruelty is in the Russian blood. The history of the Muscovite is red with the streams that followed the knife of the assassin and the knout of the executioner. Tragedy has brooded for centuries above this complex and mighty empire. It poses as a Christian nation, but the Muzhik fears the czar more than he fears God. There is no liberty of speech, thought or action in that northern land. Crime and wantonness have stained the corridors and walls of its palaces. Its mighty prisons, with quaint and savage irony named after the two greatest among the Apostles, frown as menacing today as when their cruel walls were reared. Peter, Catherine, Alexis, Ivan—these indeed offered many and many a human sacrifice. The autocratic bureaucracy of the present government demands its constant tithe of living victims. Siberia yawns, and men and women disappear.

In the great white northern land a poor Hebrew laborer has been arrested, charged wih the crime of "ritual" murder. He is accused of having slain a Christian (Russian) boy for the purpose of offering a "blood sacrifice." In any other land the accusation would meet with the incredulity which it deserves. But not so in Russia. It is a serious matter for Mendel Beilis, for the chances are that he is condemned before his case is heard. Religion and race intolerance are cruel. For centuries the Jew has been hated in Russia. Multitudes of these people have been slaughtered by the savage servitors of the czar. The slightest pretext serves as an excuse for wholesale massacre. Murder, rapine, ruin have followed the Jew in Russia, not centuries past, but last year, yesterday, in this enlightened age.

The ignorance and bigotry of the Russian are proverbial. He masquerades as a follower of the faith of peace and love, but the dagger and the knout are hidden beneath his robe.

There was a time when all the world, or at least a great part of it, resorted to human sacrifices. There has been no time in its history when the Hebrew religion sanctioned such hideous practices. In the dim past they opposed God to Chemosh, Moloch, Baal. For centuries this race has been more scrupulous of life and blood than the Christians themselves.

The charge of this poor Hebrew engaged in "ritual" murder is an inspired charge. There is no such thing as "ritual" murder in the faith of Israel, the faith which has given to the world the concept of the one God. The charge is a figment of ignorant imagination and racial hatred. There is no evidence. But the man may suffer. It will not do to rely upon Russian justice.

The Herald's friend need feel no serious concern. The early Christians were charged, often, with the same crime. The charge was a lie then as it is a lie now. Religious hatred may condemn the man, may cast his helpless family on the cold charity of unsympathizing people; but he will not be the first man who has been martyred.

We think, probably, the news publicity given this case may have averted a designed terrible massacre such as those which have disgraced Russia so many times during the past twenty years. Let us hope so. In the meantime why shouldn't all those who, like Beilis live continually under the hair-hung sword come to a land where liberty, hope and happiness abound?

Topeka Daily Capital.

Darkest Russia's Government has had little standing in the world; it is a government of cruelty and falsehood, a government that is cursed. But this barbarous government must fall still lower in the scale of dishonor by reason of the unanimous verdict of the International Medical Congress on its accusation against the Jews of "ritual murder" in the famous Yuschinsky case. Yuschinsky was a non-Jewish boy found murdered two years ago in the town of Kieff. It was some time later that reactionary deputy in the Duma, by name Markov, suggested to the government the prosecution of a Jewish merchant, Mendel Beilis, for his death, and thereby revive throughout the world the ancient myth of Jewish ritual murder. Such a charge was brought. A Russian government detective of high rank was assigned to look up the evidence, but this detective, Minschuk, disappointed the ruling powers by reporting that no evidence could be produced, the fact being that the whole story was a fake of the most glaring order. For turning honest Minschuk was himself thrown into jail. In the end, the contempt of the civilized world may dissuade the Russian authorities from carrying the case against Beilis to the appointed limit, a verdict of guilty of ritual murder. It is deeply desired by the Russian authorities and the Czar, however, to put the game through, for the moral effect upon the ignorant and superstitious Russian peasantry and the moral authority of the corrupt Greek Church over them, as well as for the continued terrorizing of the Jews. European specialists, English, German, even Russian, and French attracted to this case have reported on it, and invariably against the Russian Government. Now the International Medical Congress in London, after listening to full accounts of the evidence in the case, was sufficiently interested to take a vote, the result being a unanimous verdict that the attempt of the Czar to revive hatred of the Jewish people by this story of ritual murder of a Russian boy is without any basis of fact. This was a little out of the way of doctors, assembled in London from all quarters of the world for conference and consideration of medical questions, but it will clinch world-wide opinion on the question Russia has attempted to raise.

Youngstown (O.) Telegram.

The most remarkable thing about the trial of Mendel Beilis in Russia on a charge of ritual murder, who is being charged with slaying a Russian boy to obtain Christian blood, is that there is a place on earth where such a mixture of superstition and malice could exist. No such refinement of cruelty is known in the dark recesses of the Congo or among uncivilized tribes in any clime. It remained for half-civilized Russia to win the contempt of the world by reviving the torture and superstition of the middle ages.

But there's a reason:

Russia is being operated for the benefit of a few and they, in order to protect themselves and prevent the ignorant population turning on them, are continually arousing hatred against the Jews, for, with a single exception, Russia with her 8,660,395 square miles of territory, is the most ignorant of all nations. Seventy per cent of her population is illiterate, and the money spent each year for educational purposes is just about sufficient for the officials, and, of course, the officials get it.

Russia may be said to be the largest spot on the face of the globe where good citizenship is needed but not welcomed.

It is customary to persecute some class most of the time. The Roman Catholics as well as the Jews have suffered from the cruelty and ignorance common to that empire.

The Jews in Russia are all orthodox, and one of their strongest religious teachings is to avoid the shedding of blood. Even the chickens used for food must be killed by an official of the church, after which the fowl is taken home and soaked in cold water, for one hour, and salt for half an hour, to remove the remaining blood.

Common sense should teach the folly of launching a blood accusation against such people.

Houston Chronicle.

To give its millions of half-starved, ignorant people something to think about besides their own poverty and wrongs; to distract their attention from privation and oppression by inspired hatred; to create an artificial patriotism by arousing over a fancied outrage, the Russian government is trying Mendel Beiliss at the holy city of Kiev.

The Russian government is not particularly interested in Mendel Beiliss, nor in the crime charged against him, which indeed was never committed; but the Russian government is particularly interested in proving his guilt and establishing the crime as an actual fact, even though it be necessary to perjure the characters and blast the souls of half a hundred coerced witnesses.

Mendel Beiliss is a Jew. He is charged with having slain a young boy to obtain human blood for a ritualistic observance. Of course, the charge like others of its kind, has no foundation in fact, but should he be convicted the Jewish faith in Russia will have been made accessory to his crime, and the bitterness of Russian ignorance will have been aroused against it as never before.

The Russian government is not supported by the love and devotion of its people; but by their permissive tolerance, which it perpetuates through oppressive and distracting measures. On the one hand it rules them with a spy system superior to that ever before devised by any nation, while on the other it keeps their attention to objects of racial and religious antagonism by arousing ignorant superstition at every possible opportunity.

The persecution of the Jews—their martyrdom, their torture, their massacre, their butchery, their humiliation, their insult, their subjection, their mistreatment, their degradation—all these have contributed as much to the maintenance and survival of Russian despotism as the magnificent system of police, which, like a giant's spider web, sweeps out from St. Petersburg to enmesh the whole empire in its resistless toils.

Mendel Beiliss is an individual, but he stands for a race. The crime with which he is charged is murder, but in the minds of the ignorant it stands for the Jewish ritual. If he is convicted the demons of intolerance and fanaticism will have been once more turned loose in Russia, and the fear-stricken monarch can again breathe freely, secure in the knowledge that while the hundred millions of hungry, ignorant, superstitious people are hunting and persecuting the Jews they will at least leave him in peace.

It is not surprising, therefore, that the Russian government is exerting its utmost strength to prove the crime and convict the man. The life of a monarchy and the survival of the Romanoffs may depend upon the outcome. No wonder the power of the empire has been invoked. No wonder the machinery of the great spy system has been set in motion.

Mendel Beiliss' conviction is likely to launch against his race and his religion the terrors of unreasoning fanaticism. The crime with which he is charged is inconceivable. It has no part nor sanction in the Jewish ritual. It is the product of fancy rather than fact, and has never been hinted at except for purposes of persecution. Russia is merely using an imagined ritualistic murder as a pretext for committing actual legalized murder.

Wausau (Wis.) Record.

Russia's zeal in the prosecution of the Jews, and the desire to increase public prejudice against the Semitic race, has overreached itself in the prosecution of a young man for what is known as "ritual murder."

The trial is a farce and the accusation a travesty; but the occasion has been seized by noted Hebrews in Russia and out, to dispel once for all, the cruelly fanatical delusion that the Jews are addicted to human sacrifices in some of their religious rites.

The charge has been made that, since animal sacrifices have ceased, human beings, gentile of course, have been substituted. The murders are said to be committed in a peculiar way. The victim is gagged, so that he may be dumb in his death struggle. He is stabbed twelve times. The thirteenth and last stab is given him. His blood is used in the paschal feast, and his body is burnt.

All this is so utterly ridiculous—so opposite to the spirit of the Jewish faith and so much at variance with Jewish character—that it is received with credence only by the most ignorant. Yet it is the kind of libel with which the high authorities of Russia inflame the people.

The present prosecution of Beilis, on that charge, is evidently intended to arouse the people to hostile activity; but the manifest innocence of the defendant, the overwhelming character of the testimony offered, or ready to be offered, in his behalf, the complete vindication of the Jewish church from the whole senseless charge by Rabbis and historians of the most unquestionable authority, can not fail to direct public attention anew to Jewish persecutions by the Russians. More important, it will serve to fix the responsibility for these persecutions, not on the ignorant populace, but on the high authorities of the empire.

Russia's treatment of the Jews thus ceases to stand out as a mere demonstration of ignorant fanaticism and appears, what it has always been, the deliberate, murderous act of the Russian government.

It gives the world a glimpse of the czar red-handed.

Canton (O.) News.

Canton is to join in the country-wide, nay, the world-wide, protest against the infamous Beilis ritual murder trial at Kieff, Russia. A mass meeting will be held next Monday night in the Socialist hall to protest against the trial. The Canton ministerial federation Monday endorsed this meeting. Many Canton ministers plan to address their congregations on the topic of the most unjustifiable reversion to the barbarity of the Dark Ages which the trial embodies.

The storm of disapproval of Russia's despicable trickery has swept over every civilized nation like a flashing flame sweeps along a train of powder. Americans cherish the memory of the "shot heard round the world." Men of the Jewish race the world over will be able in future years to cherish the memory of the trial heard round the world. The lying testimony given against Beilis will reverberate in every city of every nation. The stern and unjust rulings of the judge will stain the cheek of the blindfolded goddess in the sight of all people.

The trial at Kieff is not a trial of Mendel Beilis, the Jew, thus raised from obscurity to world-wide prominence. It is a trial of Russia at the bar of the nations of the earth, and Russia will probably drop her persecution. If she does not it would be well that the soldiers which the powers of this day have in so-called uncivilized places—in the Philippines, in Africa, in India, for example—should be turned against Russia, thus revealed as the most unChristian and uncivilized of lands.

Emperors and popes have exposed this infamous slander against a race which shrinks from bloodshed as no other race does, and books without end have been written tracing the lie through history, showing its absolute lack of all foundation and explaining its use to be always just the use which Russia is now making of it—the persecution and plunder of the Jewish people. The same charge was brought against the early Christian martyrs. It is a charge to make the blood boil, and it is making the blood of the whole world boil. If Russia proceeds with her murder of Beilis she will do so only because she feels no deed is black enough to blacken her repute and increase her ostracism.

Springfield (O.) News.

Russians are engaged in their old pastime—persecution of the Jews. This time it is the horrible suffering caused by the prosecution of Mendel Beilis, a Jewish man who has been accused of having murdered a Russian youth, at Kief, two years ago.

Beilis is accused of what is termed a "ritual murder," the preposterous charge being that the lad was killed for use in a Jewish sacrificial rite. In the first place there is no ground for belief that there is any Jewish rite in which the shedding of human blood is practiced. Nor is there any evidence advanced anywhere that would show this—nothing but the bare statement of the prosecution that it is so. On the other hand, there is the signed declaration of 500 rabbis that blood is not used and that such an accusation is monstrous.

The murder of the Russian boy was thoroughly investigated by M. Minschuk, the chief of detectives in Kief, and he reported that there was not a shred of evidence to connect Beilis with the crime. There is every reason to believe that the boy was murdered by a band of criminals whom he had betrayed.

Detective Minschuk's finding was not popular. The vicious Russians had started out with the purpose of manufacturing a case against poor Beilis, doubtless with a view of inciting massacres of the Jews when the courts should find him guilty. Minschuk was accordingly arrested and thrown into prison on a charge of having presented false evidence to hinder the prosecution and with a view of protecting the Jews. He was acquitted in the first trial, but was later found guilty and sentenced to prison for a year.

The hearing is now going on. Reports say that one of the Kief newspapers has created an immense sensation by coming out in denunciation of the court, charging that the indictment is flimsy, that the judges are determined in advance to convict Beilis, and that the miserable victim of racial hatred is being tortured like a rabbit on the vivisection table.

It is encouraging that there are Russians who lift their voices against the unspeakable crimes which the authorities are determined to commit against the Russian Jews. The courage of Detective Minschuk, the independence of the first court that tried him, and now the utterance of a newspaper against persecution—these show that there are glimmerings of civilization, even in Russia.

But so far there is no indication that the artful and wicked officials have been balked. There must be a restraining hand from St. Petersburg before justice can be done. Alas, though the Czar is heralded as a Christian ruler, and though Russia is accounted a civilized and Christian country, there is not enough courage in high places to prevent the perpetration of crimes which belong to the darkest ages.

If the results are as expected—conviction of Beilis and rioting and massacres of hapless Jews—it will be somewhat the business of the rest of the world. Every decent man whose blood will boil at the recital of the wrongs the Hebrews have suffered at the hands of black-hearted Russians, will be righteously impelled to petition the government at Washington to frame an earnest protest to the Czar to see that justice be done.

Cadillac (Mich.) News.

The case now on trial in Russia may easily come to be of momentous importance, not only in the history of that country but of the Jewish race as well. At Kieff, the ancient religious capital, a young Jewish workingman, named Mendel Beilis, is charged with the murder of a Christian boy of 12 in connection with the celebration of the rites of the Passover. It is the old blood accusation which has brought a great burden of woe upon the Jew, the charge that he uses the blood of a Christian child in the ceremonial of his great religious festival.

The boy was found dead and mutilated more than two years ago. Meantime the accused has been in prison awaiting trial. The indictment does not undertake to show that there had been murder. It rather tries to prove that the blood ritual is in use among the Jews. The ignorant multitudes in Russia give credence blindly to such charges. Political and racial hatreds were expected to precipitate massacres and strengthen the policy of oppression.

But the case has been so blunderingly conducted that a powerful anti-Jewish newspaper itself has torn the indictment to shreds. Nowhere is there any token of the cunning manipulations of the ruling Russian autocracy. Ignorance and prejudice thus far have gone on making mistakes in what was intended to produce an outbreak against a hated people.

The whole story of the blood ritual is an abominable falsehood. Christian ministers and Jewish rabbis again and again have denounced the legend. Intelligent Russians do not believe it. But the Russian peasant cherishes it, and for that reason the breaking down of this case may serve a valuable purpose in helping the ignorant peasantry to realize how baseless the charge is. In this country and all over the world the Jews are following this case with closest attention.

Dubuque Herald.

When they were themselves to blame for great wrongs, the rulers of Rome put the blame for them on the Christians.

When the wrath of Romans aroused by destruction of their city had to be appeased, Nero put blame on the Christians and the latter were sacrificed in the arena to make a holiday.

When the temporal and spiritual powers could not otherwise account for the marvelous genius of Joan d' Arc, they said she was bewitched and burned her at the stake.

Throughout all the world's history the cunning and the unscrupulous have fooled the ignorant the while they plundered them, and used superstition and lies to make the exploited believe that another hand than their own was the exploiter's hand.

The governing class in Russia, from Czar and nobles down to the most ignorant peasant of the Greek church, have pointed to the Jews as authors of all the ills of Russia.

Have the crops failed? The Jews are to blame. Has a child died of some strange malady? She was bewitched by the Jews. Was a child killed and its murderer unknown? The Jews must have killed it, for it is a part of their creed that Christian children shall be sacrificed. Are the peasants poor? The Jews have all the money.

For this, for that, for every evil thing the Jews have been held responsible. And in their blind vengeance the Christians, spurred on by governmental agents, have slaughtered the Jews, making not a Roman, but a Russian holiday even more bloody than the Romans'.

Since the beginning of Russia, the ruling power has dragged the Jews as a herring across the trail and the plunder—bent Christians have left the right scent and gone off on the wrong one.

So today at Kiev, Russia has on trial Mendel Beiliss, a Jew, charged with the deliberate sacrifice—"ritualistic murder" it is called—of a Christian child as an incident to a Jewish religious ceremony. Kiev is the cynosure of the eyes of the world, which look with horror and wonderment at this spectacle in this century of world enlightenment, this deliberate baiting of a Jew to foster in the benighted peasants' mind hatred of the race and the belief that all the ills from which Christian Russians suffer are the work of the Jews.

This is not the first time the charge of "ritualistic murder" has been made against the Jews. It is an old story in Russia, a much older story in Greece, far to the south.

And yet, anachronistic as it is to those whose minds are informed and tolerant, the charge against Beiliss is no less a challenge to the world's enlightenment than charges made today against certain creeds and religious orders, that they have rifles stacked away, that their membership has taken bloody oath to slay members of another order, and that they await only the word to set out upon a course of rapine and murder.

Absurd as the charge is, it finds acceptance, illustrating that even we of this day are victims of superstition, bigotry and ignorance.

Pasadena (Cal.) News.

Should Secretary Bryan be instructed by resolution emanating from Congress to protest to Russia on behalf of the American people against the Beilis trial at Kiev for alleged "ritual murder," it will be a protest against the folly of superstition quite as much as against the injustice sought to be done to a member of the Hebrew race. Already, however, there has been a marked change in the attitude of the Russian authorities, yielding to the enlightened public opinion and the flimsy nature of the prosecution has materially weakened the case of the crown.

Originally, it was planned to hold the trial behind closed doors, but this has had to be abandoned. The New York Times notes that the text of the indictment has been published and the court has rejected the motion of the prosecution to forbid the publication of stenographic reports of the testimony. Moreover, in the indictment the opinions of two of the three experts cited as to ritual murder are completely opposed to the possibility of the commission of such a crime from the motives charged. The most definite and emphatic of these opinions is that of Prof. Troitsky, professor of Hebrew languages and Biblical achaelogy at the Kiev Clerical Academy. Still another factor in favor of the accused is the denunciation by a popuular anti-Semitic journal of Kiev of "the infamous superstition" that murder is committed by Jews for ritual purposes, and severely criticizing the attitude of the public prosecutor.

Ten years ago no anti-Semitic journal in Russia could be found honest enough to give voice to so truthful an observation. But the Kiev publication goes further and warns the prosecutor that he has no right to imprison Beilis unless he is convinced of his guilt. It is significant of a broader viewpoint respecting the long-harassed Jewish population in Russia than noted heretofore and may be the precursor of better treatment for that much abused race, which has required the high-handed trial of Beilis to focus. We hope the promised resolution in Congress will be presented and approved and the protest promptly forwarded by Secretary Bryan.

Grand Forks (N. D.) Times.

World wide attention is being directed to the case now in progress at Kiev, Russia, involving the charge of ritual murder. For many centuries the belief has persisted in the minds of ignorant and superstitious people that Jews, at the time of the Passover, were in the habit of killing a Christian youth and mingling his blood with the Passover bread. Perhaps it is not strange that such a belief should have prevailed in the dark ages, when religious fanatics were in the habit of charging each other with the most terrible crimes, but that there should be such a belief today in any country called civilized passes understanding. It is a fact, however, that this belief still exists in certain sections of Russia, and instead of trying to dissipate it by proper methods of enlightenment, many Russian officials appear to be engaged in a conspiracy to encourage it in order to fan the hatred of the orthodox populace toward the Jews.

In 1911, in the Kiev district, the body of a Christian boy was found in a clay pit, hacked with wounds. An investigation was started, and almost immediately the cry of ritual murder was started, and a Jewish resident was arrested on suspicion of having committed the murder. All the facts which have been ascertained point quite clearly to the probability that the boy was killed by members of a gang of thieves who thought that the lad had spied them, and had told, or intended to tell, of facts which would make trouble for them. Two police officers who were placed in charge of the case have been removed because they reported facts tending to show that the boy met his death in this manner. One of them was imprisoned because he did not report that the case was one of ritual murder, and the imprisoned Jew the guilty person. A third official seems to have been more regardful of the wishes of his superiors, and he has reported in accordance with their desires. The Jewish "suspect," a poor man, awaits trial under these preposterous circumstances.

The charge of ritual murder has led to more than one outbreak of the peasantry against the Jews, and everything that had come to light indicates a purpose on the part of official Russia to press this case to such a conclusion that the lot of the Jews will be intolerable. It is difficult to understand how such things can be in a country which calls itself Christian. Still, we have only to look back a few centuries to find men in our own New England who were far above the present Russian peasantry in intelligence persecuting inoffensive people for witchcraft. Sometimes the world seems to move very slowly.

Davenport Times.

The trial at Kieff, Russia, of a poor Jewish workman, Mendel Beilis, on the charge of having murdered a Christian lad as a part of a religious rite, is as absurd as was the hangings for witchcraft in the early days in America. The difference is that the foolish Americans were sincere in their belief in witches, while the persons back of the prosecution in Russia are pushing the charge as a part of a political plot to arouse the prejudices of the average Russian against the Jews and to prevent the rescinding of the order that every Jew must remain within a certain pale of settlement.

For very shame the czar ought to put an end to such a disgraceful performance. He is presumed to be the ruler of a civilized country, and at least a nominally Christian country, and yet the trial at Kieff is so much like what might be expected among people of a thousand years ago and so contrary to the teachings both of the Jews and of Christian people that it ought to make him feel the need of summary action to put an end to the whole thing. But it may be that however autocratic his government is in theory he finds it good policy to let officials carry out a plot to maintain a popular prejudice against the Jews. The Jews of Russia are a frugal and industrious people and by their ability to get along well, even when handicapped by oppression arouse the jealousy of peasants and petty tradesmen who are not so keen to work and to save.

No competent student of the history of the Jewish people has ever disovered anywhere any foundation for the absurd theory that has from time to time been advanced that the Jewish religion ever required or permitted the shedding of human blood as a sacrifice.

Prejudice and politics are responsible for the prosecution of Mendel Beilis at

Davenport Democrat.

France had its Dreyfus case, and Russia has its Beilis trial—if anything, a little more infamous.

The attention of the world is fixed on the proceedings at Kiev, where Mendel Beilis has been thrust from obscurity into the public gaze as the result of charges that, some two years ago, he murdered Andrey Yuschinsky, a lad of Christian parentage, to use his blood in alleged ceremonies of the Jewish religion—the so-called "ritual murder," over which it is attempted periodically to stir up anti-Jewish feeling in Russia particularly.

Of course no one in intelligent or well-informed circles longer gives any attention to these "ritual murder" stories, but if it had not been for the public clamor that is now arising, even in Russia, Beilis might have been sacrificed and credulous Russians greatly excited by his conviction of the terrible charge filed against him. It now looks as if the case will be thrown out of court, as an impartial review of the testimony has shown that "it hasn't a leg to stand on."

Kalamazoo Press.

Kiev, where the Jew Mendel Beiliss is on trial for the alleged murder of a Christian boy for ritual purposes, is a Russian town a long way off from western centers of civilization. Yet the trial might be in progress in Berlin or Paris to judge by the expression of outraged German and French public sentiment; it might be in New York or Boston from the intensity of interest awakened in it in this country.

So small has the world grown and so closely have its common sympathies for the oppressed or persecuted of every nation been knit together! It no longer requires all the powers of a Voltaire to awaken the public conscience to a flagrant case of injustice. There is no longer much need of a Zola's denunciations. Even a humble victim of governmental oppression like the clerk on trial at Kiev has only to have the facts in the case become public to secure a full hearing in the world's court of opinion.

The protests from France, Germany and Great Britain, from our own country and from Russian councillors of state and other dignitaries, against the indicated abuse of justice to obtain a conviction in the case are eloquent of international feeling against any use of governmental power savoring of oppression. Only in Russia could credence be now given to an exploded popular superstition founded on traditional hatred of the Jew, and only in Russia could the courts be influenced by anti-Semitic sentiment to the extent of making a defendant's life depend on a preposterous legend.

Clinton (Ia.) Advertiser.

A criminal accusation at Kieff, Russia, takes the people of this twentieth century of the world's civilization and enlightenment back to the "Dark Ages" 1,000 years ago when ignorance and superstition prevailed everywhere.

The incident which suggests these observations is the case of a Jew in the Russian province mentioned, who is charged with the murder of a Christian boy, whose blood had to be poured out, as a feature of some Jewish religious rite.

Nobody can believe that any such practice is in any way connected with the Jewish religion, and if any murder was committed, as charged, it was the act of an insane and ignorant fanatic just as such murders are from time to time perpetrated by insane fanatics of other religions. It appears that the Russion Government has taken the matter up and is making it an argument to encourage general persecution of the Jews who are more numerous in that country than in any other.

Huron (S. D.) Huronite.

Yesterday there was begun at Kiev, in southern Russia, a trial that is deliberately aimed at the Jewish population of that section through governmental appeals to an existing deep prejudice against them.

It was two years ago last April that the body of Andrie Yuschinsky, a 12-year-old boy of a Christian family was found in a brick yard and Mendel Beilis was arrested, charged with murdering him. The body bore 47 wounds, inflicted with a blunt instrument.

Throughout the proceedings against Beilis, the prosecution has endeavored to establish proof that the boy was slain in accordance with an alleged Jewish rite so that his blood might be used in making passover bread.

For centuries the ignorant people of southern Russia have believed that the rite is practiced by the Jews and the authorities are endeavoring to confirm the belief through the murder of the boy Yuschinsky.

The chief of police of Kiev was instructed to proceed with his investigations upon that theory, but the best he could do was to trace the murder to a gang of thieves who committed the deed under fear that their victim would betray them to the authorities.

Whereupon, the chief of police was dismissed from office and tried and convicted and sentenced to prison, and a more subservient tool took his place. He arrested Beilis, a Jew, who was foreman in the brickyard, charging the murder upon him and alleging that it was a "ritual murder," in compliance with a provision of the Talmud, and he is now on trial.

Religious and scientific men of all of Europe have interested themselves in the case and have protested against the trial. The international congress of medicine, in session in London, joined the weight of its influence to the general protest.

But the government of Russia has been deaf to all the appeals and the farce is proceeding and Beilis will be convicted and superstition will be strengthened.

The Christian Year.

Russia is again engineering the "ritual murder" theory and tries to fasten it on the Jews. Such an act is most un-Christian and most dastardly. There is not the slightest historical truth in the accusation that the Jews have ever used Christian blood in the offering of their sacrifices. The whole charge is a monstrous fable concocted in hell, and we are happy to say, condemned by no less than four Popes, Innocent IX., Gregory X., Martin V., and Clement XIV.

Daily Graphic, London, Eng.

It is often said that Russia is still deep in her Middle Ages, but it wants a drama like that which began to unfold itself yesterday in the Criminal Court of Kieff to show us how true it is. Were it a trial for witchcraft it could not cause more pain and astonishment to the western world. The case has been pending for two years, and although it has already evoked indignant public protests from distinguished statesmen, divines, jurists, scientists, university professors, and other men of light and leading throughout Europe, few of us were disposed to take it over tragically. For what has happened is this: An old wives' tale which goes back to the dawn of history, and which is not unconnected with the superstitions of Black Magic and bogey stories like "Fee-Fi-Fo-Fum," has been revived by the bigots and fanatics of Russian reaction to serve as a weapon against the Jewish people, and it has actually received the imprimatur of the Imperial Russian Government. The object is to make not only Beilis but the whole Jewish people and Judaism itself responsible for the crime, inasmuch as the charge of ritual murder is only the ancient superstition which Josephus had to refute in his treatise "Contra Apion" that the Jews need and use Gentile blood in certain of their religious ceremonies. That the superstition should linger among the ignorant and still half-pagan peasantry of Eastern Europe is not altogether surprising, but that it should be fathered by a civilized government, and more particularly a Christian government, is well-nigh incredible.

Daily Citizen, London, Eng.

Anti-Jewish feeling and superstitious ignorance are solely responsible for the absurd ritual murder trial now proceeding at Kieff. Thousands of ignorant people are being persuaded that among the Jews there are secret sects which practise ritual murder. These dreadful charges were brought against the Jews in this country during the Middle Ages. They were believed to offer up the blood of young Christians as sacrificial offerings. The belief belongs to much the same category as the belief in witchcraft. That some of the most illiterate of the Russian peasantry should credit these monstrous slanders is perhaps not to be wondered at, but that they should form the basis of a State trial throws a strange light on Russian civilization and enlightenment. We deplore the trial, not only because of the wrong done to an innocent man (a man already terribly punished, though guiltless, as we believe, of any crime), but also because of the enormous harm that will reslult in so many directions. This trial gives a set-back to human freedom and toleration between the races.

Winnipeg (Can.) Telegram

Christians, peoples of all creeds and no creed, will join in sympathy with the protests of the Winnipeg Hebrews who have sought to vindicate the good name of their race against the ghastly charges of participation in "ritual murder" It is an amazing thing that, in this enlightened age, a great world power like Russia, whose sovereign is alike the head of the church which rules the consciences of a majority of its people, and the head of the state, should still cling to the superstitions of the middle ages with respect to a race that has done so much to enrich the world of science, of literature, of medicine, of music, and of art, to quote but a partial list of the many departments of daily life that have been bettered by contact with the Hebrew. It passes all understanding that in the twentieth century great Russia could lend its courts solemnly to the trial of a ghastly charge against a member of the Hebrew race of participating in "ritual murder"—the killing of a Christian that his blood might be used in the celebration of the Passover It needs only to state the nature of the crime to call its own disproof. The charge of "ritual murder" reflects against the whole Hebrew race. It is not unnatural, therefore, that the representatives of this great people in Winnipeg should assemble in protest, or that Christian ministers should share the platform with them and join their voices in remonstrance against the vile charge.

Express, Dublin, Ireland.

Superstitions die very hard in Russia, and one of the most inveterate of them all is the "ritual murder" bogey. Times without number have we heard of cases where Jews are alleged to have murdered Christian children for the purpose of obtaining blood to be used in Jewish sacrificial rites; and over and over again have these vile charges, the offspring of an anti-Semitic feeling of which we in these countries can have no conception, been vigorously denied and completely refuted. To us it would appear fairly obvious on the face of it that an oppressed race, as the Jews are in Russia, with every Christian hand turned against them, would be the least likely to provoke an enmity that only seeks a pretext for open violence. But the charge is an old one, and it shows little sign of dying even in these ages which we are accustomed to call enlightened. We must admit, in fairness, that we in the United Kingdom cannot plume ourselves on complete freedom from superstition. In parts of Ireland, in particular, where education other than the most elementary kind has not penetrated, the blackest superstition is rife. But the distinction lies in this, that in the cases of these so-called "ritual murders" the abominable superstition is not merely found among the ignorant peasantry, where it would not surprise us to find it, but actually in the councils of the Government and in the law courts of one of the Great Powers of Europe. In a land where the freedom of the press is not a remarkable characteristic, it is most suggestive to find a paper like the Kievlanin tearing the indictment to rags and assailing the public prosecutor in all the moods and tenses.

Globe, London, England.

It is a scandal to Russian civilization, and a disgrace to Russian justice, that the Jewish race should now be on its trial at Kiev on the horrible and utterly baseless charge of ritual murder. The whole civilized world outside of Russia knows that if the case against Beiliss were proved up to the hilt, the crime would have nothing at all to do with alleged "ritual murder," for the simple reason that there is no such thing. The charge is an abominable attempt to create a furious prejudice against an orderly and peaceful people: it is false to the knowledge of those who bring it, and is almost inconceivably wicked and cruel. The attempt has aroused the indignation even of Russian journals which are avowedly anti-Semitic, and one of the most painful things in the whole of this sorry business is the suppression by the authorities of a newspaper which has ventured to protest against this outrage on humanity. We can imagine ignorant Russian peasants, permeated with age-long prejudice, showing anger against anyone who ventured to defend the Jews: but we can no more imagine educated officials sharing their opinions than we can suppose any sane person to believe The Globe affected by racial feeling because it objects to Sir Rufus Isaacs being made Lord Chief Justice.

(Continued no page 16.)

Protest Meetings and Appeals Against Ritual Murder Trial.

MR. ADOLF KRAUS, PRESIDENT OF THE ORDER, CALLS UPON WORLD'S CHRISTIAN NATIONS TO STOP RITUAL MURDER TRIAL.

On Oct. 15, 1913, Mr. Kraus was interviewed by the Chicago Examiner concerning the Beilis case. His interview was published as follows:

"In the early days whenever the heathens wanted to massacre Christians, they charged them with ritual murder. In after years, the Christians made the same accusation against the Jews whenever they sought for an excuse to massacre them.

Different Popes have issued bulls against the accusation of ritual murder. Alexander the First, the grandfather of the present Czar, expressed his disapproval of the accusation. The Jewish religion prohibits the use of blood for food in any form. No intelligent person, even in Russia, believes that Jews use human blood for any purpose, yet Mendel Beilis, a poor laborer in Kiev, was arrested about two years ago, charged with ritual murder. He has been kept in jail by the authorities for such a length of time for some purpose, possibly to start a pogrom at the proper time. If the man killed a child he could have been tried long ago for murder.

Ritual murder simply means an accusation against all the Jews of the world that they use the blood of Christian children at Passover to mix with their bread.

At the Congress lately held in London by the doctors of the world that accusation was unanimously denounced. In my opinion the accusation needs no defense by the Jews. There are now in the City of New York about 1,000,000 Jews; in the City of Chicago over 300,000. If the accusation be true, namely:—that they killed Christian children for their blood, they must have killed a great many Christian children in the last decade, and yet no one has ever heard of a single case.

It is suggested that a mass meeting be held by the Jews of this city. I am not in favor of it. What would be the use of it? As far as American people are concerned, no such mass meeting is needed; as far as the anti-Semites of Russia are concerned, any protest that the Jews can make would be of no avail.

The Jews can point to their history for thousands of years as refutation of the charge. They need not defend themselves on the charge of ritual murder; but it does seem to me that the Christian world owes it to itself to defend its honor, its love of justice, its belief in the Sermon on the Mount, by holding mass meetings and by protesting against the barbaric, inhuman injustice which a portion of the Christian people are trying to perpetrate in the City of Kiev against innocent people.

It is the Christian religion that is on the defensive, not the Jewish.

The press of the world is, as a rule, in the hands of fair men.

The injustice of this accusation has even penetrated the bosom of one of the editors of an anti-Semitic paper at Kiev. He protested in strong terms editorially against the injustice which is intended to be dealt out to a people. His paper was suppressed, but the voice of the people outside of Russia cannot be suppressed. Let them speak."

The idea that it was for the Christains to protest was favorably taken up by the Christian clergy of Chicago. and since then by leading Christians all over the country.

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ASK UNITED STATES TO JOIN BEILIS PROTEST.

Chicago Mass Meetings Seek Government Influence in Ritual Murder Case.—Governor Dunne and Senator Lewis Send Messages.

Two downtown theaters were inadequate to house the outpouring of indignant people who assembled to lend their presence to the denunciation of what was declared to be a prejudicial attempt on the part of the Greek Church of Russia and the powers that rule the Czar to incite the wrath of Nicholas' ignorant subjects against the Jews of his domain.

The mass meeting was originally called for Cohan's Grand Opera House for 2 p. m. on Oct. 19th, and an overflow meeting was held at the nearby Garrick Theater, also filled to its capacity.

In both theaters, as well as by the masses on the street, resolutions were adopted calling on the state department at Washington to notify the Czar's government through the Russian ambassador, of Chicago's protest against making the laborer Beilis a victim of Russian hatred for his race.

Some speakers went so far to urge that Russia be ostracized by other nations until it indicates a willingness to join with the enlightened people of the world in a spirit of universal brotherhood.

Text of the Protest.

This is the resolution. however, that met with the commendation of all who participated:

"Whereas, Mendel Beilis, a Jewish laborer, is now being tried at Kiev, Russia, for the alleged murder of a Christion boy, Andre Yushinski, in March, 1911; and,

"Whereas, the prosecution has accused the said Beilis of having murdered the boy in order to obtain his blood for use for ritualistic purposes, usually termed the 'blood ritual'; and,

"Whereas, this alleged use of blood is absolutely abhorrent to the doctrine, spirit and practice of the Jewish religion and has been so proven by non-Jewish theologians, scientists, publicists, and historians; and,

"Whereas, over 700 rabbis, the heads of the Jewish church, located all over the world have just taken public oath and solemnly asserted that there was nothing in the doctrine or practice of the Jewish church to warrant any allegation that the use of human or even animal blood was permitted for any purpose, religious or secular; and,

"Whereas, the 6,000,000 Jews living in Russia are exposed to public shame and contumely by having spread far and wide the accusation that they practice so barbaric a rite as the 'blood ritual' is alleged to be, and over 2,000,000 American citizens of the Jewish faith are distressed and mortified by this attack made on the morality and practice of their faith; and,

Fears Further Outbreak.

"Whereas, even the conservative public press of Russia has assailed the charge of ritual murder as barbarous, absurd, superstitious and malicious, and accuses the court of acting arbitrarily, and holds the higher authorities responsible for the elimination of all evidence favorable to the accused, and the liberal press of Russia fears that the populace may be incited to fresh pogroms as a result of the excitement induced by the superstitious and bigoted charge made against the defendant; therefore be it

"Resolved, That we, citizens of Chicago, in mass meeting assembled, do hereby express our indignation and voice our protest against the use of so barbaric an accusation and so medieval an insult, which can result only in exposing an industrious and law-abiding race to the universal scorn and in some parts of the world to certain violence of person and destruction of property; and be it further

"Resolved, That a copy of these resolutions be forwarded to the Secretary of State of the United States to be presented by him, through the proper channels, to the court of Russia."

The stage at the Grand Opera House was occupied by many of Chicago's leading citizens of all nationalities and creeds when the curtain was raised shortly after 2 o'clock. Judge Edward O. Brown of the Illinois Appellate Court presided. Back of him, seated in rows, were 100 men and women whose names are familiar in the religious, legal, educational, and scientific world.

Addresses were delivered by Assistant Corporation Counsel K. D. Mathias, representing Mayor Harrison, who was prevented from attending; by Miss Jane Addams, and Rev. Father O'Callaghan, by Dr. Booker T. Washington, Rev. Archibald J. Carey, Dr. Jenkin Lloyd Jones, Horace T. Bridges, Prof. Geo. F. Foster of the University of Chicago, Judge John P. McGoorty, and the speaking was concluded by Dr. Emil G. Hirsch, rabbi of Sinai Temple.

Judge Brown read telegrams from Gov. Dunne, Senator James Hamilton Lewis, and Congressmen Mann, McAndrews, Gorman, Buchanan and Sabath.

Several of the speakers after the close of the meeting at the opera house repaired to the Garrick Theater to address the overflow meeting assembled in that place.

MASS MEETING AT WASHINGTON, D. C., PROTESTS AGAINST BLOOD RITUAL CHARGES.

Representative Jews of Washington, D. C., assembled at the Eighth Street Temple on the evening of Oct. 15th, and adopted resolutions of protest against the ritual murder charge in Russia.

Congressman Fess of Ohio, Hon. Simon Wolf, ex-President of the Order B'nai B'rith, and Rabbi Dr. Wm. Rosenau of Baltimore, were the speakers, and the meeting was presided over by Rabbi Dr. Abram Simon of Washington.

Speaks as a Christian.

Simeon D. Fess, representative from Ohio and president of Antioch College of that state, came to the defense of the Jewish religion, and delivered a masterful address of protestation against the alleged ritual murder attributed to Beilis.

Representative Fess took particular pains to state his position in denouncing the attacks that have been made on the Jews, both of this country and Rus and said that he spoke not as a member of Congress, neither as a president of an educational institution, but as a Christian citizen of the United States, who fully realized the great injustice that has been done the Jewish people, whom he characterized as the most persecuted people on earth.

Representative Fess criticized the attitude of some Christians in persecuting the Jews, and said that he could not count for the great suffering that has been caused in the name of holy religion.

"In this great day when to speak across the ocean is practically as simple as to speak across the hallway of a house, it is inconceivable that any nation should tolerate the persecution of Jew or gentile or any one. I am sure that tonight the protestations that are being sent up here by your people will echo to good advantage, and that justice will be meted out. I feel that in this case not only is Judasim, but Christianity, on trial."

In referring to a remark that had been made by a speaker who preceded him, the rabbi of Baltimore, the Rev. Dr. William Rosenau, who told of a crowd of children that had attacked and ridiculed some Jewish people in an Ohio city, Representative Fess said that paternal, maternal, and domestic educational facilities have been totally neglected in some classes of American people, and that home instruction should be given on the proper treatment of fellow beings.

"There is one place in which our American civilization is weak," he said, "and that is in the schools, where we have too much of the smart-Aleck business."

In concluding, Representative Fess brought his auditors to their feet when he praised the Jewish people in glowing terms, and said that in Congress he sat next to one of the best men and one of the brainiest men in the country, and this man, he said, "is a Jew."

Ridicules Blood Sacrifice.

Rabbi Rosenau, in his address, outlined the great work that had been done by the Jewish people ever since the world began, and told of how utterly ridiculous the charges being put forth against the Jew are. He said that no thinking man, be he Christian or atheist, would charge that the Jews use the blood of Christian children in their ritual connnected with the Passover. "There is nothing in any book, prayerbook, or liturgy of the Jewish religion which can be found calling for such a sacrifice," he said. "The idea of any Jew being branded as a murderer in his ritualistic performance is preposterous."

Calls it "Infamous Lie."

Simon Wolf, who was the next speaker, said that not only the Jews, but the Christians, have been falsely accused about their religious beliefs, and that when people try to show that the Jews use Christian blood in their Passover services they are but rehashing an old, old story.

"The whole thing is an infamous lie," said Mr. Wolf, "concocted in the spirit of fanaticism and hatred. It is not Beilis, the Jew, whom they have on trial; it is Judaism and all the Jews who are on trial."

The following resolutions were unanimously adopted:

"1. The Hebrew community of Washington, D. C., through the voice of this mass meeting, contends that there is no rite in the Jewish religion exacting the use of human blood in its exercise, and that, on the contrary, it teaches the propagation of peace and love between man and his fellow men.

"2. That since the earliest days of the Jewish people there has never existed any sect whatsoever, and there does not even exist a secret sect, that uses Christian blood in any ritual.

"3. That this mass meeting protests to the world, in the name of justice, civilization, and religious tolerance, against the infamous accusation that Mendel Beilis could have murdered Andrew Yushinsky in Kiev for the purpose of using his blood for the Passover ritual.

"4. That these resolutions be sent to the public prosecutor at Kiev, Russia."

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PROTEST BY BOARD OF COUNTY COMMISSIONERS, COOK COUNTY, ILLINOIS.

Resolutions protesting against the "ritual murder" trial were adopted by the Board of Cook County Commissioners. Copies of the resolutions were forwarded to the Secretary of State and the Russian ambassador at Washington.

The resolutions read as follows:

"Whereas, In spite of the progress and civilization of the present day, at this time there appears in Russia a deliberate attempt to go back to the barbarous days by a revival of a calumny against the Jews, in claiming what has been disproved and is openly condemned by all fair-minded people, that the Jews use the blood of Christians in their celebration of the Passover.

"Whereas, The powerful government of Russia by its unrighteous action of countenancing a revival of the calumny known throughout the world as the 'blood lie' is endeavoring to create an excuse for its mob to torture the Jews, to rob them and to keep alive the brutal hatred among those of the people of Russia who are ignorant.

Charges Plot to Murder.

"Whereas, At this very time the forces that are endeavoring to create the excuse for the renewal of rioting and hostile demonstration against the Jewish people in Russia are planning to murder Mendel Beilis, a Jew, by judicial murder in order to revive and keep alive the 'blood lie.'

"Whereas, As American citizens and as public officials we know how infamous a libel and how vicious a lie against the Jewish people is the claim that they use the blood of the Christians or of any other human beings in their celebration of the Passover, and we realize the special importance of the trial of Mendel Beilis at Kiev, Russia, at the present time as an excuse to revive the charge of ritual murder and to justify massacres of Jewish people.

Duty to Protest.

"Whereas, It is our duty to at all times, in all places and in every way possible to protest against inhumanity, barbarity, injustice, persecution and oppression as free men who appreciate the blessings of our grand country; therefore be it

"Resolved, That this Board of County Commissioners in regular meeting assembled hereby express its formal protest and condemnation against the accusation of ritual murder brought against Mendel Beilis at Kiev, Russia.

"Resolved, That this board in its action voices the sentiment of the people of Cook County and that the abhorrence of the members of this board against the conduct of the Russian government in planning to murder a man by a judicial murder to stir up prejudice, hatred and greater oppression is the true feeling of all American citizens.

"Resolved, That this board joins with all Americans in the protest against the unrighteous action of the Russian Government and directs that a copy of these resolutions be forwarded to the Secretary of State and to the ambassador of Russia at Washington, in the hope that the Russian Government, hearing of the real attitude of the American people and all right-minded people, may desist in its revival of barbarity and persecution.

"Resolved, That the clerk of this board be and he is hereby directed to take charge of the sending out of these resolutions."

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DETROIT CITIZENS PROTEST.

At a mass meeting held in Detroit on Nov. 2, 1913, which was attended by over 5,000 citizens, resolutions were adopted asking the State Department and Congress to protest to the Russian government against the ritual murder charge. The meeting was addressed by Congressman F. E. Doremus, the Rev. E. R. Shippen of the First Unitarian Church, and Judge Murphy, each of whom denounced the Russian government in strong terms.

(Continued on page 12.)

B'NAI B'RITH NEWS

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JEWISH CALENDAR.

5674—1913.

Rosh Chodesh Chesvan	Sat., Nov. 1
Rosh Chodesh Kislev	Sunday Nov. 30
First Day of Hanukah	Wed., Dec. 24
Rosh Chodes Tebet	Tuesday, Dec. 30
1914.	
Rosh Chodesh Shebat	Wed., Jan. 28
Rosh Chodesh Adar	Friday, Feb. 27
Purim (Feast of Esther)	Thurs., Mar. 12
Rosh Chodesh Nisan	Sat., Mar. 28
Pessach (Passover)	Saturday, April 11
Rosh Chodesh Iyar	Monday, April 27
Rosh Chodesh Sivan	Tuesday May 26
Shabuoth (Feast of Weeks)	Sun. May 31
Rosh Chodesh Tamusz	Thurs., June.25
Rosh Chodesh Ab	Friday July 24
Fast of Ab	Saturday Aug. 1
Fast of Ab	Sunday, Aug. 2
Rosh Chodesh Elul	Sunday Aug. 23
New Year's Eve 5675	Sunday, Sept. 20

KIEV.

Whether by design or accident, the opening days of the trial of Mendel Beilis fell in the week ushering in the Great Fast. The ten penitential days bordered at either end by solemn convocation, which as no other occasion unites all Israel, find the Jewish soul aquiver with emotion. It is a period of penance and prayer, of self-searching, of bringing to the lip that of which the heart is full. Though we err and go astray in the year's course with its humdrum activities and business pursuits, though we be split up into so many atoms, each revolving in its own orbit of self-interest, once a year self is submerged, war and strife are silenced, and the woe and weal of our common brotherhood become paramount. At no time is the response of the individual to the needs of the community readier: the hand that would otherwise tighten is opened, the most obdurate heart relents, and the sympathetic chords of our being are touched. It would have been indeed surpassing strange if at such a season and in such a mood our heart had not gone out in prayer and in warm appeal to be strong and courageous to our unfortunate brother and to his noble advocates facing the peasant jury that sat in judgment over the teachings and practices of Judaism in the Holy City of Kiev.

"Be Thou with the mouths of the advocates of Thy people Israel and of Thy Law." Thus prayed Russian Jewry on the two Days of Judgment at the behest of their spiritual leaders. It is destined to become a historic prayer, the outcry of harassed Israel, of the outraged Jew. We pin our faith as of yore upon the Judge of mankind, who respecteth no person and taketh no bribe. We believe that He has Israel in His care, but we know that unless we were pure and innocent we could count on no favoritism. The dread of the Divine Judgment would preclude our appeal to Him if our hands were stained in blood. "Our hands have not shed this blood, neither have our eyes seen it, neither is there in our entire holy literature aught that justifies the calumny of our traducers." Yes, our prayer goes out to the Searcher of hearts, to our Great Advocate in heaven. But we know that He works through human agencies, through the noble men who are not of our people in whom the light of reason has not been dimmed by prejudice and who, not for the love of us, but because of their love for truth, stand ready to vindicate the fair name of the Jew and Judaism. Heaven be thanked, though the Black Hundreds and their minions in high and low places rise up against us, there is still enough of fair play and honesty in the world to take up the cause of a martyred people. In this hour of trouble and of rebuke and of contumely we are grateful indeed to all those whose voice has been heard in protest against what, if we were minded to laugh, must be designated as a farce which the Czar's Minister of Justice was enacting in Kiev. To the Legislatures of our various states and to the Congress of the United States, in which fair-minded men of affairs have uttered their sense of abhorrence, to the Episcopalian clergy and laity in convention assembled, who have spoken words of sympathy with their Jewish brethren and in bold and fearless language called upon the Orthodox Church of Russia to repudiate the calumny; to the Cardinal Primate of England, who, following the illustrious example of the enlightened heads of his church, declared in positive terms against the vile slander; to the learned academies and the scholars of Europe, to all of them we extend our warmest thanks.

The sinister remark has fallen from the pen of a venomous publicist in Russia: Why all this commotion if the Jew is conscious of no guilt? Had we been silent, the self-same virulent press would have proclaimed our silence as an evidence of guilt. No, we shall defend ourselves to the utmost. We know the charge to be an old one. But we know the disastrous consequences if we stand by idly. Already ominous announcements are heard of planned massacres. We shall not escape them one way or the other. We know too well from past experience what a terrible calamity is the blood accusation which unscrupulous politicians see fit to perpetuate for the destruction of our people. The truth of the matter is that the masses are at all times prone to believe anything and everything which is rooted in prejudice. It is not the fault of the Jew that the Jewish problem troubles the Czar and his "faithful" supporters. The Jewish problem would vanish if the Jew were given his inalienable rights. So the Jew is disliked. He is a thorn in the Muscovite flesh. Therefore the Czar is not squeamish about methods. By means fair and foul he would cow the Jew if he cannot make him disappear from the face of the earth. But woe to the throne that must be supported by unrighteousness. The weapons of the autocracy will recoil upon it. For when respect for the law and for truth are diminished, anarchy must ensue. "God standeth in the congregation of the mighty; He judgeth among the judges." Beware, we call to unholy Russia, of the judgment of God. It may crush the Jew; but in the end it will be preparing its own doom. When once the measure of her iniquity is full, the punishment will come surely and swiftly. She will have herself to blame, for that she has denied the fundamentals of national stability, the respect for law and truth.

APOSTASY.

From Odessa comes the word that one hundred Jewish students have abjured Judaism in order to be admitted to the University. Similar reports reached us some weeks ago from Kiev. The newspapers published a spirited appeal to the Jewish youth of Russia from the pen of the great Jewish historian Dubnow. The appeal has called forth a remark from the hostile press that the Jews object to apostasy upon national rather than upon religious grounds.

It is timely to remind our cavillers of the opinion of a German Churchman, which a year or so ago was given in print on the subject of conversions in Germany. The Church knows full well that barring exceptional cases Jewish converts to Christianity are actuated by insincere and ignoble motives. Of conviction there is not the slightest trace. There is a lie on the lips of the convert. His presence in the community of believers cannot but be a menace. The clergyman who shuts his eyes to the hypocrisy of Jewish catechumens is a participant in the crime, a crime against the truth and against the best interests of religion. We know the trend of politics in Europe and we fear no contradiction if we state that the connivance of the clergy is rooted in considerations which have not the remotest connection with religion. For a religion cannot be bartered away. But it is speciously argued that Christianity is an element of the national culture and that through the doors of the Church entrance is gained to the full national life. Accordingly, the ready admission of Jews who knock at the Church's doors is based on nationalistic considerations.

To be more specific: the tendencies of modern military states like Germany and France are in the line of national uniformity. They manifest themselves in a variety of ways. There is no room for little nationalities. The Poles and the Danes and the Alsatians in Germany must be Germanized. War is waged against the foreign languages. There is no room for foreign culture. And so the Church is forced into the attitude of a leveller of differences between nationality and nationality. Of course, the Church of Rome will not yield. Its basic principle is internationalism. It recognizes but one supreme organization. It tolerates the state where it cannot dominate it. With the Jews the method is to make Judaism a civil or a social hindrance. To break up the mass of Jewry, temptations are thrown out to beguile and to cajole the individual Jew into forswearing the faith of his fathers. The purpose is not to make Christians, but to make Germans. Religion will take care of itself. The children born into the new religion will readily acquire the faith. Meanwhile the state is made stable and the German nationality firm. If then the willing acceptance of converts is based on nationalistic principles, why then the outcry of Jewish warfare against apostasy taking the form of an appeal to racial fidelity?

The truth of the matter is that the last step has long been prepared. Conversion en masse is always the result of persecution of one kind or another. But only the weakest members succumb, the lukewarm and indifferent who in times of tranquility have no cause to separate themselves from the community; but once there is a conflict with convenience, social advancement, or civil preferment, they are ripe for desertion. With the majority of converts the final act is but a short step. They have long since been out of touch with their early faith. Where Jewish households have neglected the Jewish upbringing of their children, where Jewish religious practices have been under the ban and a pagan atmosphere pervades the family, what wonder that at the sign of the least obstacle a religion is thrown overboard which meant so little and with which no practical acquaintance was maintained. Not the children, but the parents are to blame, the parents who forgot the faith that was theirs in childhood, the parents who are more solicitous for the economic advancement of their offspring than for their ideal training, the parents who are too shamefaced themselves to go over to the enemy's camp, but have no scruples when their children turn their backs upon their people. The apostate child used to be mourned for as if he were dead. Now he remains under the paternal roof and enjoys the paternal care as if nothing had happened.

The Church is welcome enough to such sons and daughters. Her gain is as insignificant as is our loss. We have as yet lost only a few time-servers, Jews who inwardly have been anything but Jews. It is our sacred duty to endeavor to keep our own. But when they are gone, we shall not weep for them. We shall keep those of warm heart and of stubborn fibre. For the few that turn their backs upon us, we have the thousands whose cohesion grows firmer. Character is the more important thing and is becoming to Israel.

It goes without saying that the apostate becomes a hater of the Jew. An apostate Jew has stood sponsor for the blood libel. So they did in times gone by. But we triumphed. We stand for truth and honest conviction. We shall not go down by force of threats or perchance by the allurement of worldly prospects. A minority we are, but a minority that has truth and right and God on its side. And so we shall combat falsehood in any of its forms, steadfast to the end of the days, no matter how many are the misguided that desert the camp for the fleshpots of Egypt.

CONGRATULATIONS.

Hon. Simon Wolf, of Washington, D. C., celebrated his seventy-seventh birthday anniversary at his home on Oct. 28, 1913. The B'nai B'rith News on behalf of the members of the Order extends congratulations and greetings and wishes Brother Wolf many more years of happiness and usefulness.

Messrs. Louis Sulzbacher of Braddock, Pa., Secretary of District Grand Lodge No. 3, and Adolph Greenhut, mayor of Pensacola, Fla., were appointed members of the Anti-Defamation League. Owing to a mistake of the printer their names do not appear on the published list.

SIR RUFUS ISAACS APPOINTED LORD CHIEF JUSTICE OF ENGLAND.

Sir Rufus Isaacs has been appointed Lord Chief Justice as successor to Baron Alverstone. Mr. Isaacs is the first Jew to be thus honored as Chief Justice of England. He is the second highest law officer of Great Britain, ranking after the Lord High Chancellor. The salary of the Lord Chief Justice is $40,000 a year.

The ceremonies of induction were held on Oct. 21st in the Lord Chief Justice's Court, which was crowded to its fullest capacity by leading members of the bench and bar. After the oath of office was administered to Sir Isaacs Lord Chancellor Haldane paid a striking tribute to his admirable traits of character and learning. He said: "It is not often that one is found who has such a mastery of law and such keenness in dealing with facts as Sir Rufus Isaacs. We of the bench and bar know him as a man of the highest attainments, whose desire has been to do right between man and man. We know him to be a man of the highest honor, and that his greatest desire is to seek out the truth."

ROME OFFICIALS TO RESIGN.

Mayor Nathan and Aldermen Decide to Quit Because of Defeat in Election.

Mayor Nathan and the aldermen of Rome decided to resign from office. This action was due to the defeat on Nov. 2 in the second ballot of the general elections of the two candidates in Rome supported by the municipal "bloc."

JEWS AND THE RUSSIAN ARMY.

The Russian Right and Nationalists have prepared a new Bill providing for the exclusion of Jews from the army and the institution of a military tax for our coreligionists.

ANTI-DEFAMATION LEAGUE PRINCIPLES.

The Anti-Defamation League of America, founded under the auspices of the Independent Order of B'nai B'rith. is the result of a demand by the Jewish people for concerted action against the constant and ever increasing effort to traduce the good name of the Jew. It aims by organized effort to bring about the abatement of the defamation of the Jew, and ultimately to put an end to unfair discrimination against all citizens. To carry out these purposes, it asks for the earnest support and co-operation of all broad-minded men and women, regardless of creed. In now outlining its activities, it is conscious of a grave responsibility, and it submits its plan of work with a due regard for the seriousness of its undertaking. As occasion may require, situations not herein provided for, will be met by appropriate measures. For the present the league contemplates the following activities:

Educational.

1. Public and university libraries will be furnished with lists of books on Jewish subjects, which, in the opinion of the league tend to show the facts regarding Jewish ethics, customs, history, religion and philosophy.

Where it is found that the endowment of institutions, either private or public, does not permit the procurement of a fairly comprehensive number of books on these subjects, it will be the aim of the league to supply them. Investigations show that a majority of the public libraries of the country do not even possess a Jewish history wirtten by a Jewish historian.

Investigation will be made of the bibliography on Jewish subjects in libraries. Wherever it is found that books which maliciously and scurrilously traduce the character of the Jew are kept for general circulation—especially in public stackrooms—the proper authorities will be urged to withdraw such books from general circulation, or, at least, to place a restriction on their use.

2. The services of prominent lecturers and publicists, regardless of religious affiliation, will be enlisted for the purpose of delivering lectures on Jewish subjects at universities, public schools and at appropriate gatherings.

The league will provide also for the dissemination of literature designed to give the public a true understanding of the Jew and Judaism.

3. The league recognizes the fact that the mind of the growing child must be safeguarded against even a suggestion of prejudice; therefore, where in our educational system, either public or private, text books are used which tend to pervert the mind of the child and create prejudice, a determined campaign will be waged to eliminate all such books from the curriculum.

Vigilance Work.

1. The services of clipping bureaus have been secured to keep the league advised as to matters of interest affecting the Jewish people. Information regarding defamation and discrimination should be promptly sent to the Executive Committee of the league.

2. The league will secure corresponding representatives in every state, who will submit to the central office in Chicago all matters pertaining to those subjects which come within the scope of the league.

3. We should find our strongest allies in newspapers, periodicals and magazines, the great mediums for expression and exchange of thought. We therefore heartily endorse and commend the action of certain newspapers in adopting the policy of eliminating mention of the religious denomination of malefactors. We shall bend every energy toward making this policy universal.

4. Where articles appear which present the Jew in a false and unworthy light, we will endeavor to secure correction either by retraction, or by an answer in the next or early issue of the same publication, thereby reaching the same reading public.

5. The league will attempt to secure the co-operation of the press in eliminating from foreign and domestic news items, all matters which give an untrue impression of the Jew.

Theaters and Moving Pictures.

Investigation will be made of all plays which deal with the Jew. If, after careful study, it is apparent that a play gives an untrue or unfair portrayal of the Jew, the league will endeavor to prevent its production in its offensive form, or if already staged, to secure the elimination of the objectionable matter. Similar measures will be taken in connection with moving picture films.

Legislation.

1. With a view of preventing the presentation, in moving picture theaters. of films which are malicious and scurrilous caricatures, or are objectionable in other respects, the league will endeavor to secure, in the various states of the Union, the enactment of statutes similar to the one recently passed in the State of Ohio, providing for the appointment of a Board of State Censors. Where the passage of such a statute cannot be attained, similar relief will be sought from the various municipalities by securing the enactment of appropriate ordinances.

2. The league will endeavor to secure the passage of laws, where the same is practicable, making it unlawful for any hostelry, directly or indirectly, to publish, circulate, issue, display, post or mail any written or printed communication, notice or advertisement, to the effect that any of the accommodations of such places shall be refused. withheld, or denied to any person on account of his creed. The league advocates this measure because the action which it is sought to make illegal creates prejudice, and not from any desire to compel the reception of Jews in such hostelries.

* * *

The league is not unmindful that upon the Jew himself rests a great burden. We must keep our own house in order so that our complaints may have their greatest justification and effect.

In publishing this platform, the league deals only with essentials. We wish to emphasize the fact that in this work good sense and wise tolerance must guide our action. A little excessive pride. or a lack of perspective may seriously hamper our efforts.

We are not complaining of every characterization of the Jew upon the stage, in the moving picture films, or in the public press; we simply ask that where the characterization is untrue, it be made honest, natural, just and truly representative of the actual social status of the Jew.

We hope that all persons, when once convinced of the beneficence of this work will join with us therein, and that a spirit of sympathy and fellow-feeling will commend our purposes to the cooperation of all citizens.

The league hereby requests all persons aggrieved by anything falling within the above purview to submit their grievances to the central office at Chicago, as individual action may engender more harm than good, and as effective results can be best obtained through the machinery of the league.

COL. HENRY CUTLER HONORED.

In recognition of his efforts in developing the regiment and of the excellent service he accomplished for it during the Put-in-Bay celebration, Colonel Harry Cutler, of Providence, R. I., Past President of District Grand Lodge No. 1, I. O. B. B., commander of the First Light Infantry, was presented with a solid gold infantry badge by the members of the regiment. Major A. R. Williams made the presentation speech and Colonel Cutler responded feelingly. The regiment was assembled manifestly for review and Colonel Cutler was drawn to the hall on this pretext. Many friends of the regiment and ex-officers assembled to witness the presentation. The badge is set with a spread eagle in diamonds, designating the rank of Colonel Cutler. The medal bears the inscription, "Presented by the officers and members of the First Light Infantry, September 29, 1913." Colonel Cutler is the only Jew who has ever been elected to the command of a militia regiment in the United States.

PROF. HERTZBERG-FRANKEL DEAD.

At the Congress of Historians held in Vienna, Prof. Hertzberg-Frankel, who represented the University of Czernowitz, passed away suddenly. He attended the Eleventh Zionist congress and seemed to be in the best of health. Prof. Frankel was born in Brody. Galicia. His father, Leon Hertzberg-Frankel, was a well-known German writer. He was the author of many excellent stories of Jewish life in Galicia. His grandfather was one of the instructors sent by Kaiser Joseph to Galicia to educate his subjects there. The deceased studied at the University of Vienna. He was called as extraordinary professor to the University of Czernowitz in 1893, and two years later was selected as ordinary professor. In 1906 he was selected as rector of the university, a position never before occupied by a Jew. He was interested in all public questions as well as in Jewish affairs.

RULES RELATING TO ADMISSION OF FAMILIES.

U. S. Department of Labor, Bureau of Immigration, Washington.

August 18, 1913.

To Commissioners of Immigration and Inspectors in Charge:

There quite frequently come to the Bureau's notice cases in which the well members of a family (often comprising a complete family) have been landed and permitted to proceed to their destination within the country while a physically defective or diseased member is held for special inquiry, finally rejected, and the case appealed to the Department. In practically every case of this character the Department is virtually forced to render a decision which will finally result in the landing of the ineligible member. Such families, having arrived as a unit, should, unless good reasons exist to the contrary (which should be reported when the appeal record of the detained member or members is transmitted), be held as a unit pending disposition of the case of the afflicted member or members.

You will please promulgate instructions at your port in accord with the foregoing.

Sgd. A. Caminetti,
Commissioner-General.

THE AMERICAN JEWISH COMMITTEE SEVENTH ANNUAL MEETING.

The seventh annual meeting of the American Jewish Committee will be held in New York City on Sunday, Nov. 9, 1913, at the Hotel Astor.

The morning session will be called to order at 10:30 o'clock and the afternoon session at 2:30 o'clock. Luncheon will be provided for those in attendance.

Successors to the following officers will be chosen: President Louis Marshall, Vice-Presidents Julian W. Mack, Jacob H. Hollander; Treasurer Isaac W. Bernheim.

Successors to the following members of the Executive Committee are to be chosen to serve for three years from Jan. 1, 1914: Harry Cutler, Jacob H. Hollander, Louis Marshall, Isador Sobel.

Successors to the following members are also to be chosen:

District 1—Otto Marx, Birmingham; Nathan Cohn, Nashville.

District 4—Elias Michael, St. Louis. (deceased).

District 7—A. G. Becker. M. E. Greenebaum and Julian W. Mack, Chicago.

District 8—Edward M. Baker, Cleveland.

District 4—Cyrus Adler and Mayer Sulzberger, Philadelphia.

District 13—Abram J. Katz, Rochester, and two vacancies.

Member-at-Large (elected for one year only), Nathan Bijur.

Members to represent the following states, in which there are vacancies, are also to be chosen: District of Columbia, Florida, Idaho, Iowa, Kansas, Maine, Montana, Nebraska, Nevada, New Hampshire, North Dakota, South Dakota, Utah, Vermont, West Virginia, Wyoming.

AUTHOR IS BARRED BY RUSSIA.

George Brandes, Son of Jewish Parents, Not Allowed to Lecture.

George Brandes, the well known author, promised recently to lecture at the University of Helsingfors, in Finland, and before the Russian Art and Science Society in St. Petersburg. He applied for a passport from the Russian consul-general and the Russian legation in Copenhagen, but without success. Then the Danish minister of foreign affairs applied directly to the cabinet in St. Petersburg, but was met with an absolute refusal, and the author was forced to abandon his proposed lectures.

The only explanation given for the action of the Russian authorities is that the parents of Mr. Brandes were Jews. He himself belongs to no religious denomination.

STOPS ANTI-JEWISH BOYCOTT.

Governor General Skalan, of Warsaw, has forbidden the boycott organization of the Polish Nationalists to continue its activity against the Jews. This ukase will mean much for the Jews in that section of the country, as the agitation carried on heretofore has almost ruined the majority of the Jewish merchants.

The boycott has been going on for the last six months. During all that time the Nationalists kept constantly urging and warning the Poles not to purchase anything from a Jewish merchant. The matter had gone so far that the entire province began to feel the effect of the discrimination, and the Governor was asked to intercede.

ANNUAL MEETING OF NATIONAL FARM SCHOOL.

A large gathering of men and women attended the Succoth pilgrimage and annual meeting of the National Farm School on the morning of Oct. 19th on the Farm School grounds. After the invocation by Rabbi Chas. J. Freund, of Harrisburg, Dr. Krauskopf introduced Judge Leon Sanders, of New York, as the presiding officer.

Judge Sanders in his short address paid well merited tribute to Dr. Krauskopf for the great results achieved by the Farm School.

The principal address was delivered by Dr. Krauskopf on the subject "A Light Amid the Encircling Gloom," and at the conclusion of his address it was resolved that a copy of it be forwarded to the Agricultural Department of the National Government and to the Governors of the various states. The morning session was concluded with an address by Prof. Carl Kelsey of the University of Pennsylvania. A recess for lunch was then taken and at its conclusion an inspection of the gardens and fields was made, the students escorting the visitors about the hot houses, the orchards and other sections of the big farm.

The afternoon session was opened with an address by Rabbi Chas. J. Freund, who described the Jewish colony at Clarion, Utah. He was followed by Mr. Wm. H. Berry, who spoke of the farming possibilities of the Far West. The annual reports of the director and the agricultural department followed, whereupon the prizes were awarded to the successful contestants. The election of officers brought the meeting to a close.

NEW JEWISH BODY ORGANIZED,

Delegates from young men's Hebrew associations and other Hebrew organizations in all parts of the country met in New York on Nov. 2, 1913, and organized the Council of Young Men's Hebrew and Kindred Associations, a national body that is to meet triennially. It was announced that an assured income amounting to $62,500, to cover five years, had been pledged.

Two corporate bodies will control the organization. A board of five trustees will invest and care for endowments and bequests. Dr. Cyrus Adler of Philadelphia and Jacob H. Schiff of New York are members of this board.

A general council of fifteen members was chosen to take general charge of the affairs and expenditures, as follows: Judge Julian W. Mack of Chicago, of the United States Commerce Court, who presided; A. Leo Weil, Pittsburgh; Judge M. C. Sloss, San Francisco; D. H. Ellis, Boston; I. W. Bernheim, Louisville; Isaac Hassler, Philadelphia; Alfred M. Cohen, Cincinnati; Jacob Newman, New Orleans; Jacques Back, St. Louis, and six New York men. Felix M. Warburg of New York was elected president.

TRIBUTE TO BULGARIAN JEWS.

In an interview accorded to a representative of the "Aurore," published in Constantinople, by Gen. Savoff, commander-in-chief of the Bulgarian army and principal plenipotentiary for the peace negotiations, a denial was made to an imputation that he expressed himself offensively about the Jews. The general said: "The Jewish element in our country is appreciated as loyal and patriotic. During the last war I myself witnessed deeds of great heroism on the part of my Jewish compatriots."

THE SPANISH GOVERNMENT AND THE JEWS.

The Spanish government invited Prof. Dr. A. S. Yahuda of Berlin to accept the professorship of Hebrew and Rabbinics at the Madrid University. The Professor was shown unprecedented kindness upon his arrival in Madrid and it has been arranged that he deliver a series of public lectures during the present winter months. The government has voted a sum of money to defray a tour to Morocco which the doctor is to make shortly to study the material and spiritual condition of the Jews under Spanish rule.

WORK OF JEWISH WOMEN PRAISED.

The New Haven section, Council of Jewish Women, gave a luncheon at the Hotel Taft on Oct. 14, 1913. Mrs. Leo Herz, the president of the section, acted as toastmaster and with appropriate speeches introduced the speakers. Chief among these was Prof. Wm. H. Taft, ex-President of the United States. He spoke with high praise for the work being carried on among Jewish women and their wide and far-reaching philanthropies.

Religion and the History of Religions

Written for the B'nai B'rith News

BY
DR. MAX L. MARGOLIS

It is in the nature of things that a new science at a time when its necessity is questioned and its credentials are challenged will for the sake of asserting itself overstep its limits and encroach upon territory which is not its. Any new branch of human knowledge, any new department of research ought to be welcomed. The things that may reasonably come within the purview of the investigator constitute a vast domain. and we must hold in honor the brave pathfinders who add to the map of the known a province small or great. But we demand of all seekers after knowledge disinterestedness. a love of truth for truth's sake. Ulterior motives cast suspicion upon the results. There is good reason furthermore why any of the human concerns should be viewed from different angles of vision. But no one point of view should arrogate to itself the claim that it is the only point of view to the exclusion of all others. Religion has been, and probably for a long time if not for all time will be. in the forefront of human interests. Now religion is one thing to the believer to whom it represents the chief concern of life. that for which we were placed into the world. The theologian then proceeds to systematize the religious opinions held by the votaries of a historic religion. The philosopher ventures to lay bare the mainsprings of religious belief. Lastly, the historian will record the coming into life of a religion, its progress, its decay; he will compare one religion with another; he will establish relationships and trace the time-honored institutions to their crude beginnings in long forgotten days or in widely distant areas. There are a few who combine the methods of the theologian, philosopher and historian. But for the most part of the several lines of dealing with religion are pursued apart. in blissful oblivion each of the other. The result is not always satisfactory.

Above all it cannot be emphasized too strongly that investigations about a human concern are not the concern itself. History is interesting, fascinating. It is the more fascinating the more the historian leaves the realm of facts behind and proceeds to indulge in fancy. The data are always meager. The documents obscure more than what they reveal. Where the lines of connection become faint, the historian by dint of imagination constructs connective links of his own. At last there stands out a figure or a period portrayed in bright colors, and the world is ready to admire the skill and ingenuity of the gifted scholar. But constructions remain constructions. The subjective element obtrudes itself at every turn. Students of a candid mind cannot fail to give vent to their scepticism. There is in particular one fault which attaches to the pure historian. In his search for the whence he is ready to go far afield for analogy. Similarity is raised to the dignity of identity. Another fault is the confounding of the starting point with the issue. Nations exchange their spiritual products exactly as they buy and sell the works of their hands. They give and take. They borrow customs and institutions, and in the pagan world the gods themselves. But in borrowing they transform the article in accordance with their own needs or bent of mind. What they really take is the raw material; the product is their own. and it is a new product. It becomes indigenous through naturalization.

We Jews have been wont to pride ourselves on our religion in all its parts as peculiar with us. As believers we said that our religion was given to us by God who elected us as the vehicle of His revelation. We were the medium through which God operated. through which He made known His will and law. The philosophers placed the God-given gift within us. The Jew had a genius for religion. The Jew was so constituted mentally that his religion could but become what it did. That throws the act of Divine operation somewhat further back in time, but a Divine operation it still is, at least in the conception of the theistic philosopher, that is the theologian. Now comes the historian on the scene. He may plausibly argue that racial endowment is but one element. He may tell us that the historical fortunes of the people had something to do with the moulding of their spirit. The Greek placed in a different habitat would not have become what he came to be on the shores of the Agean. Environment, physical, natural, counts for much. Moreover, nations are never isolated. They come in contact with one another. They engage in warfare or in commerce. There is a constant import of ideas as there is of wares. Long before the Israelites migrated to Canaan, the land was saturated with Babylonian lore. And now the whole duty of the historian is thought to be done when a Jewish belief or institution is found to have some resemblance with a Babylonian counterpart. Here the investigator stops. Whence the belief or custom came to the Babylonians, that question is seldom put. Some scholars have argued just as plausibly that the migration of ideas may have been eastward and that the nucleus was in the west. But neither the one nor the other theory can be sustained on a mere say-so. Suffice it to say, that the fashion is to rob the Jew of his birthright. The priority is always the other way, the source always beyond the confines of Israel. But fashions are not subject to logic. Jewish students and the plain unsophisticated Jewish man ought to be warned that there is a flaw in the argument and that prejudice lurks in the background.

We have our New Year, our Feast of Dedication, our Passover. Suppose for a moment that the learned historians of religion are right in tracing them to foreign sources. What of it? If they were not our institutions from the beginning, they have become ours through centuries of association. We have imparted to them a meaning and significance which are of our own making. It may be that in Babylon the god was carried to his temple and there enthroned with the beginning of each year. It may be that the Babylonians too believed in a day of destiny. Well, then. So much the better that we are inheritors of the religious ideas of those that preceded us. We all rest on the shoulders of the generations that are passed away. But the peculiar emphasis on the day of judgment with right and justice as the eternal principles is ours. To the one who stands within, the beginnings are a matter of curiosity, but the final form is a matter of vital concern. The sanctity of the day must be lived through and not merely gazed at from without with an air of supercilious indifference. Our Feast of Dedication may have elements in common with some Roman feast. Is therefore the victory of the Maccabees a legend? And were it a legend, has it not had potent influence on the Jew in steeling his moral fibre, in making him firm against all attacks, in reinvesting him year after year with the power to withstand and to assert himself and to live on despite a world in arms? Fortunately, the Maccabean story is assured as a fact, and the fact is that the Jew refused to be Hellenized, that he came to know himself and to value his inheritance, and that thanks to the victory in those by-gone days we live today as witnesses of the truth that not by might, but by the spirit the things that really count do abide. And the Passover with its rites, no matter whence they came to us, awakens in us, in our children who are made participants in the service, religious emotions of great moment. And so on with a variety of customs and institutions, aye, even of beliefs.

The history class is one thing and the living religion quite another. We are ready to impart all sorts of knowledge to our children. We want them to know the origins of mankind, the beginnings of civilization, the whence of so many things secular and sacred. But do not rob them of their inheritance. The child is heir to our religious emotions. It is not everybody's business to "found' religions. The founders of historic religions are few and far between. We of the plainer folk are satisfied with our inherited faiths. We wisely act religion rather than prate about it. Our children fashion themselves upon our examples. They imitate our mode of talking, our methods at work. They will in the same way fall in with our religious acts. Never mind the whence and the how. Take your children of tenderest years to the house of God. Tell them the story of the Exodus as the Bible has it. Never mind the learned books on the historicity of the fact. Today scepticism prevails; tomorrow it may be found that the story is veracious. There is a constant veering in the scholarly camp. The layman had better abide by what he holds. Let it not wantonly be snatched from his grip. Our children will perchance be less religious, less Jewish than we would wish them to be. Give them enough of positive Jewish teaching and practice as a starting point that when they fall away there may still be a residue which will not forsake them. Start with a maximum, not with a minimum. A deficit there will always be, but let there not be downright defection. For back of all this sceptical attitude of our historians of religion is an inveterate hatred of all things Jewish, innate with the non-Jew, cultivated with the Jew. The deserter need not bother himself about Babylonian beginnings of our religion. If he does not wish to be of us, we can spare him. But let him not beguile the layman that he speaks in the name of truth when his innermost motives are to flee association with the Jew and to escape the misery which, alas, is often the Jew's lot. Our religion is vital to us and to our children. The historians of religion are frequently triflers. We would rather have the article than talk about it. The talk is frequently the meager residue of the article itself once possessed but then dropped in sheer wantonness. They that have ceased to be religious engage in the study of the history of religions!

RUSSIA ANGERS THE KAISER.

The Chicago Tribune published the following:

"Berlin, Nov. 8.—The Russian press is making a grotesque attempt to draw the kaiser into the Kiev ritual murder affair by depicting him as a believer in the myth charges.

"The anti-Jewish Novoe Vremya of St. Petersburg started the yarn and another prominent Russian paper this week went so far as to publish a reproduction of Emperor William's celebrated cartoon regarding the yellow peril and substitute underneath for the original words the following text: 'Peoples of Europe, be prepared to guard your holiest treasure from falling under the Jewish yoke.'

"The kaiser was so outraged at this criminal misuse of his name that the North German Gazette, official organ of the German Government, issued a vigorous categorical denial of the insinuations made by the Russian press."

PASTOR OPPOSES BIBLE IN SCHOOL.

Use of the Bible in the public schools was called un-American by the Rev. M. J. Magor, pastor of the McCabe Memorial Methodist Episcopal church of Chicago, in a sermon preached on "The Failure of the Public Schools."

"To try to force back the Bible into the public school I do not call a square deal," he said. "Even if it is used it accomplishes but little good because goodness in the public school is taught much more effectively by example and by the atmosphere created than by a formal reading of the Bible by one who perhaps has but little faith or interest in it.

"I lay the failure of the public school largely upon the home, the church, and the community which handicap the teacher and make him or her work difficult.

Blames Church and Home.

"The ideals of the home are those of financial success or social position. We allow social engagements and business to become so exhausting that we do not have time to train our children in character and then we throw the responsibility upon the public school.

"The church is defective in its training of children in the Bible. The teacher falls when simply teaching for a living. Also there is failure when the teacher does not inspire the pupil with right ideals of citizenship, a love for truth, and a desire for public service.

"The remedy is found in an aroused community interest in the school. I commend the teaching of domestic science, manual training, and of sex hygiene. I go further and think the public school ought to be the center for public instruction in art, music, and for training in the use of the ballot.

"Politics ought not to be allowed to dictate in school management, nor in the appointment to membership in the school board. The teachers ought to have better salaries and a more adequate pension."

JEWS HONOR COL. ROOSEVELT.

At a reception that was tendered to Col. Roosevelt at Buenos Aires, Argentine, all the foreign societies took part. The Jewish societies, which have over 40,000 members, presented the distinguished visitor with a gold tablet.

COMMUNICATED.

Chicago, Oct. 21, 1913.

Editor B'nai B'rith News:

While reading in the B'nai B'rith News the article written by Mr. H. Eliassof in which he criticizes the existence of Kol Nidre in our prayer books, I, being a member of an orthodox temple, cannot help but say something in defense of the origin of Kol Nidre.

During the Spanish Inquisition 400 years ago, when so many of our race lost their lives, while their only crime was that of being a Jew, a good many of them in order to save their lives, while in their hearts remained Jews, to satisfy the Spanish Government of that time, became Christians and attended their church; but in their homes and also in some cities there were underground places and to these they would go once a year, on Yom Kippur. It was in these circumstances that the Kol Nidre was created in which they prayed to God that all their vows and promises that were given during the outgoing year and also those that they might give in the coming year should not be binding, alluding to the vows and promises they were compelled to give in order to save their lives.

In conclusion I would say that while I would agree with the Honorable Mr. Eliassof that this prayer of Kol Nidre should be abolished in a free land where one may worship his religion freely, I only want to mention the origin of this prayer, which it seems he has omitted in his article.

Respectfully yours,
S. Sobel.

ASKS THAT JEWISH BE TAUGHT IN PUBLIC SCHOOLS.

The Board of Education of Omaha, at a meeting held on Oct. 6, 1913, placed on file a petition from the Jewish National Workers' Alliance, asking that Jewish be taught at the Kellom School. The petition was sent by Branch 54 of the Alliance and the document bore the signatures of about 100 residents near the school.

The board took the position that the new state law requires the teaching of "modern European languages" if fifty patrons petition for such instruction, and the contention was made by Superintendent E. U. Graff that Jewish is not a modern language in the sense contemplated by the law. The law also requires that petitions be filed three months before the beginning of the school year.

PARDON PRECEDENT.

In the granting of a pardon to a Jewish inmate of this institution on the last Jewish New Year, Governor Cox established a precedent. Perhaps never before in any state of the Union had a Jewish holiday been recognized in like manner.

Charles Block, a typo engaged on the News, recently addressed a communication to the chief executive, calling attention to the fact that, in the matter of holiday pardons, the Jewish people, as a race, had never been recognized. He cited the part the Jews had taken in the wresting of this country from the tyrannical grasp of Great Britain, and the efforts, both physical and monetary, by them later put forth to the end that the United States might be preserved one and inseparable.

The following communication speaks for itself:

State of Ohio,
Executive Department,
Columbus.
October 7, 1913.

Mr. Charles Block,
41816 O. P.,
Columbus, Ohio.

My Dear Sir:—

Your communication of September 23rd, in regard to granting a Jewish New Year pardon, was received. The idea contained in your letter was a splendid one, and was immediately acted upon, as you are by this time well aware. I showed your letter to a prominent Jewish citizen who is interested in the unfortunates of your race, and he informed me that he would try to see you personally and congratulate you upon advancing your idea for a New Year pardon.

Very truly yours,
James M. Cox.

WANT CHECK ON HOLIDAYS.

A resolution condemning any movement seeking special holidays for public employes of the Jewish faith was adopted at a meeting of the Woman's Party of Cook County, Inc., at the Hotel La Salle, Chicago. The resolution is signed by Mrs. Charlotte C. Rhodus, President of the society.

NEWS FROM LONDON

BY OUR CORRESPONDENT DR. M. EPSTEIN

London, 21 October, 1913.

"The King has been pleased to approve the following appointment:
"'To be Lord Chief Justice of England, the Right Honorable Sir Rufus Isaacs, K. C. V. O., Attorney-General.'"

So we read in yesterday's morning paper, and the rumors that had been floating about for some time thus became reality. The office to which Sir Rufus Isaacs has been appointed is one of the most important in the state; it is also one of the oldest. The Lord Chief Justice is the foremost of the English judges and their spokesman. There is no need to expatiate on the dignity of the position. The interest for Jews is that for the first time in English history it is held by a Jew. A decade or two ago such a fact would have produced loud-sounding phrases of gratitude on the part of Jews. Today the position is changed. Today the Jew regards such an appointment as this as a natural effect, as a logical conclusion of Jewish emancipation. The Jew asks for justice, and if he demands the rights of citizenship he is also willing to undertake its burdens and to serve the state in the capacity for which he is best fitted. He does not want special treatment, either because of his virtues or for his vices. Let both be handled as are those of other citizens. And so, while we rejoice that a Jew has the capacity which enables him to serve the state in so high an office as that which Sir Rufus Isaacs now holds, we feel that there is no need for special exultation. It is only as it should be, and the choice of the King is for the welfare of the nation.

* * *

There is no doubt that Sir Rufus is held in high esteem by the members of the English bar. Here is what the Lord Chancellor said of him at the ceremony of induction: "He would speak first of the new Lord Chief Justice. Some of them had known him for a quarter of a century. There was no relationship more searching, none in which more intimate knowledge of a man was obtained, than in the case of a man with whom one was brought into the intimate daily contact of legal life. To a commanding grasp of the various branches of his profession Sir Rufus Isaacs added other qualities. It was not often that one found such a combination of a mastery of the law with such a keenness in dealing with facts as was found in Sir Rufus Isaacs. He was a man whose highest desire had been to do right between man and man; he was a man of the highest honor and of the highest desire to ensue truth when it could be ensued." The words are no exaggeration. Had the Marconi incident never occurred, there would have been absolute unanimity in the welcome given to the new Lord Chief Justice. As it is, there is a section—possibly a small section—of the public opinion of this country which will cavil at the appointment.

* * *

Those who disagree on personal grounds have a perfect right to their opinion. They would have said the same thing in the same circumstances had the nominee of the Crown been Mr. A. or Mr. Z. But those who raise objections to the appointment of Sir Rufus on the ground that a Jew has been raised to the head of the English Bench of Judges are showing the cloven hoof of prejudice and injustice. There will be such people. It would be something of a miracle if among the 45 million inhabitants of these islands there were not warped and prejudiced minds, whose ill-will made itself heard in and out of season. But fortunately for this country they are not very numerous. At heart the Englishman does possess the sense of justice. "Playing the game," he calls it; and he sees that racial and religious prejudice is not "playing the game."

* * *

A word or two as to Sir Rufus Isaacs' career may be of interest to our readers. He was born in 1860, and from his early youth upwards he has had romantic experiences. The spirit of adventure led him to run away from home and go to sea. Whether this is merely a legend is not certain. But it passes current everywhere. It could not have been a comfortable life; it must have involved a good deal of privation and uncertainty. On his return home he drifted to the Stock Exchange, which he left after only a short acquaintance. It was when he went to the bar that he discovered his true vocation. His experience in the city, his keen intelligence and his amiability soon brought success, and he became famous in many a famous case. Perhaps the best known is that of Whitaker Wright, who, because of his cross-examination, called Sir Rufus "Sir Ruthless Isaacs." In 1904 he entered Parliament as Member for Reading; he was soon in succession Solicitor-General and Attorney-General, and in the history of the last named office he will always have a special place as the first holder to be included in the Cabinet.

* * *

Beilis! There are some words that lose their original meaning and take a secondary connotation which becomes typical. A Gascon is a boaster: a Don Quixote is a first-class idealist; a Tartar is a rogue. We venture the prophecy that when in future generations it will be necessary to describe diabolical injustice, prejudice, ignorance and superstition, the mixture will be termed Beilis. For what else is the exhibition at Kiev? For some time past Englishmen have not been told much about Russian affairs in their newspapers. The economic possibilities of the land of the Czar have undoubtedly been boomed; and with justice. But of the internal affairs of the country not a word has been uttered. It looked like a conspiracy of silence in which only a few organs of the press were not included. But the murder charge at Kiev could not be passed by, and most of the papers have special correspondents who send home regular reports of the doings of the court. Into the details of these reports it is unnecessary to go. You in America will have had them, too. But their general reception here is important. There seems to be a consensus of opinion that the whole thing cannot but break down, and the correspondent of our foremost newspaper concludes that the real issue at Kiev is not Beilis at all. Says **The Times:** "It is daily becoming clearer that under the forms of law a momentous political struggle is being fought. This is not the Beilis case. It is possibly a final fight for existence on the part of the innermost powers of reaction—the old unyielding party, the now almost isolated Extreme Right—against all the modern forces in Russia. The daily wrangling of counsel on both sides over irrelevant points grows more bitter, and shows the rising storm."

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This is significant, despite the writer's "possibly." And it is cheerful to see that the overwhelming mass of public opinion in England will have none of the blood myth. To a Jew it is utterly inconceivable that even the rumor that Jews need blood should arise. Surely it is ignorance that is alone responsible for its spread. Those who have studied Jewish practice, those who know Jewish law, those who are acquainted with Jews must of necessity see the absurdity and cruelty of the accusation. There are such men, and they raise their voice in the interests of truth. Prof. Strack, of Berlin, as good a Protestant as any in Germany, has shown conclusively that there is not one jot of substance in the wicked libel. The truth is that to a Jewish mind the idea of blood is abhorrent. Whether it is so to a Christian mind let Christians themselves say. We need only mention that, given an ignorant, superstitious peasantry, brought up to believe in the Sacrament, what more natural to them than to give credence at once to any story about the need of using human blood in religious ceremonial. Fortunately our boast today that superstitions are exploded is to a large degree true. Hence the attitude of the English press to the Kiev trial: hence the resolution of the Independent Labor party, which was moved by nothing else than a sense of the wrong and the injustice of it. The Independent Labor party was voicing the opinion of the mass of the working people of this country and its resolution is worth reading. Here it is: "That, having had our attention drawn to the proceedings against Mendel Beilis, who is charged with having bled a boy to death as a sacrifice demanded by the Jewish faith and practiced by his followers (the Parliamentary Committee of the I. L. P.) declares that overwhelming evidence exists, proving conclusively that no such sacrifice was ever demanded by the Jewish faith or practiced by its adherents, and that nowhere outside the domain of Russia could such a charge be laid or maintained in these modern days. The council further protests most vehemently against the revival of this ancient and long-exploded lie, which is not now entertained by any educated person or state, and asks the Right Hon. Sir Edward Grey, the Foreign Secretary, to forward this resolution to the Russian Consul, to be forwarded by him to his government; and we further strongly urge Sir Edward Grey to point out to the Russian authorities that to persist in the proceedings against Mendel Beilis, in so far as the proceedings against him are based on the blood ritual charge, will be offensive to the British people and to His Majesty's Government, which desires to live on terms of amity, not less strong than those now existing between the two countries." "Nowhere outside the domain of Russia could such a charge be laid or maintained in these modern days." The words deserve repetition.

* * *

In the face of the Beilis case local problems of the Jewries of the world shrink away to very small dimensions. Nevertheless they have their place in life; the mighty building is only made complete by patiently laying brick on brick. Perhaps the biggest problem in Anglo-Jewry, excepting only that of education, is the condition of the provincial congregations. The position of the Jewish communties in England today remind one very forcibly of the saying of Sir Josiah Child in the seventeenth century, when he deplored the growing population of London and the depopulation of the country towns, "We have a fat head and lean members." Anglo-Jewry today has a "fat head," which is London, and "lean members"—in the provinces. For what do we find? The bulk of English Jews are concentrated in the capital. There there is an attempt at organization. It is not perfect by any means, but there is something. As a result, we have large synagogues; we have classes for religious instruction; we have responsible ministers. What is the state of affairs in the provinces? A small body of Jews live in a town. They are not over rich, though they may be comfortable. They rent a small building as a synagogue; a teacher of religion for their children they must have; they also need a **Shochet.** But their means are slender and economy in expenditure is their governing passion. Hence they try to find a man who is able to combine the duties of **Shochet** and teacher. Owing no doubt to a bad tradition, the slaughterers with us wear clerical attire and bear the title of reverend. And if on occasions the **Shochet**-teacher gives an address in the synagogue, then he thinks himself doubly entitled to the garb and the title. There is no harm in all this. But the salary which the community is able to offer him is somewhat small. Hence he is forced to supplement his income. What does he do? There are cases on record where officials have in this way become furniture dealers, small shopkeepers or peddlers. Honest callings all, but hardly to be combined in modern days with that of the representative of the community.

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The result of this development has not been good, and a change is needful. The Chief Rabbi has shown his political acumen in recognizing that this is a problem that requires immediate attention. It is not only a matter of money, though money will do much to alter things. If the congregations have the means they will obtain the ministration of trained men, whose qualifications will give them the necessary influence for good, which a minister should possess. But a reorganization in the communities is also necessary, and above all, the desire to rid our minds of ancient conditions and a readiness to create new and better ones. The Chief Rabbi apparently has in view a scheme of **Bezirks-rabbiner**, who shall be the heads of local **Bote-Din**, and generally represent the community worthily. It is usually said that every congregation gets the minister it deserves. Raise the tone of the provincial congregations therefore, and you will raise the standard of the ministry.

* * *

It occurs to us to ask, how far can the Order in England assist in this very necessary work? The "educative" side of lodge life should not be minimized. In America the lodges in the smaller congregations must surely be a center and a "hoop" at one and the same time. It is not otherwise in Germany. Why should it not be possible in England? For the moment no practical steps have yet been taken, but when they are—and it will not be long now—the question of extending the Order in the provincial Jewries of this country should receive attention. Manchester already has a lodge. Other large centers must be turned to next, until slowly but surely every congregation of any size shall possess one. Nothing, we feel certain, would have given the late Siegmund Bergel so much pleasure as the contemplation of a scheme like this.

* * *

We have had two slight diversions in London during the High Holidays which are just coming to an end. One was at the New West End Synagogue, where a couple of lady suffragists broke the solemnity of the **Musaph** service on the Day of Atonement by praying aloud that Mr. Herbert Samuel and Sir Rufus Isaacs might be forgiven for their treatment of women suffragists in prison. The incident requires no comment; the mere account is sufficient. We would only add that, as far as one can judge, the conduct of these ladies found but scant sympathy among the general body of Jewesses. The other diversion was the public contradiction of a minister in the pulpit by a member of his congregation. They are both little things, but we wonder whether they are the straws which are indicative of the direction in which the wind is blowing.

* * *

Of matters of great significance we have but little, seeing that the life of the community begins to throb again only after the Holy Days. Literary societies will begin their sessions, so will religious classes; there will be a growth of young men's institutions—one new one at least is already established; the Board of Deputies will meet; so will the United Synagogue. So will the lodge, the first ordinary assembly after the recess due in November. In our next issue we hope to be able to record news of its activities.

ANTI-DEFAMATION LEAGUE.

A circular signed by Bro. Adolf Kraus of Chicago, as president of the Independent Order of B'nai B'rith, announces the organization of a league to combat defamation of the Jews and other classes wherever it may take place and he hopes to receive the co-operation of all our co-religionists and those of other creeds.

We believe that there is much need of such an activity and that it should be of a national character, but, we are also of the opinion that it is the province of the Order B'nai B'rith direct to conduct such a campaign, and not through an outside organization, although that body may be under the auspices of the B'nai B'rith.

We have consistently advocated that the B'nai B'rith should undertake all activities of national and international scope and have persistently written against other organizations such as the American Jewish Committee and others. Neither of these organizations has the prestige, the universal character nor the efficient organization of the B'nai B'rith. This organization represents through its membership all classes of Jews. The Orthodox, the Reformed, the Conservative and every shade between are gathered in its ranks for the purpose of laboring for those interests that are common to all.

We were very much pleased to observe that this view is held by others. On Wednesday evening of this week, Rabbi E. W. Leipziger, in an address to a Joint meeting of our B'nai B'rith lodges, presented this view very forcibly, showing that each of the other organizations lacked one quality or another to be representative of all the Jews, whereas the Order B'nai B'rith possessed them all.

We believe the B'nai B'rith should undertake the work under its own direct management, appointing committees, wherever it may be deemed advisable, for local observation and work.—Jewish Ledger.

JEW'S GIFT TO THE LOUVRE.

The Louvre Museum has now been authorized to accept the fine art collection, estimated to be worth over £300,000, bequeathed to it by the late Count Isaac de Camondo. The collection is to be placed in seven rooms, each of which will constitute a small museum.

PROTEST MEETINGS.

(Continued from page 7.)

SENATE PROTESTS "RITUAL MURDER."

Senator Lewis Asks That U. S. Request Withdrawal of Accusation.

Senator Lewis, of Illinois, in the Senate introduced a resolution calling upon the Government of the United States to use its good offices with the Government of Russia to withdraw "the unjust ritual murder charge" against Mendel Beilis, on trial in Russia for the murder of a Christian boy.

The resolution, which follows, was referred to the Committee on Foreign Relations:

"Whereas, the public press reports that the Government of the Empire of Russia is now engaged in the prosecution of a Jewish laborer, Mendel Beilis, upon the charge of having murdered a Christian boy for the purpose of having used Christian blood for religious purposes;

"Whereas there appears absolutely nothing in the Jewish religion or doctrine requiring such a practice, but on the contrary the use of blood in any manner is absolutely prohibited by the Mosaic law (Seventeenth Leviticus, Ten);

"Whereas, eminent divines and scholars of all religions and denominations have testified to the falsity of the accusation that the Jewish religion requires the use or sacrifice of human blood;

"Whereas, the constant and relentless persecution of the Jews in Russia is bringing to our shores thousands of Russian Jewish refugees who must be taken care of and the United States Government is therefore directly interested in this matter;

"Whereas, the Beilis trial is calculated to incite the ignorant people in Russia to commit outrages against the Jewish people, and as a result of such fear the Jewish immigration to the United States since the commencement of the Beilis trial has already increased, therefore

"Be it resolved by the Senate of the United States, That the Senate of the United States looks with disfavor upon the prosecution of the Beilis case and that the proper officers of the government be directed to use the good offices of the Government of the United States with the Government of Russia to the end that the unjust ritual charge against the Jewish people at large and Mendel Beilis in particular be withdrawn and the Jewish people receive the vindication justice requires."

THE INDEPENDENT LABOR PARTY SPEAKS OUT.

At a meeting of the Parliamentary committee of the Independent Labor Party in London the following resolution was unanimously carried and copies ordered to be sent to Sir Edward Grey and the Russian consul: "That, having had our attention drawn to the proceedings against Mendel Beilis, who is charged with having bled a boy to death as a sacrifice demanded by the Jewish faith and practiced by its followers, declares that overwhelming evidence exists, proving conclusively that no such sacrifice was ever demanded by the Jewish faith or practiced by its adherents, and that nowhere outside the domain of Russia could such a charge be laid or maintained in these modern days The council further protests most vehemently against the revival of this ancient and long-exploded lie, which is not now entertained by any educated person or state, and asks the Right Hon. Sir Edward Grey, the foreign secretary, to forward this resolution to the Russian consul, to be forwarded by him to his government; and we further strongly urge Sir Edward Grey to point out to the Russian authorities that to persist in the proceedings against Mendel Beilis, in so far as the proceedings against him are based on the blood ritual charge, will be offensive to the British people and to His Majesty's Government, which desires to live on terms of amity not less strong than those now existing between the two countries."

RUSSIAN PEASANTS PROTEST.

In Alexandrousk in the government of Cherson, peasants held a protest meeting and have condemned in sharpest language the Beilis prosecution. Most interesting is the circumstance that two Anti-Semitic converts, Ephron and Tetelbaum, have also protested. [illegible] protest is directed principally [illegible] the Archimandrite Antonius [illegible] convert.

CONGRESS TO MEMORIALIZE RUSSIAN GOVERNMENT IN RITUAL MURDER CASE.

Representative A. J. Sabath of Chicago introduced on Oct. 17th a joint resolution in the House of Representatives ordering the Secretary of State to inform the Russian Government that the United States believes to be false the ritual murder charges now being tried at Kiev. The resolution was ordered to the House Committee on Foreign Affairs.

Points to Regret in This Country.

The preamble of the resolution recites:

"The people of the United States have learned with keen regret that in the trial of Mendel Beilis, now being conducted at Kiev, Russia, an attempt is being made to indict the Jewish race by introdueing an outrageous and unfounded charge that the Jews have practiced 'ritual murder.'

"The civilized world is aroused by this false and senseless accusation that the Jews use the blood of Christians in any of their religious rites.

"Religious and non-religious bodies throughout the United States are holding mass meetings and adopting resolutions of protest against this absurd charge and prominent men of our nation are expressing their indignation at this preposterous accusation.

"It is manifest that the object sought to be accomplished by this accusation is to create prejudice in the minds of the Russian subjects against the Jewish people.

Recalls Massacres in the Past.

"In the past when similar accusations have been made they have always been followed by the massacre of thousands of innocent Jewish men, women and children, and the destruction of their property.

"It is believed that the continuation of such charges will have a tendency to bring about a repetition of these outrages."

The resolution then declares it "the sense of the American Congress that the principles of eternal justice and the interests of civilization demand that these false, senseless, and unfounded charges and accusations that this man or any other Jew was ever guilty of 'ritual murder' be withdrawn."

The Secretary of State is "authorized and instructed to convey through the ambassador at St. Petersburg the sentiments and feelings of the American people as voiced and expressed by their representatives in Congress."

IRISH FELLOWSHIP CLUB OF CHICAGO ADOPTS RESOLUTIONS OF PROTEST.

Protests against the pathetic, ridiculous, trumped-up charges of "ritual murder," against the monstrous injustice, the infamous farce and prejudiced barbarism were voiced at a meeting of the Irish Fellowship Club of Chicago on Oct. 18, 1913. The speakers were Judge John P. McGoorty, Rev. Floyd Beckwith of the Baptist Church, and Judge Hugo Pam. The following resolution was adopted and ordered forwarded to Congress and the Secreary of State:

"We call upon the Congress of these United States and our Secretary of State to represent to the Russian Government the united protest of our people, that the horrors of another Kishinev may be avoided, and that the eternal principles of right and justice may yet prevail, securing freedom to Mendel Beilis, and the full blessings of civil and religious liberty throughout the Russias, to his long suffering people."

PROTEST BY LOS ANGELES MINISTERS.

Christian churches of all denominations united in a general protest against the Beilis murder trial and a series of sermons were preached from many pulpits on Nov. 2, 1913, denouncing the attack against the Jews of Russia as tending towards future massacres of the Jewish people in Russia.

CITY COUNCIL OF WINNIPEG PROTESTS.

The city council of Winnipeg, Canada, has joined its protest with that of other cities in the country against the ritual murder trial now pending in Russia. The resolution was introduced in the council by Ald. Munroe, and a copy of the same was sent to the Russian consul at Montreal.

PROSECUTION FOLLOWS PROTEST.

The Court of Appeals has ordered the prosecution of 120 members of the St Petersburg Bar Association, who signed the protest gainst the Beilis trial.

TORONTO CITIZENS PROTEST.

A mass meeting was held in Toronto, Canada, on Oct. 20, 1913, to protest against the cruel and unjust treatment of the Jews by the Russian Government. Over 4,000 people were present. Mr. John Shayne occupied the chair, and the principal speakers were Dr. Hincks, Comptroller McCarthy, Rev. Dr. Gordon, of Montreal, and Rabbi Minkin of Hamilton. Rev. Dr. Hincks introduced a resolution, which was unanimously adopted, condemning the Russian Government's action, and it was ordered that a copy of the resolution be sent to the Russian consul at Montreal. Letters of regret at their inability to attend were received from His Grace Bishop Sweeney, Prime Minister R. L. Borden, Mayor H C Hokin, and Sir Wilfred Laurier, whose letter we print below:

Ottawa, October 17th, 1913.

Mr. J. Shayne,
Toronto, Ont.

Dear Sir,—

I have yours of the 15th inst., inviting me to attend a meeting to be held in Massey Hall on the 19th inst., to protest against the revival in Russia of the unfounded "ritual murder" charges.

I am sorry that the engagements which I have on my hands will not permit me to attend and to take part in the proceedings.

I sincerely hope that the voice of the civilized world will be strong enough to at last put an end to an imputation which is not only crying against humanity, but which bears upon the face of it the mark of absurdity.

Believe me, Yours sincerely,
WILFRID LAURIER.

SAN FRANCISCO MASS MEETING.

A mass meeting in Scottish Rite Hall at San Francisco was held on Sunday afternoon, Oct. 26th, to protest against the ritual murder trial in Russia. Jew and Gentile, men and women, of all shades of religious and political belief, were represented in the vast audience of several thousand people. City Attorney Percy V. Long presided, and addresses were delivered by Dr. Chas. Aked, former Lieutenant Governor Warren R. Porter, Rev. Geo. Burlingame of the First Baptist Church, Mayor Rolph, Rev. W. R. H. Hodgkin, dean of the Episcopal Church of San Francisco; Mr. Robt. Newton Lynch, Vice-President of the Chamber of Commerce, and Rev. Father Ramm, of St. Mary's Cathedral.

The following resolutions were adopted and ordered forwarded to Washington:

"Whereas, It has been the practiee on the part of malevolent persons periodically to circulate the malicious report that Jews use human blood for their Passover celebration in order to incite ill-will among people who would otherwise live in harmony with one another and to bring about mob violence, resulting in massacre and outrages against humanity; and,

"Whereas, Public approval has at times been given to this belief by the holding of trials based upon such accusations; and,

"Whereas, In nearly all the countries of the world belief in the truth of such accusations has long given way before overwhelming proof to the contrary; and,

"Whereas, The further retention of such falsehood is a blot on Christianity and upon Christian civilization and an insult to the intelligence of modern man; now, therefore, be it

"Resolved, That the citizens of San Francisco, in mass meeting assembled, do hereby urge upon the people of Russia their imperative duty to remove this blot from the fair name of modern civilization, and in the name of humanity and for the sake of truth to discontinue and prevent anv and all attempts to promulgate the dastardly and slanderous falsehood of ritual murder; and, be it further

"Resolved, That a copy of these resolutions be forwarded to the Secretary of State at Washington, to be fowarded by him through the proper channels to the court of Russia."

EPISCOPALIANS CONDEMN RITUAL MURDER TRIAL.

The House of Deputies, the joint clerical and lay body of the Protestant Episcopal Church, at its triennial general convention held in New York on Oct. 15th, adopted the following resolution registering a public protest and refutation against the ritual murder charge:

"We call upon the archbishops, bishops and other members of the Holy Orthodox Eastern Church of Russia to make formal pronouncement that charges of so-called 'ritual murders' are without foundation or justification in the teachings of the religion of Israel."

PROTEST BY CHICAGO SOCIETY OF RATIONALISM.

Mr. John Emerson Roberts addressed the Chicago Society of Rationalism on the subject of "Ritual Murder."

"The charge of ritual murder made against Mendel Beilis by the Russian Government has a double meaning." Dr Roberts said. "It is a protest not against one obscure man, but against the modern Jew because he is a potent factor in the education and enlightenment of Russia. The Jew is intelligent and is therefore a menace to Russian absolutism.

Calls Case Persecution.

"In the minds of the ignorant and prejudiced an accusation is equivalent to a conviction. Therefore, to accuse Beilis of an atrocious crime is to set him forth as guilty. This act is simply an appeal to the age long hatred of the Jew. It is a deliberate attempt to rekindle the fires of persecution. Persecution of the Jew has been the pastime of this so-called Christian nation.

"All that the Christian religion has or is came from the Jews. Its prophets, apostles, scriptures, and its Christ are of Jewish origin.

"The distinctive characteristic of Judaism is its forward look. It is looking for a better humanity. This is the meaning of its messianic hope. Judaism is a living, hoping faith, instinct with the future.

Jew Development Factor.

"The Jew has been a big factor in the development and prosperity of every country and at some time or other has been banished from every one. In the discovery of America the Jew played an important part and then was not allowed to emigrate to the new found world.

"The Jew has shown mankind the possibility of maintaining racial integrity. A wanderer over the face of the earth, the Jew has kept himself a Jew. He has been exiled, tortured, flayed, and burned at the stake rather than renounce his race or forswear the religion of his fathers. In dignified exclusiveness and proud independence he maintains his faith and cherishes his ideals and asks no favors except to be let alone."

PROTEST MEETING AT HULL, ENGLAND.

A mass meeting was held on Oct. 20th at the Central Hall, which was largely attended. A resolution of protest was moved by Councillor Coult, which was carried with enthusiasm, and is as follows:

This public meeting of citizens of Hull, representing all shades of religion and politics, desires to enter its solemn protest against the attempt made by Russian authorities to revive the hideous charge of ritual murder, known as the blood accusation, against Judaism and the Jewish people, in spite of the fact that the blood accusation has been publicly declared to be entirely without foundation by the heads of all religious denominations and great schools of learning throughout the civilized world.

That a copy of this resolution be sent to Sir Edward Grey, the Secretary of State for Foreign Affairs, and to the loeal members of Parliament, with an urgent request that His Majesty's Government be pleased to transmit a copy thereof to the Russian Government.

MASS MEETING AT PARIS, FRANCE.

On the evening of Oct 17th a meeting organized by the French League of the Rights of Men and of the Citizen, the French Socialist Party, was held, at which more than 5,000 persons were in attendance.

Mr. M. Jaures, the famous Socialist leader, delivered an address in which he condemned the villainy of Russian justice and emphasized the grandeur of a race, which dispersed all over the world, spread through it the profound sentiment of justice and right. The following resolution was adopted:

The 5,000 citizens assembled in the Salle Wagram protest against the infamous trial of the Jew Beilis on the imbecile and monstrous charge of ritual crime. They affirm the complete solidarity which unites the proletarians of France as well as all men of progress and right conscience with the accused at Kiev, and with the Jews in Russia, who are threatened in his person.

The meeting separated with cries of "War to all obscurantism, to all fanaticism, and to all barbarities."

PROTEST FROM MILWAUKEE.

An audience of over 6,000 persons gathered at the Auditorium in Milwaukee on the evening of Oct. 19th, all creeds and nationalities being represented, in a protest against the "ritual murder" trial now pending at Kiev.

PRESBYTERIAN SYNOD, IN CANADA CONDEMNS RUSSIAN GOVERNMENT.

At a meeting held in Toronto on Oct. 13 to 15, 1913, by the Synod of Toronto and Kingston for the Presbyterian Church in Canada, the following resolution was unanimously adopted:—

"We, the members of the Synod of Toronto and Kingston in connection with the Presbyterian Church in Canada, desire to associate ourselves with the protests signed in Russia, France, Germany, England and the United States, by leading theologians, men of letters, scientists, politicians and others, against the attempt made in the city of Kieff to revive the hideous charge of 'Ritual Murder,' known as the 'Black Accusation,' against Judaism and the Jewish people.

The question is one of humanity, civilization and truth. The "Blood Accusation" is a relic of the days of witch-craft and "black magic," a cruel and utterly baseless libel on Judaism, an insult to Western culture, and a dishonor to the churches. It has been formulated by ignorant fanatics. Religious minorities, other than Jews, such as the early Christians, and Christian missionaries in China, have been victimized by it. It has been denounced by the best men of all ages and creeds. We deem it our duty to raise our voices against such deplorable absurdities, and we desire in the name of humanity, and in the name of Him who pitied the persecuted, to lift up our voices in protest against the wrongs inflicted upon the Jewish people in Russia, which are an offence to the conscience of Christendom."

LONDON PROTEST MEETING.

A meeting of protest against the revival of the "ritual murder" accusation was held in London on Oct. 28, 1913.

Letters expressing sympathy with the objects of the meeting were read from Andrew Bonar Law, Joseph Chamberlain, T. P. O'Connor, Lord Rothschild, Lord Rosebery, the Earl of Selborne, the Duke of Norfolk, Viscount Milner, Israel Zangwill, the archbishops of Canterbury and York, the bishops of London, Carlisle, Winchester, Rochester, St. Albans, Oxford, and Manchester, and many other prominent men.

Invites Moral Support of World.

A resolution was adopted "protesting against the recrudescence of the utterly baseless and wicked blood ritual charge against the Jewish people, or any section of it, made in the course of the trial of the man Beilis, and inviting the moral support of the civilized world for the Russian Government in any measures it may take for protecting the Jewish subject of the emperor from further obloquy, insult, or hurt."

NEW YORK ASSEMBLY PROTESTS AGAINST RITUAL MURDER CHARGE.

The assembly went on record as opposed to the Russian trial for alleged "ritual murder."

Majority Leader Aaron J. Levy, of New York, introduced and had passed without opposition a long preamble and resolution. These set forth the injustice to those of the Jewish faith in Russia and requested the Federal Department of State, "through its diplomatic and high offices," to point out to the Russian authorities that persistence in these proceedings, in so far as they are based upon the "blood ritual" charge, will be offensive to the American people and to the Government of the United States. The United States Government is asked to point out to the Russian authorities the necessity for their interposition, to the end that a fair and impartial trial may be had, and to use and employ all honorable means and its best endeavors in the interest of justice and common humanity.

MASS MEETING AT CLEVELAND PROTESTS.

A mass meeting was held at the Eagle Hall, Cleveland, on the evening of Oct. 21st, where representatives of the Federated Churches and public officials delivered addresses. A resolution denying the practice of ritual murder was ordered forwarded to Secretary of State Wm. Jennings Bryan, and to Senators Burton and Pomerine and to the several representatives of the State in Washington. Judge F. A. Henry, President of the Federated Churches, presided, and expressed regret that illness prevented the attendance of Bishop John P. Farrelly of the Catholic Diocese of Cleveland. Letters of regret were received from Mayor Baker and Mr. H. L. Davis, candidate for mayor, and Governor James M. Cox.

CZECH PROTEST AGAINST THE BLOOD LIBEL.

A very remarkable protest signed by Czechs of high social standing has been published. It is a document which cannot fail to give satisfaction to the whole of the Jewry. "It wrings one's heart," say the signatories to the protest, "to think of the fatal consequences the trial of Beilis may have for millions of Russian Jews who, as it is, are living in utter misery. We fear that the Beilis case will lead to new pogroms and to the fresh shedding of innocent blood." Many prominent persons, members of the Austrian Parliament, of the Bohemian Diet, Professors at the Czech University and at the Polytechnic High School, magistrates, artists and representatives of the Chamber of Commerce, and last but not least, Roman Catholic priests are among those who have signed the protest.

TORONTO CITY COUNCIL PROTESTS AGAINST THE BEILIS CASE.

The city council of Toronto, Canada, adopted the following resolution introduced by Alderman Anderson at a meeting held on Oct. 13, 1913:

"That the city council of Toronto desires to associate itself with the protest against the attempt made in Kiev, Russia, to revive the hideous charge of 'ritual murder,' known as blood accusation, against Judaism and the Jewish people.

"Animated by the most friendly feeling towards Russia, we can have no idea of meddling with its domestic concerns, but this is a matter of humanity, civilization and truth. The blood accusation is a relic of the days of witchcraft, a baseless libel on Judaism, an insult to western culture and dishonor to the churches in whose name it has been falsely formulated by ignorant fanatics and Jew-baiters.

"The city council of Toronto joins the voice of the Winnipeg council and those of other cities, and protests against such unfounded accusations, and directs that a copy of this resolution be forwarded to the Russian consul at Montreal."

PROTEST MEETING OF MONTREAL CITIZENS.

On Sunday afternoon, Oct. 19, 1913, in the Gayety Theater of Montreal a monster protest meeting against the so-called "ritual murder" charge took place. Over 3,000 people were in attendance. Prominent among the speakers were Mayor Lavallee, S. W. Jacobs, K. C., Rev. Dr. H. Gordon, and Messrs. Godfrey Langlois, M. P., P. Berkowitz, K. C., and Louis Fitch.

Mayor Lavallee, who was accorded an ovation, uttered his protest in no feeble accents. He said that he knew all the citizens of Montreal joined him in condemning the atrocious slander on the Jewish people, whose religion preached the sublimest ideals of humanity and morality.

CHRISTIAN CLERGYMEN APPEAL TO THE CZAR.

Prominent Christian clergymen who called on Secretary Bryan with a petition addressed to the Czar of Russia urging that the charge against the Jew, Beilis, be withdrawn were told that the department could not transmit the document because it was understood the Russian Government did not desire to receive such communications.

The petition then was sent to the Russian ambassador. It appealed to the Czar to stop the trial of Beilis "because of the untold evils to the cause of humanity which may follow from its further prosecution."

Reciting the history of ritual murder charges, the petition said, "we are convinced that the blood accusation against the Jews, which has been made sporadically, is as unfounded as was the same accusation which, as history shows, was frequently directed against the early Christians."

The petition was signed by about thirty-five of the leading clergymen and officials of Christian denominations in the United States, including the names of such men as Cardinal Farley, Bishop Grier of the Episcopal Church, the Rev. Dr. William F. Manning, rector of Trinity Church; Bishop Scarborough, of New Jersey, and many other officials of Christain churches.

PROTEST BY THE LIBERAL MINISTERS' CLUB.

The Liberal Ministers' Club of New York made public a resolution denouncing the prosecution of Beilis at Kiev and the charge of "ritual murder." "This charge," the resolution says, "has been disapproved again and again. It is a disgrace to Christendom that it should be revived."

GERMAN MEDICAL FRATERNITY PROTESTS.

The Deutsche Medizinische Wochenschrift, one of the leading organs of the German medical fraternity, publishes a stinging condemnation of the "medical expert evidence" introduced by the prosecution at Kiev. The article, which was written by Professor Ernst Ziemke, Dean of the College of Medical Jurisprudence of the University of Kiel, makes a special attack on the alienist Sikorski, who has played so prominent a role at the trial.

"Sikorski's contentions," says Ziemke, "are so monstrous that one must be convinced that his expert report was not based on facts but on a conclusion reached in advance that a ritual murder had taken place and that the 'report' merely attempts to reconcile symptoms revealed by the corpse and all other external circumstances with that 'conviction.' Not only in the interests of humanity, but for the sake of our own reputations as medical experts are we physicians obligated to protest against such practices."

PRESBYTERIAN PASTORS PROTEST.

The Chicago Presbyterian Ministers' Association added its protest to that made by the people. At a recent meeting of the association the ministers passed a motion which allied them with the protestors against the ritual murder charge.

A FRENCH BISHOP'S DENUNCIATION.

Bishop Duchesne, a member of the French Academy, has sent the following letter to a colleague in the academy:

"You ask me, with respect to the trial at Kiev, to tell you what I think of the charge of ritual murder among the Jews. You know very well what I think, for I have expressed my opinion several times, and Abbe Vacandard, in his excellent work on the subject, has repeated it to his readers. Like the Popes and the bishops who have had occasion to deal with the subject, I am of opinion that we have here an absurd fable analogous to certain calumnies which in former times were leveled at Christian assemblies and were also devoid of all foundation.

"It is not always wise to ignore such calumnies, absurd as they may be. Throughout many centuries there were imbeciles who alleged that the church in council had decreed that women had no souls. This stupidity, however, had no serious consequences, it did not embitter the relations of women with the church. But the ritual murder legend is another matter, for people have died on account of it. These stories of children from whom blood has been drawn have claimed real victims; they may cause more. And we cannot flatter ourselves that reason will soon prevail. One cannot enter into a discussion with religious passion; and as for human stupidity, which plays a great part in the world's affairs, it is absolutely impregnable.

"But we must protest all the same. Let us press the truth; something may result from it."

OUTRAGE ON HUMANITY.

Rev. Herbert Symonds, vicar of the Christ Church Cathedral, Montreal, expressed himself regarding the Beilis case as follows:

"The Beilis case in which a Jew is charged with the murdering of a Christian child in order to make ritual use of the blood, is one which calls for the interest and sympathy of all who are concerned with justice and with civilization. Such slanders have been repeated in by-gone days of Christians as well as Jews, and it is an outrage on humanity that they should, without apparently a shred of evidence, be resuscitated in our times. Let it remembered the question is not whether the boy Yushinsky was murdered or not by a Jew, but whether the murder was performed for ritual purposes, in which case the whole of Jewry would be to some extent involved. Concerning this oft-repeated charge, it is stated in the German protest that "not a shadow of proof has ever been adduced to justify this crazy belief,' and at the recent Medical Congress in London, Professor Puppe contended 'that no case of 'ritual murder' had ever been proved against Jews.'"

REV. PETER J. O'CALLAGHAN OF CHICAGO.

"All right thinking men, of all creeds, of every race, color and condition, all lovers of liberty, will join us in protest against this attempt to persecute a race under cover of the absurd charge of 'blood ritual' murder."

CARDINAL GIBBONS AND THE RITUAL MURDER CHARGE.

James Cardinal Gibbons, head of the Catholic Church in America, has joined with many other world leaders in denouncing the ritual murder charge. In reply to a communication of Brother Edward Menkin, of Chicago, District Deputy of the I. O. B. B. for the State of Illinois, Cardinal Gibbons sent the I. O. B. B., Cardinal Gibbons sent the following letter:

Cardinal's Residence,
408 North Charles street,
Baltimore. Oct. 23, 1913.

Mr. Edward Menkin,
Attorney and Counsellor,
1206 Rector Building,
Chicago, Ill.

My Dear Mr. Menkin:

I beg to acknowledge the receipt of your esteemed favor of the 21st instant.

In regard to the charge that the Jews are using blood for ritual purposes, I beg to assure you that I have never for an instant believed in any such accusation, and I regret that such a false accusation should form the basis for such persecution.

With sentiments of esteem, I am,
Very sincerely yours,
(Signed) J. CARD. GIBBONS,
Archbishop of Baltimore.

CARDINAL FARLEY REFUTES RITUAL MURDER CHARGE.

His Eminence John Cardinal Farley of New York has written the following to Rabbi Dr. B. Drachman in reply to his request to express his views as to the existence of ritual murders:

New York, October 20, 1913.

The Rev. Dr. Bernard Drachman, President, Board of Jewish Ministers.

Reverend and Dear Sir: In reply to your request that I give expression of my views as to the existence of ritual murders in the worship of the Jewish people, I am free to say that I have never for an instant given credence to any such accusations. With best wishes, I am, very faithfully yours,
John Cardinal Farley.

PAPAL SECRETARY MERRY DEL VAL.

It is reported that Cardinal Merry del Val, Papal Secretary of State, in replying to an inquiry, denied the assertion made on the stand at Kiev by the monk, Pranditis, that the Catholic Church believes the practice of "ritual murder" is widespread among the Jews and that the documental refutations made by Pope Innocent IV., in 1247, and Cardinal Ganganelli, in 1758, are forgeries.

Cardinal del Val was asked to verify the matter from the originals of the documents issued by Pope Innocent IV. and Cardinal Ganganelli, or official papers in his keeping. The Cardinal set all doubt at rest by replying that the refutations are certainly authentic and disclaiming belief in the idea that "ritual murder" is practiced by the Jews.

BISHOP FALLOWS ATTACKS RUSSIA.

Russia's attitude toward the Jews as exemplified in the prosecution of Mendel Beilis at Kiev on the charge of "ritual murder" was condemned as a "disgrace to civilization" by Bishop Samuel Fallows of Chicago, presiding officer at the thirty-fifth annual council of the Reformed Episcopal churches of the Synod of Chicago, which closed its session at Cleveland on Oct. 16th.

"No treaty should be renewed between the United States and Russia until the ban has been lifted by the latter country upon the entrance of American citizens of Jewish faith," said Bishop Fallows. "The abrogation of the treaty by President Taft was an act of justice that appealed to every fair-minded citizen of this country and the English-speaking world. Until the persecution of the Jews in Russia ceases. I would strongly oppose the renewal of any treaty between the two countries.

"Public opinion is not only potent, but almost omnipotent, and no country can long stand up against a great storm of public disapproval. The 'ritual murder' trial at Kiev focuses the attention of the world, especially the English-speaking nations, upon the injustice being done the Jewish race, and throughout all Christian nations a wave of indignation is spreading like wildfire. Eventually good will be brought out of evil, for this trial cannot help but so arouse the public sentiment that the Jews will be benefited thereby."

W. R. H. Hodgkin, Dean of the Episcopal Church of San Francisco.

Many years of most careful theological research have failed to uncover any sacrifice of blood in the Hebrew faith. This charge is an absolute lie.

(Continued on page 16.)

What Our Lodges Are Doing

PRESENTATION TO VICTOR ABRAHAM.

Notwithstanding the very inclement weather, Assembly Hall of the Rockdale Avenue Temple Annex at Cincinnati was well filled on Sunday evening, Oct. 19th, to witness the presentation of a handsome hammered silver Menorah to Victor Abraham, who for twenty consecutive years, has been Secretary of District Grand Lodge No. 2.

The presentation was under the auspices of the Cincinnati Lodge No. 4, and the occasion was one long to be remembered by those whose good fortune it was to be present on this memorable occasion. No words can convey the depth of feeling and the note of affection which were made manifest in every act and utterance of the evening.

The audience was an unusual one, even for Cincinnati. Men were present who would not venture out in a drenching rain like that which fell in the early part of the evening except for the desire to demonstrate their real love for the man and brother they had come to honor at the cost of great physical inconvenience. It was a representative body of men and women whose presence alone was an honor.

One striking feature of the evening was the entire absence of that formality which somehow or other always seems to attach to occasions of the kind, and the gathering was more like a company of old friends and companions—a family reunion, with Brother Abraham as the guest of honor.

The program, which was neither long nor elaborate, was as follows:

Music—Symphony Trio.

Introductory remarks—Sol. L. Levi, President Cincinnati Lodge No. 4, and presentation of Chairman Harry Simon, of St. Louis, President D. G. L. No. 2.

Address—Rabbi Joseph S. Kornfeld, Columbus, Ohio, First Vice-President, D. G. L. No. 2.

Address—S. J. Kornhauser, Cleveland, Ohio, Second Vice-President, D. G. L. No. 2.

Music—Symphony Trio.

Presentation address—A. Lewenthal, Past President D. G. L. No. 2.

Response—Victor Abraham, Grand Secretary D. G. L. No. 2.

In addition to the addresses on the program speeches were made by Jacob Furth, of St. Louis, and Martin A. Marks, of Cleveland, Past Grand Presidents of the District. In addition to those mentioned, there were present Jacob L. Lorie, Kansas City; Karl M. Vetsburg, St. Louis, and Louis Bernstein, St. Joseph, Mo., members of the General Committee.

The speeches were marked by earnestness and enthusiasm and offered just tribute to services of Secretary Abraham and his unselfish devotion of forty years to the interests of the B'nai B'rith Order. The presentation address by Past President Lewenthal was especially impressive and the response of Grand Secretary Abraham was full of vigor and the spirit of youth. He expressed thanks and appreciation of the splendid token in a few words that conveyed the full measure of his gratification at the honor shown him by his friends.

The seven-branched candlestick is of hammered silver and was made after a design on the ancient Roman arch of Titus and copied from the Menorahs captured in Jerusalem at the destruction of the second temple.

There were no set speeches. Whatever the speakers on the program had prepared themselves to say they said in the fewest possible words, and then gave rein to their natural feelings and emotions. The experience was as pleasant as it was unusual and resulted in the home-like evening with manifestations of human feelings that will live through the years to come.

A reception followed the program with felicitations, congratulations, and handshaking, in which the distinguished visitors had full share.

JOINT MEMORIAL SERVICE IN MEMORY OF LATE MOSES S. HYMAN.

On Sunday, Oct. 26th, services were held at the Home at Yonkers, New York, in memory of the late lamented Brother Moses S. Hyman, who was a member of the governing body of the institution since its inception thirty-one years ago. For ten years he was its President, and the welfare of the Home and the inmates was one of the most cherished pleasures of his life. He has endeared himself lastingly in the hearts of all who knew him by his straightforward and honest manner in which he treated all whom he came in contact with. The Home has lost a faithful worker, the district an ardent supporter.

The introductory address was made by Mr. S. M. Lyon, Vice-President of the Home, and the address was delivered by Rev. Dr. Jos. Silverman, President of District Grand Lodge No. 1.

The Executive Committee was represented by Brother Charles Hartman; the General Committee by President Dr. Joseph Silverman, First Vice-President Herman Asher, of New York, and Second Vice-President Judge Abraham K. Cohen, of Boston, Mass.

There were also present Brothers Samuel Fleischman and Maurice P. Davidson, of New York; Past President Joseph H. Ullman, of New Haven, Conn.; Past President Hon. Charles M. Stern, of Albany, N. Y., and Rev. Dr. Maurice Thorner, of Bridgeport, Conn., of the General Committee.

The Board of Governors of the Home was represented by President Governor Sim. M. Lyon, Vice-President Henry Meyers, Governors Mo. Minzesheimer, Jacob Cane, Henry Duschness, Henry Gutenstein, Myron Sulzberger, Isidor H. Kempner, Abraham Anhalt, William B. Koller, all of New York; Isidor Chase, of Waterbury, Conn.; Abram M. Friedman, of New Haven, Conn.; Benjamin Kashman, of Hartford, Conn., and Reginald E. Zunder, Secretary of the district.

A beautiful white marble tablet, lettered in gold, was presented to the Home by the members of the Board of Governors in memory of their colleague, the late Goovernor Moses S. Hyman. It is inscribed as follows:

"Dedicated to the memory of Moses S. Hyman, died Sept. 8, 1913. Served faithfully as Governor of this Home from its inception in 1882 until 1913, and as its President for ten years."

NEW YORK, N. Y.

Under the auspices of the Advancement Committee, Washington Lodge No. 19, I. O. B. B., arranged a lecture on "The New Palestine" by Miss Henrietta Szold at Temple Israel of Harlem, New York, Thursday, October 30th. Miss Szold showed a large number of stereopticon views taken in the Holy Land, and explained the possibilities which exist in that country for the Jews who settle there.

Miss Szold, who is the President of the Haddassah Chapter of the Daughters of Zion, explained particularly the work which that organization has inaugurated in Palestine, namely:—District Visiting Nursing—and she endeavored to interest the audience in this work with a view of financially assisting therein.

A short report of the activities of the Haddassah Chapter was rendered by Miss Leon who accompanied the first two nurses who were sent out to Palestine to take up the work.

The audience, which completely filled the vestry room of the Temple, was very enthusiastic regarding the work undertaken by the small band of Jewesses, and many offered to assist. The lecture was followed by the singing of the Hatikwa and the Star Spangled Banner, copies of the songs being distributed.

PITTSBURGH, PA.

Weeks of active propaganda work on the part of Jericho Lodge No. 44, of Pittsburgh, Pa., terminated in the initiation of a large class of candidates at a well-attended meeting held on Sunday morning, Oct. 12th.

In honor of the occasion the meeting was attended by several officers of the District Grand Lodge, who addressed the meeting on the work and progress of the Order. The initiation was conducted by the degree team of the lodge and was very interesting.

NEWARK, N. J.

Under the auspices of Ezekiel Lodge No. 90 of Newark, N. J., a well attended meeting was held on Oct. 29, 1913. The occasion was honored by the presence of Rabbi Dr. Morris H. Harris of New York, who delivered an address on the subject, "The Ritual Murder Trial."

The Ladies' Auxiliary of the Lodge attended the meeting in a body and a pleasant evening was enjoyed by all present.

RESOLUTIONS IN HONOR OF AMBASSADOR MORGENTHAU.

At a meeting of Jordan Lodge No. 15, held on Monday, October 6th, 1913, the following resolutions were unanimously adopted:

WHEREAS, we have learned with extreme pleasure that the Hon. Woodrow Wilson, President of the United States of America, has appointed our member, Brother Henry Morgenthau, to represent this country as Ambassador to Turkey, and that the appointment has been confirmed by the Senate.

WHEREAS, said appointment because of its importance reflects credit upon Henry Morgenthau as an American citizzen, we, the members of Jordon Lodge No. 15, I. O. B. B., in meeting assembled, do

RESOLVED, to extend to Brother Henry Morgenthau, our congratulations and our sincerest hopes and prayers that he will always enjoy to the fullest the respect and confidence of all with whom he may come in contact, and that the term of his service may be ever a source of honor and pleasure to him.

RESOLVED, that these resolutions be spread on our minutes and a copy of the same be forwarded to Brother Henry Morgenthau.

CHICAGO, ILL.

Under the suspices of the Central B'nai B'rith Council, representing the Chicago B'nai B'rith lodges, a Musicale by the Fortnightly Musical Club will be given at the Red Room, Hotel La Salle, on Saturday evening, Nov. 22, 1913. The following program will be rendered:

Violin Solo ....Mr. Alfred Goldman
Accompanied by Mr. Abe Shyman

a. Romance .... Rubenstein
b. Souvenir .... Urdla
c. Oberpass .... Wieniawski

Vocal Solo Dr. Joseph B. Sonnenschein

Over the Desert ....Kellie
Song of the Scythe ....Rodney
Recompense ....Wieniawski

Reading ....Miss Florence Harris
"Madame X"

Piano Solo ....Miss Ruth Klauber

a. Allegro E Minor Concerto..Sauer
b. Variation in G Minor ....Haydn

Vocal Solo ....Mrs. Edith Kramer Stern

a. Caro Nome ....Verdi
b. Selection from Madame Butterfly
.... Puccini

At the close of the program dancing will be indulged in.

JERICHO LODGE, PITTSBURGH.

Another in the series of class initiations being held by Jericho Lodge No. 44 took place at a meeting of the lodge on Nov. 2, 1913. An excellent program was arranged after the conclusion of the initiatory ceremonies.

The Propoganda Committee is actively engaged at the present time in increasing the membership of Jericho Lodge and in promoting the progress of the organization. With the members of the Committee lending diligent efforts to advancing the cause of the Lodge and the principles of the Order, a winter season of great avtivity is promised.

DANMARK LODGE, COPENHAGEN

Under the auspices of the committee on lectures and entertainments of Danmark Lodge No. 712, of Copenhagen, Denmark, the following program of lectures for the present winter season has been arranged:

"L. I. Brandes, the Philanthropist," by Mr. Carl Lehman, mayor of the city.

"The Administration of the Congregation," by Dr. A. Rothenborg.

"The Restlessness of the Present Time, with Special Reference to the Jews," by Prof. Dr. D. E. Jacobson.

Lectures will also be delivered by Rabbi Dr. C. Koch, of Goeteburg, and by Mr. Maximilian Stein, of Berlin. In addition to the foregoing program the committee has arranged for discussions and reviews of foreign Jewish periodicals, and preparations are being made for a musical entertainment, to be followed by a dance to take place at the close of the season.

CHARLOTTE, N. C.

Charlotte Lodge No. 733 celebrated B'nai B'rith Day on Sunday, Oct. 19, 1913, with an open meeting. Over one hundred men were present. Speeches were delivered by the following: David B. Paul, President of the lodge; Dr. Adam Fisher, Captain John A. Parker, Col. C. A. A. Beyers, Mr. F. L. Bonfoey, Mr. R. B. Elam, Dr. Samuel Levy, and the Vice-President of the lodge, Michael Kirschbaum. After the speaking light refreshments and cigars were served. President Paul acted as toastmaster.

During the afternoon of the same day an entertainment was given the Charlotte Hebrew Sabbath School by Charlotte Lodge. Hon. Chas. A. Bland, mayor of Charlotte, addressed the school and delivered certificates of honor to the pupils. Short talks were made by the following: David B. Paul, superintendent of the school; Dr. Samuel Levy, Rev. Chas. Arik, Mr. M. Kirschbaum, Mr. L. Katzen, Mr. N. Paul, Mr. I. Schwartz and others.

The enthusiasm during the day was so great that the Hebrew ladies of the city immediately began preparations for a local Ladies' Hebrew Aid Society. At a mass meeting in the B'nai B'rith hall Sunday, Oct. 26th, the ladies formed an aid society, to be known as the Daughters of Israel, of which the following officers were elected: Mrs. B. J. Steinberg, President; Mrs. Samuel Levy, Vice-President; Mrs. J. Lamb, Secretary, and Mrs. S. Miller, Treasurer. They will hold their meetings every other Sunday in the B'nai B'rith hall.

The B'nai B'rith Lodge, the Sabbath school, the newly formed Daughters of Israel, are all assisting in the efforts to secure sufficient funds with which to pay off the indebtedness on the lot recently purchased for the Hebrew Temple, and to begin building. They are at present all busily engaged preparing and soliciting goods and funds for a bazaar to be held some time next month.

B'NAI B'RITH DINNER.

Under the auspices of the Central B'nai B'rith Council of Chicago, representing all the local lodges, an informal dinner was given at the Hotel Sherman on Thursday evening, Oct. 30, 1913, which was largely attended. The dinner was followed by a discussion and analysis of the pending immigration bills in Congress. The speakers were:

Judge Hugo Pam—The Dillingham Bill.

Julius H. Meyer—The Roddenberry Bill.

Edward Sonnenschein — The Smith Bill.

Benjamin Samuels—The Burnett Bill.

Hon. Philip Stein acted as chairman. The addresses were followed by a discussion participated in by several members.

CHICAGO, ILL.

Arrangements are being made for the annual celebration of B'nai B'rith Day by the Chicago Lodges under the auspices of the Central B'nai B'rith Council. The celebration will be held at the Hotel La Salle on Saturday evening, Jan. 17, 1914, and will consist of a banquet, at which addresses will be delivered by notable persons, and the festivities will be concluded with a ball. Members of the Executive Committee of the Order, who are scheduled to hold a meeting the following day, are expected to attend in a body. On the following evening, Sunday, Jan. 18th, a meeting of the joint Lodges of Chicago will be held in honor of the visiting members of the Executive Committee. On this occasion a class initiation of candidates will be held and the initiation will be conducted by the degree team of the Central B'nai B'rith Council. Addresses by all the members of the Executive Committee are expected to be made. Refreshments will be served at the conclusion of the meeting,

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NEW ORLEANS, LA.

The B'nai B'rith Lodges of New Orleans have resumed their activities. The joint committee of the lodges held a meeting on Oct. 21, 1913, and discussed the details of a campaign for the season. As a result a joint meeting of all the New Orleans Lodges was held under the auspices of the joint committee on Oct. 29, 1913. Rabbi E. W. Leipziger delivered an address, and there were short discussions on topics of current interest.

What Our Lodges Are Doing

ABRAHAM LIPPMAN LODGE, PITTSBURGH.

At a meeting of Abraham Lippman Lodge No. 672 of Pittsburgh, Pa., held on Oct. 22nd, which was attended by the Ladies' Auxiliary of the Lodge and the Lodge members, final arrangements were made for the annual affair to be given under the auspices of the two societies on Nov. 20th next. The propaganda committee had procured for this meeting a number of players from one of the theaters, who for over an hour and a half entertained the audience.

Abraham Lippman Lodge has been in existence only about three years, and during this period, aided by the Ladies' Auxiliary, it has succeeded in raising nearly $3,000 for the Home of the Friendless, which is now being constructed at Erie, Pa.

DES MOINES, IOWA.

Des Moines Lodge No. 330 is again active and good results may be expected. The lodge decided to have every other meeting a social meeting, when business will be discarded, devoting the evening to social and intellectual pursuits.

The formation of a ladies' auxiliary is under consideration. It is thought this might stimulate interest and attendance and serve to a deeper interest in B'nai B'rith affairs on the part of the Des Moines Jewish population.

The lodge has arranged for a series of card and dancing parties during the winter, the first to be held Thanksgiving evening. It has also been arranged to have one on Christmas eve and again on Washington's birthday.

NEWARK, N. J.

The Ladies' Auxiliary of Ezekiel Lodge No. 90 of Newark, N. J., was organized about a year ago, and has been successful from the beginning. The object of the league, outside of social features, is to raise funds towards the support of the B'nai B'rith Orphanage now in course of construction at Erie, Pa. Meetings are held monthly in conjunction with regular meetings of the Lodge. After the Lodge is adjourned the ladies meet with the members for the enjoyment of a social hour.

SAN FRANCISCO, CAL.

B'nai B'rith Day was celebrated by the ten lodges of San Francisco at the Golden Gate Park Stadium on Sunday, Oct. 26, 1913. Literary exercises and a field and track meet were the features of the day. The athletic program began promptly at 1:30 in the afternoon with field and track events and it was followed by a musical program and addresses. Among the speakers were Mr. I. M. Golden, President of the District Grand Lodge, and Henry Neuberg. Medals were awarded the winning athletes.

LINCOLN, NEB.

Lincoln City Lodge No. 377 of Lincoln, Neb., celebrated its twenty-fifth anniversary and B'nai B'rith Day with a banquet given at the Lindell Hotel on the evening of Oct. 21, 1913. There were about one hundred ladies and gentlemen present, including Rabbi Eugene Mannheimer, representing the Grand Lodge of District No. 6, and Mr. Julius Rosenfield of Council Bluffs, State Deputy for Iowa. Mr. Chas. Mayer, a charter member of the lodge, acted as toastmaster, and in a very able and felicitous manner introduced the several speakers. Rabbi Jacob Singer of Congregation B'nai Jeshurun of Lincoln, and Vice-President of the lodge, delivered the address of welcome. In his usual happy vein he extended a cordial greeting to those present. Mr. Edward Guggenheim, President of the lodge, spoke briefly on "Our Prospects." Mr. M. A. Newmark responded to the toast, "The Order B'nai B'rith, Its Achievements, Its Mission." He stated he was present when Lincoln City Lodge No. 377 was organized, and at the banquet then given extended the welcome of the newly formed lodge to those who came to launch it on its sea of life. After giving a historic review of the life and activities of the Lincoln Lodge for the past 25 years he spoke at length on the Order, its achievements, its mission. He instanced its great service to humankind, and especially its extended activities since the great influx of immigrants from Russia and Roumania with the resultant congestion in the large centers of population and the many problems growing out of it. Mr. Newmark closed with an appeal to the Jewish young men to join the Order and by strengthening the lodges render material support to those engaged in this beneficent work.

Rabbi Eugene Mannheimer brought greetings from the Grand Lodge of District No. 6, after which he spoke at length upon the attitude of the younger generation to Judaism and suggested reforms to increase their interest and correct the laxity shown. He spoke eloquently and ably and was freely applauded. Mr. Julius Rosenfield delivered an address, in which he told of the formation of the Ladies' Auxiliary and the benefits accruing from it, and advised the ladies of Lincoln to form a similar organization. Following his suggestion the ladies of Lincoln present organized a B'nai B'rith auxiliary, with Mrs. Morris Friend President, and Mrs. Henry Schlesinger Secretary. Speeches were made also by Messrs. Isaac Friend, Henry Schlesinger, Morris Friend and several others.

DISTRICT NO. 1.

At a meeting of Jordan Lodge No. 15 of New York City, held on Oct. 20, 1913, several candidates were initiated, including Hon. Max S. Grifenhagen, Register of New York County.

The younger members of this lodge have organized a bowling club, and although the financing of the club has nothing to do with the lodge, nevertheless membership in the club is restricted to members of the lodge.

At the next meeting of the lodge, held on Nov. 6th, Brother Eugene H. Lehman, M. A., entertained those present with the first of a series of short talks.

At a meeting or Harmony Lodge No. 711 of Bridgeport, Conn., held on Oct. 29th a class of 12 candidates was initiated by the degree team of the lodge. The meeting was the largest attended since the organization of the lodge two years ago. At the conclusion of the business luncheon was served and a social time was enjoyed. The lodge is making arrangements for the holding of an important meeting next month and a committee representing the Grand Lodge will be in attendance to pass upon and judge the work done by the degree team of Harmony Lodge. All the degree teams of the District are at present engaged in a prize contest for a trophy offered by the Grand Lodge.

DISTRICT NO. 2.

A rollicking minstrel show of the old time character is being prepared by Indianapolis Lodge No. 58, of Indianapolis, Ind., which will be presented at the German House on the evening of Dec. 5th. Special curtains and stage effects are being painted in New York and costumes for the principals have been ordered in Philadelphia.

Great enthusiasm and activity has been displayed of late in the affairs of Missouri Lodge No. 22 of St. Louis. The movement to increase sociability among the members of the lodge has borne fruit. A smoker under the auspices of the entertainment committee of the lodge was held on Oct. 28th at the Odeon, which was largely attended and manifested the highest type of good fellowship among the members.

The St. Louis B'nai B'rith lodges are arranging to celebrate B'nai B'rith Day on Nov. 11th, on which occasion Hon. Chas. Nagel, ex-Secretary of Commerce and Labor, will deliver an address on the subject of "Immigration" at Temple Israel.

The annual banquet of Cleveland Lodge No. 16, of Cleveland, Ohio, was held on Nov. 3, 1913, in connection with the B'nai B'rith Day celebration. The speakers were Rev. Dr. J. Leonard Levy of Pittsburgh, U. S. Judge Wm. L. Day and Dr. G. Wolfenstein.

At the regular meeting of Cleveland Lodge No. 16, of Cleveland, O., held Oct. 26, 1913, a class of 7 candidates was initiated by the degree team of the lodge.

Arrangements have been made by Indianapolis Lodge No. 58 of Indianapolis, Ind., to use the Communal Bldg., which will soon be dedicated. The regular meetings of the lodge as well as its social affairs will be given in this building hereafter.

Arrangements are being made by the Cincinnati Lodge No. 4 of Cincinnati, Ohio, to observe B'nai B'rith Day. The celebration will be held at one of the Temples on Monday evening, Nov. 24, 1913, and Mr. A. B. Seelenfreund of Chicago, Secretary of the Order, has been invited to deliver the address.

Missouri Lodge appointed a new committee entitled "The Social Service Committee," with Mr. Oscar Leonard as the chairman. The purpose of this committee is to gather data concerning Jews confined in public institutions and to investigate the white slave traffic, if such there be, in St. Louis.

A further committee was appointed by Brother J. S. Seelig, chairman, to consult with the officers of the Y. M. H. A. to ascertain in what way Missouri Lodge can be of assistance to the association.

At a meeting of Cleveland Lodge No. 16 of Cleveland, Ohio, held on Oct. 26, 1913, a resolution was adopted asking that the lodge communicate with Senators Burton and Pomerene and Representatives Bulkley and Gordon, requesting them to work and vote for the resolution introduced by J. Hamilton Lewis of Illinois with reference to the Beiliss trial.

DISTRICT NO. 3.

Various committees of Abraham Lippman Lodge No. 672, of Pittsburgh, Pa., are hard at work to complete arrangements for the entertainment to be held at the auditorium in Pittsburg on Nov. 20, 1913. The committee is providing numerous features and the proceeds of the affair will be devoted to charitable purposes.

Under the auspices of Ezekiel Lodge No. 90 of Newark, N. J., the employment bureau was re-established and will begin operations soon. This is the result of an entertainment held by the lodge, the proceeds of which were devoted to finance the employment bureau.

Within a few weeks Jericho Lodge No. 44 of Pittsburg, Pa., will celebrate the 51st anniversary of its founding. Plans for this celebration will soon be announced.

DISTRICT NO. 4.

The B'nai B'rith ball to be given by Oakland Lodge No. 252 of Oakland, Cal., on the evening of Nov. 12th promises to be a great success.

At a meeting of Los Angeles Lodge No. 487 of Los Angeles, Cal., held on Oct. 14, 1913, Mr. C. F. Rosenberg delivered a talk on "Modern Business Methods." The annual ball of the lodge was held on Tuesday evening, Nov. 4th.

The annual meeting of the stockholders of the B'nai B'rith Building Assn. of Portland, Ore., was held on Oct. 26, 1913.

The Daughters of the Covenant gave an informal dance to their members and those of Theo. Herzl Lodge No. 314 of Portland, Ore., on Oct. 28, 1913.

Rainier Lodge No. 627 of Seattle, Wash., held a business meeting on Oct. 13th at which only business matters were considered.

The members of Cremieux Lodge No. 325 and many visiting friends were pleasantly entertained on the evening of October 27th by an address by Mr. Edgar C. Levey of this city. The speech was preceded by several musical numbers of an enjoyable character. President J. Hart Dasteel also introduced Second Grand Vice-President Bro. Harry K. Wolff, whose inspiring words were enthusiastically received. Refreshments were served. This was but one of a series of such evenings planned by Cremieux Lodge.

DISTRICT NO. 5.

At a recent meeting of Charlotte Lodge No. 733, of Charlotte, N. C., resolutions were adopted condemning the ritual murder trial now in progress at Kiev. Copies of the resolution were transmitted to Congressman Webb, with the request that he bring the matter to the attention of the government.

Various committees of Gate City Lodge No. 144 of Atlanta, Ga., are now actively at work making preparations for the 25th anniversary of the founding of the Hebrew Orphan Home of Atlanta, Ga., which will be held next March. In connection with this celebration the annual convention of District Grand Lodge No. 5 will be held. Preparatory to the meeting it is proposed to hold a series of open meetings.

DISTRICT NO. 6.

A concrete proof of the importance and usefulness of Winnipeg Lodge No. 650 of Winnipeg, Canada, has been demonstrated by the extremely gratifying success with which the building committee of the Canadian Jewish Orphan Home, an institution fathered by Winnipeg Lodge, has met. The net result of a few days' campaign was a total subscription to the building fund of $7,500.

Pending the building of the proper quarters, the committee has opened up temporary accommodations in a clean, comfortable, nice house, centrally located and sanitary in every respect.

Negotiations are in force for the purchase of a large piece of ground in a desirable location, which the building committee is confident will shortly be acquired at a reasonable price. The building committee, under the chairmanship of Brother A. H. Aronovich, is conducting a campaign for funds and will no doubt meet with the success it deserves.

King David Lodge No. 641 of Madison, Wis., has displayed much activity of late. New members have been taken in at every meeting, and the meetings are attended by from 75 to 80 per cent of the membership. Discussions are taken up after the close of routine business, and in this manner the Intellectual Advancement idea is furthered.

Due to the efforts of B'nai B'rith members of Racine Lodge of Racine, Wis., organized about two years ago, a reform congregation was reorganized and arrangements have been made to hold weekly services on Sunday mornings, Rabbi Israel Klein of Chicago officiating. A Sabbath school will be carried on in connection with the congregation.

A dancing party was held under the auspices of Mesaba Lodge No. 673 of Virginia, Minn., on Sunday evening, Oct. 19, 1913. The affair was well attended, many residents of the Range District were in attendance.

Lake Cities Lodge No. 696, of Ft. William, Ont., is making arrangements for the observance of B'nai B'rith Day during the month of December. At the last meeting of the lodge three candidates were initiated.

At a meeting of David Fish Lodge No. 130 of Chicago to be held on Nov. 18, 1913, the Central B'nai B'rith Council will pay an official visit.

Wm. McKinley Lodge of Omaha, Neb., has at the present time 113 members. The recently established ladies' auxiliary is of much benefit to the lodge and both organizations hold joint meetings, which are of much interest to the members. The lodge is working out plans for the celebration of B'nai B'rith Day and expect to have an elaborate affair.

Dacotah Lodge No. 731 of Grand Forks, N. D., has initiated a movement to counteract the activities of certain organizations of the state having in view the introduction of the study of the Bible in the public schools of the state and the cities. A special committee was appointed to have charge of this matter.

On Oct. 26th Brother Adolf Kraus, President of the Order, and Brother Sylvan E. Hess, President of the District Grand Lodge, held a conference with about twenty-five members of the Order in Detroit at Hotel Pontchartrain, at which the welfare of the two Detroit Lodges was discussed.

On Sunday evening, Oct. 12, 1913, Dacotah Lodge No. 731 of Grand Forks, N. D., gave the first informal dancing party of the season. More than 60 couples took advantage of this opportunity, and the affair proved a success.

Mishan Lodge No. 247 of Kalamazoo, Mich., was visited on Oct. 27th by Brother Sylvan E. Hess, President of the District. A dinner attended by members of the Lodge was served and an address delivered by Brother Hess. Brother Sam Folz, Past President of the District, presided and addressed the gathering, as did also other officers and members of the Lodge.

On Sunday, Oct. 26th, a meeting of Dacotah Lodge No. 731 of Grand Forks, N. D., was held, at which a class of candidates was initiated by the degree team of the Lodge, which was recently organized, and which is under the charge of Brother G. Papermeister and under whose direction the team did effective work.

WHAT OUR LODGES ARE DOING.

(Continued from page 15.)

At a regular meeting of Winnipeg Lodge No. 650 of Winnipeg, Canada, held on Oct. 9th a class of four candidates was initiated by the degree team of the Lodge.

At a meeting of Fox River Lodge No. 209 of Appleton, Wis., the resignation of President Albert Rindsberger, owing to his removal from the city, was presented and accepted. The vacancy was filled by the election of the Vice President, Brother Gabe Ullman, to serve as President for the unexpired term.

DISTRICT NO. 7.

Ceremonies attending the laying of the corner stone of the Leo N. Levi Memorial Hospital were held at Hot Springs, Ark., on Sunday afternoon, Nov. 2, 1913.

Under the auspices of Ft. Smith Lodge No. 306 of Ft. Smith, Ark., a resolution was drawn up to be sent to Congressman Otis T. Winge, which resolution was signed by hundreds of citizens approving the proposed resolution now before Congress in the pending ritual murder trial.

A meeting of Houston Lodge No. 434 of Houston, Texas, was held at the Concordia Club on Oct. 21, 1913. President J. H. Sam submitted report of the activities of the officers of the Lodge during the summer period. At this meeting a class of six candidates was initiated and ten applications for membership were presented. Preparations are being made by the Lodge for the observance of B'nai B'rith Day, the date for holding, which will be announced later.

Memphis Lodge No. 35 of Memphis, Tenn., held a meeting on Nov. 9th, at which the nomation of officers and delegates to the Grand Lodge was held.

DISTRICT NO. 8.

District Grand Lodge No. 8, Germany, will meet in biennial convention on Nov. 22, 1913, in the city of Berlin. The sessions will be held at the B'nai B'rith building of the Berlin lodges, and it is expected that the same will last three days. The creating of an emergency fund, the status of the women in the Order, the relationship of the special committee for Intellectual Advancement to the General Committee, mixed marriages, creation of a Jewish Court of Honor, will be among the special subjects to be brought up for discussion and action.

PROTEST MEETINGS, Etc.

(Continued from page 13.)

Governor Dunne, Illinois.

No intelligent person believes for a moment that the Jewish religion calls for the sacrificing of human blood under any of its rituals. To make such an accusation, even in a court of justice in any land in the twentieth century, brands the accuser as a malignant perjurer or a gullible fool. The wonderment is that any self-respecting court could be prevailed upon to consider seriously such an accusation.

Senator Lewis, Illinois.

Senator Lewis telegraphed this message:

All civilization will protest against such slanders upon so great a people. Christianity will rise up to resent such injustice upon a God fearing race. Justice to the Jew as to the Gentile over the whole world should be the demand of free Americans.

King Constantine and the Blood Libel.

King Constantine granted an audience on Oct. 13 to the Grand Rabbi of Salonika, who assured his Majesty of the loyalty and devotion of the Israelite community, who, he said, in conformity with the prescriptions of their religion, were the loyal and faithful subjects of the countries in which they lived and always defended the country of their adoption with their lives.

The King, according to a semi-official account of the interview, expressed his satisfaction with the Grand Rabbi's remarks and declared that he would never tolerate in his kingdom the "ritual murder" calumny. He added that he had greatly appreciated the services of the Jewish soldiers in his army. In conclusion he assured the Grand Rabbi of the benevolent attitude of the authorities towards the Jews.

Mayor Rolph, San Francisco.

My blood has been at the boiling point because of the unjust attack against the Jews. Representing the people, I want to voice the protest of all the citizens of this city against the [illegible]. Humanity's interest is our in[illegible]d for the people.

Robt. Newton Lynch, Vice-President San Francisco Chamber of Commerce.

This charge is positively sickening to our sense of civilization. There have been fifty or more historical trials of this character, but in not a single trial has evidence been given to bear them out.

Rev. Father Ramm, St. Mary's Cathedral, San Francisco.

I speak representing the Archbishop as the representative of the Roman Catholic Church of San Francisco. I think that the Catholic Church, as a whole, has the greatest sympathy for the Jews because of this ridiculous charge, for the reason that the Catholic Church has been in the same boat herself. Meetings of protest are certain to do some good, but there must be many more meetings and many more protests before the benighted peasants of Russia will be made to understand that they are living in the dark. In the end freedom will come because right must prevail.

Warren R. Porter, ex-Lieutenant Governor of California.

As an Episcopalian, I am here today to voice the sentiments of my church, as embodied in a resolution recently passed by the convention of the house of deputies of the Protestant Episcopal Church, held in New York City.

This was in defense of the Jews and protesting against the charges of ritualistic murder made against them, which are without foundation or justification in the teaching and practice of the religion of Israel.

We know of no other way of calling the attention of the Russian Government to our disapproval of such unnatural acts than the method which my church has adopted. We feel in this advanced stage of civilization that the treatment of Jews in Russia is an offense to us.

Rev. Geo. Burlingame, First Baptist Church, San Francisco.

I am voicing the protest that has been surging in my heart for many days against the pitiless and cruel oppression of the Jews in Russia, and, in protesting, I believe that I may call myself a faithful representative of the Baptist Church throughout the world.

This present trial in Russia is a crime of international import, for the reason that it is a world-wide crime to maintain a farce under the guise of a court of justice. To prosecute that trial with the defendant deprived of his rights is not a crime in Russia alone, but a crime against humanity.

Rev. Dr. Chas. Aked, San Francisco.

We have gathered not as Jews, not as Christians, but as men and women. We are shocked and horrified by the revival in Russia of a hideous superstition. It is intensely humiliating to the pride we take in the human intelligence of this day and age, to see the monarch of a great European country groping back into the dark of past centuries.

Here we are this day to register our solemn protest against bigotry and race hatred. It is impossible for us who are Christians not to resent the insult against the Jews of this or any other country.

I think that our protest, joined with the protests coming from the other intelligent men in other parts of the United States, is certain to bear some weight in Russia. Even Russia is amenable to the pressure of public opinion.

Miss Jane Addams of Chicago.

"So far as the Czar is the autocratic ruler of Russia we must condemn him for directing this persecution. But the Czar is enslaved. He is the creature of his ministers. He is a victim of ignorance and superstition."

Jenkin Lloyd Jones of Chicago.

"This quarrel is not between America and Russia. It is a quarrel between enlightenment and ignorance, between liberty and oppression. All differences of color, race and religion disappear in the presence of a wrong done to humanity."

BY GEORGE BERNARD SHAW.

(Novelist and Dramatist.)

This silly and rancorous story of Jewish ritual murder is as old as Christianity and is a very great disgrace to it. The only sect which practices cihld murder is the modern sect of vaccinationists, which formerly killed a child a week in England and probably does so still in America. But this is falling into deserved disrepute and will eventually be suppressed.

Monsignor Lavelle Denounces Ritual Murder Charge.

Monsignor Michael J. Lavelle of New York, secretary to Cardinal Farley, expressed himself as follows regarding the ritual murder charge:

"My opinion, in a word, is that it is a mockery, I am convinced, or rather, I feel justified in saying I know, that there is no such thing as ritual murder among the Jews. There couldn't be. It is impossible to even imagine its existence, and there has never been a suspicion of such a thing by intelligent people in hundreds of years."

Father Alexander Kukulsky, Head of St. Trinity Russian Greek Orthodox Church.

The accusation made against us, that we believe the Jews in Russia kill the children of Christians to use their blood in the Passover feast, is a monstrous misapprehension. It is absolutely false. It is nonsense. We do not believe anything of the kind. I think the Beilis youth will be cleared of the charge. I am not prepared to say that politics, either local or national, is at the bottom of this affair, but so far as the church is concerned please let it be known that we are innocent of any such belief touching the Jewish people.

Father Sava Voyvovich, Head of Servian Greek Orthodox Church.

I would prefer not to make any statement at length on this matter. All I know of the case is what I have read in the newspapers. My people are mostly Slavs. I have a large congregation and I speak for them all. We are under the protection of the Russian Government and thus must look to them for our wants. I do not for one minute believe that the church in Russia accepts the story of "ritual murder" and am positive that no member of the Russian Church today believes the unjust accusation against the Jewish laborer.

Speaker Clark Defends Jews.

"The 'ritual murder' prosecution now in progress in Russia is the most preposterous and monstrous performance of this age and finds no parallel since the days of witchcraft," said Champ Clarke, speaker of the House, at Washington, D. C., on October 19. "Just why anybody wants to persecute the Jews, of all men, utterly passes my understanding. They are among the very best, most industrious and most peace-loving citizens of all the countries where they locate, and help their full share in every public enterprise.

Prof. George Burman Foster of Chicago.

"I am in hearty sympathy with this nation-wide protest against the bringing of this time-worn, false and barbarous accusation against a humble member of the Jewish race as a means of excusing further persecution of millions of his co-religionists in Russia."

Judge Edward Osgood Brown of Chicago.

"We protest not only against this calumny, but against the circulation of the printed incitements to outrage and murder out of which this present action has sprung, against the plots and conspiracies which make this trial a pretext for massacre."

Interpolation of Austrian Parliament.

The Austrian government was interpolated by a Jewish deputy at a session held on Oct. 28th whether the government is prepared to instruct the foreign office to make representations to the Russian government calling its attention to the great dangers threatening the Jews in Russia and requesting it to take prompt measures to avert them.

Father Ambrose Mandelares, D. D., Head of San Constantine Greek Orthodox Church (Hellenic).

I am not a Russian, but no Russian priest of the Greek Orthodox Church believes the statement made concerning Jews killing Christian children to use their blood in ritual service. The story comes from ignorant people of the lower classes and originated in the third and fourth centuries. The whole matter as it is before the public today is the result of politics in Kiev.

The Peru Chamber of Deputies by a vote of 66 to 4 has adopted a policy of religious freedom to all sects. There are not many Jews in the country to enjoy the rights thus granted.

EDITORIAL ON BEILIS CASE.

(Continued from Page 6)

Pall Mall Gazette, London, Eng.

Across the gloomy Russian sky a flash of wit comes like a lightning-stroke to clear the air. A local paper, greatly daring, has said a true thing concerning the "ritual" trial at Kieff, and, like many another famous mot, it sets one wondering why it was not said before. The Kievlianin takes the indictment against the unfortunate Jew, Mendel Beilis, and turns it upon the prosecution with startling effect. It is Christian Russia which is plunging us back into the Middle Ages, and after breaking a poor artisan's spirit by two years in gaol, is pursuing him with a charge which nobody believes for a moment. The Press and the pulpits of Europe have protested against the iniquity, but seemingly in vain, as they have protested so many times before against absolutism and its methods. It has remained for this provincial paper to play Elijah and denounce the Ahab of persecution to its face. Of course, the result has been to impound the paper, but the truth is out, and the spirit of Tolstoy and Dostoievsky is alive. Whether it survives official action or not, the name of this courageous organ deserves to stand high on the roster of the world's Press. It has done more for Russian freedom in a day than all the bombs and the hugger-mugger of Nihilism, and it has done it by a few outspoken words.

Evening News, London, Eng.

Up to the present that part of the English public which has troubled to read the "evidence" in the Kieff ritual murder trial is wondering why the prisoner was arrested. Such testimony as has been offered up to the present on behalf of the prosecution appears to incriminate nobody except the police—an unfortunate example of the Russian method of bringing a prisoner to justice. This method appears to be to keep the accused in prison until everybody concerned is either dead or has forgotten the facts, as only then is it possible—short of absolute perjury—to obtain evidence favorable to the prosecution. This ritual murder story is a very old superstition. We find it enshrined in the tale of Hugh of Lincoln, but whether any Jew ever so far forgot his faith as to sacrifice a Gentile child is doubtful, to say the least of it. Certainly any such dark deed would have no more to do with Judaism than had the murder lately committed by a priest in New York to do with Christianity. The sad part of it is that those in Russia who could most effectively denounce anti-Semitic superstitions refrain from doing so—a reminder of the fact that Russia as a whole is apt to be a century or so behind the times.

IN DEFENSE OF THE JEWS.

The cause of the Roumanian Jews has been taken up by the semi-official Roumanian organ, the Adeverul. The paper states that there is no truth in the statement that the Jews exploit the Christians, as the Jews themselves are poor. In Roumania anti-Semitism is on the decrease, and the King himself has changed the anti-Semitic views he held in his younger days

THE JEWISH "IMMORTAL."

Indications are that the Jewish people will at last be represented among the "Immortals," Prof. Henry Bergson having been proposed for a seat in the French Academy. This will be a worthy tribute to the great philosopher, one of the most eminent figures in the world of intellect today. Prof. Bergson when elected will be the first Jew ever chosen to membership in the Academy.

EPISCOPALIANS REVISE GOOD FRIDAY PRAYER.

At the Episcopal Church convention held in New York City on Oct. 15, 1913, the Deputies approved a proposition to take out of the Good Friday prayer in the Episcopal service the mention of "Jews, heretics and infidels" as being in bad taste. The Board of Bishops, however, did not approve of the proposed change.

A NEW RESTRICTION.

At the request of the Russian Ministry the Senate has finally prohibited Jewish midwives, dentists, chemists and medical assistants to carry on their respective medical professions outside the Pale. Any departure from the order will be met by immediate expulsion.

The French Government has conferred the Cross of Officer of the Legion of Honor on Professor Cohn, of Columbia University, New York.

B N

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THE KEHILLAH

BY PROF. DR. GOTTHARD DEUTSCH

II.

People in general are prone to color the past with romantic hues. The isolation of the ghetto is generally thought to have been complete. A little careful reflection would show the error of this without a study of historical sources. A Jew had to make a living. He had to make his living by dealing with non-Jews. The latter did not help him to gain his livelihood out of a feeling of love for him. He had to work hard in order to obtain, economically speaking, a foothold in society. This compelled him to come into frequent and intimate contact with Christians.

Another proof that the isolation of the Jew could not have been so complete, is found in the smallness of most of the Jewish settlements. Take dear old Moravia, and my old Kehilla, Kanitz. With 600 Jewish people in a population of 3,000, it was already a middle class congregation. There were some with only twelve families. In Bohemia the Jews were still more scattered, and in southern Germany, as in Bavaria and Alsace, the Jews lived almost exclusively in villages, not divided from their Christian neighbors by physical boundary lines. This latter condition was strictly enforced in Moravia since 1727. This date brings home to us the lesson that laws were not so rigidly enforced in olden times, and even under a monarchial government. The church had insisted since early medieval times on the social separation between Jews and Christians. The Pope had enforced this principle in Frankfort in 1460, and had made it a law for the whole church in 1555. This, however, did not mean that the rule was always enforced. In many instances it was impossible. The Jewish settlements mostly owed their origin to the good will of a noble who by seignorial rights, could assign to Jews land under his jurisdiction. Occasionally such land was a house that he possessed in a certain village, and over which the local authorities had no control. At other times the settlement was so small in the beginning that a ghetto would have been impossible. Only in very few exceptional cases as in Rome, Prague and Frankfort a. M., was the ghetto surrounded by a—wall and closed with gates, so that the inhabitants actually lived in a prison, which they were not permitted to leave at night, nor on Sundays, Christian holidays, and special occasions, when either precaution on the part of the city authorities, who feared a mob attack, or a further desire to humiliate them by excluding them from some sight, as a coronation, dictated their seclusion. Our ghettos in little Moravian towns had neither walls nor gates. They were of comparatively recent creation, as already said. In the beginning of the eighteenth century, when the Jesuits had reached the height of their power, having succeeded in almost completely crushing Hussitism, it was the turn of the Jews. Some priest in Raussnitz claimed that the Jews had mocked at Christian ceremonies, and the result was that the government ordered that the law, demanding separation of Jews from Christians, must be strictly enforced.

This could be done with regard to habitation, but not with regard to personal contact between the two sections. The town of Raussnitz, which numbered about 1,000 Jews, could not afford to furnish to the Jews the means of earning a livelihood. Only a very few, and they were either the poorest or the richest, could afford to stay at home. The poor Jew was a Schochet, a teacher, a cobbler, a poor widow, who kept what, with a stretch of imagination, we might call a grocery, for the needs of the ghetto. The absence of walls and gates has already been noted, but even these could not form a complete bar. The ghetto of Venice was the oldest of its kind. It was closed with gates, and yet Leon Modena, a rabbi of the seventeenth century, tells us of his son-in-law, who was a teacher of music and dancing, and made his living by giving instruction in Christian families. Some Jewish toughs, who handled the stiletto as readily as the Ghristian members of the craft, he significantly called mules.

We have to consider, as the most important point, how Jews earned their livelihood. Most of them, of course, were traders. The local trade, naturally, was insignificant, though on Sundays, when the peasants from surrounding villages came to town, or during the fairs, Jahrmaerkte, which were held, four, and in some instances, even six times a year, there was local business. For the most part, however, the Jew had to go out from home to carry on his business. Generally speaking we might divide the Jewish merchants into two classes: peddlers, selling their goods or buying in villages, and vendors of goods at fairs. The peddler in villages, Dorfgeher, or as Moritz Oppenheim the painter calls it, "Dorfgaenger," started out on Monday morning with a pack of goods, usually dry goods, going from house to house in villages, and from village to village, until Friday when he returned to his home. It was surely not an easy way of gaining his living, to carry a pack weighing 100 to 150 pounds on his back, regardless of weather conditions, and besides it was not easy to make a sale because competition was very sharp, and cash rare.

These dry goods peddlers were already to some extent capitalists. Below them was a poorer class, called "Zukumenish" buyers. They went to the village to buy whatever could be found, cast off metal, chicken feathers, rabbit skins, small quantities of all kinds of produce, or they were brokers for the rich commission merchants, hide—wool, flax dealers, or whatever special product this section of the country would offer. In the latter instance the wholesalers, to whom they sold formed the aristocrats of the ghetto. They attended the big fairs at Leipsic, Breslau, Budapest, and if they dealt with any seller directly, it was only the great estate owner.

One could hardly classify the mechanics of the country. The law up to the end of the eighteenth century, did not allow the Jews to engage in any mechanical trade. The principle governing these restrictive laws was that the Jew must not engage in any business occupation, at which the Christians could make a living. Perhaps no instance will illustrate this selfish cruelty better than a letter which Frederick the Great, a liberal in religion, addressed in 1780 to his minister, von Hoym. In Silesia, as in all Slavic countries, the Jews were engaged in the distilling business as tenants of landed proprietors, and as their business required it on account of its connection with slop feeding, they were to some extent engaged in farming. Von Hoym proposed to allow this condition to continue, but the king scolded him for favoring the Jews, and said: "I have a different opinion. If the Jews are prohibited from engaging in any agricultural pursuit, and Christians shall take their places, it would be an advantage to the country, for we would have fewer Jews and more human beings." For the same reason restrictions existed on certain lines of mercantile activity. Some merchants, for instance, found that the Jews were inconvenient competitors in the hide business, and without much effort they obtained a prohibition for the Jews, restricting them to commerce in leather, but prohibiting raw hides. At another time complaints were made that kindling was too high for the poor, and an order was issued prohibiting the Jews from dealing in kindling and from buying any at the market before 10 a. m.

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LUIGI LUZZATTI

A Portrait

The fact that the Academy of Sciences of Paris has named Professor Luigi Luzzatti as foreign member, in place of Gladstone, the former Prime Minister of England, evidences what the name of Luzzatti means abroad. But the fact that Luzzatti is a prophet who is honored by his own countrymen, who are of a fault-finding disposition, is of greater significance. When in the next few years new commercial treaties will have to be concluded between Italy and Austria-Hungary and the German Empire, then all parties of the Chamber of Deputies, the King and his Government, the aristocrats and the democrats, the Jews and the Christians will write in the one thought, that Luzzatti alone is the right man to conduct the negotiations. He need not fear any opposition as long as he lives. He is undoubtedly the first national economist, the greatest financier of the Kingdom and as a stateman he possesses a creative power which since Cavaur has only been attained by Minghetti and Giolitti.

Luzzatti was born on May 11, 1841, in the city of Venice (which then still belonged to Austria) and the wonderful charm and the lively commercial spirit of his home city mirror themselves in his nature. In the family of Luzzatti, which is still Jewish today, there is to be found a long line of prominent representatives of education and erudition. Luigi himself was an incomparable genius even in his youth. When he attended the gymnasium in Venice he perplexed his teachers by wandering away into the remotest realms of social sciences, he frightened his parents by his delving deeply into the endless problems of philosophy and religious history. At the age of twenty-two years he completed his law studies in Padua with distinction and a few months later he presented to the scientific world a prominent work: "The Spread of Credit and the Peoples Banks." This was a rich program for the development of the economic system of Italy and of—the author. His first work was of such ripeness that as Prime Minister, when he was seventy years old, he could refer to it and state how in the twenty-six different commercial treaties which he had negotiated for his country, he was mainly guided by the principles which he, as a youth, had embodied in his first book. The Austrian authorities disliked the views of the young jurist to such an extent that they threatened to institute court proceedings against him for treason on account of his proposition to establish aid funds; and nothing remained for Luzzatti to do but to flee with all the existing copies of his first work to Milan. In Lombardy, Luzzatti at once went to work to establish a great number of people's banks, through which new life flowed into the most miserable strata of the population. In the same way Luzzatti, when twenty-three years old, established the first consumers' societies.

At twenty-five years of age Luzzatti was ordinary professor of state law, one of the faculty of the University of Padua. In the first six months he lectured on the relation of the church to the state in the modern societies, and these lectures grew to a basic propaganda of freedom of conscience, which he published as his second work.

In various books of reference the statement is found that in 1867 Luzzatti represented the Italian Government as commissioner at the World's Exposition of Paris. This is a mistake. The savant visited the exposition as a private man, but on the shores of the Seine he started the first direct connection with the Italian government. In Paris he became acquainted with Marco Minghetti, the brilliant society man, who was as much at home all his life in the salons of London and Paris as in those of the Arno and the Tiber, the noble politician who was first co-worker of Cavaur and after the latter's death happily continued the life work of the creator of the united Italian states. Minghetti, the fine man of the world, who possessed a universal literary education, united with a proper political conviction, was so forcibly impressed by the knowledge of Luzzatti, that he tried hard two years later to get the professor as a helping force into the ministry of agriculture and when Luzzatti explained that his ambition prohibited him from accepting a subordinate position, Minghetti quickly appointed him as his assistant secretary of state. So the Jew Luzzatti became the substitute of the minister at the age of twenty-eight years, an age in which he could not have become a member of the Chamber of Deputies.

"The state is no anonymous mercantile association but a commonwealth illumined by the goodness of the Creator. . . . The state has duties to fulfill, if the working people are not to look upon it as upon a power forced upon them from without; duties of all kinds of social superintending and care-taking." With these thoughts and these words Luzzatti commenced his official activity in 1869 and as he always remained true to these principles and always acted accordingly, the richest fruits did not fail to grow for his country. Luzzatti is the statesman who was first in Europe to establish a department in the cabinet for the interest of labor, that which the Austrians have had only a few years: a Minister of Labor. The aim of this office was and is, to make the life of the hard-working people in every respect pleasanter or at least more bearable, to create cheap, more sanitary, light and airy dwelling, to advance every spiritual progress of the masses and to fight against alcoholism. This is Luzzatti's social politics. He led the public school to thrive safely, he had a great hygienic law passed which secures to the mass of the people the supply of healthy water, he created a law to govern animal pestilence and has issued orders which prohibit the torment of animals and among a dozen other important legal innovations in the social realm he finally brought about the great work of planting forests in Italy.

The highest point of his financial achievement is the conversion of the state debt which in 1906 amounted to eight milliards. The conversion of 3¾ per cent. brings annually to the budget a gain of 20 millions and it has helped the country to a condition of prosperity which Luzzatti alone foresaw. The King recognized this act by conferring upon Luzzatti the title of permanent minister of state.

Luzzatti also understood how to increase the tax income of the Kingdom by 30 millions annually and the people hardly notice the additional burden. So he could say of himself: "I am in possession of the secret of mild taxation, which is accepted calmly."

As Prime Minister he greatly extended the election privileges and his entire activity as statesman means a consequent system of liberalism. Liberty is to him the organic unassailable product of the life of the people, the freedom of action and the freedom of opposition. The union of the friends of progress in order to fight together for the highest possessions of the people, he declared to be the first and the last aim of the leader of parliament. "There is one aim which must unite all good spirits and urge them on to action above all the miserable petty party differences, this is the all-sided elevation of the people." So he said in one of his thoughtful speeches in parliament and at another time he said: "For a democracy which intends

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LAYING OF THE CORNERSTONE OF THE LEO N. LEVI MEMORIAL HOSPITAL

A large gathering witnessed the laying of the cornerstone of the beautiful Leo N. Levi Memorial Hospital at Hot Springs, Ark., on Sunday afternoon, Nov. 2, 1913. The following program was rendered.

Invocation—Rabbi Louis Witt of Little Rock.

Anthem—M. Costa quartet.

Address—Chas. J. Haase, Memphis, Tenn.

Address—Gov. Geo. W. Hays.

Laying of the cornerstone.

Address—Emil Nathan, St. Louis.

Address—J. W. McClendon, mayor of Hot Springs.

Address—W. W. Waters, president of the Arkansas State Fair Association.

Address—Dan Daniels, Little Rock, chairman of the Building Committee.

Benediction—Rabbi A. B. Rhine, Hot Springs.

Beth Israel Lodge of Hot Springs entertained the visitors with automobile rides and a luncheon at the Arlington Hotel, in which one hundred and fifty persons participated. Mr. G. Strauss acted as toastmaster. After the luncheon the visitors were escorted in automobiles to the hospital site to witness the exercises. The chairman of the arrangements committee introduced Governor Hays as the guest of honor, who delivered the following stirring address:

I am glad to be with you today to testify both as a personal tribute and as your governor to the high standing of the Jewish citizens of our great state.

In every capacity of citizenship, in war and in peace, they have always loyally and ably responded to the call of Arkansas. The state is richer for their presence in it and by their participation in all its activities. In business, in the learned professions, in private life or in the public movements of the times, their influence is markedly felt, and usually for the cause of peace and uplift and a higher morality.

As law-abiding citizens their record is and always has been deservedly high. As teacher, preacher, lawyer, doctor or business man, their irresistible energy and ambition bring them reputably to the front in every community in which they have the sphere of their activity. In political life their influence has been effectively demonstrated, and the state and our country have been well and patriotically served, not only in the high class and honorable course of its Jewish public servants, but by the enthusiastic and devoted loyalty of its Jewish private citizens.

Have Used Opportunities.

The prophetic foresight of the founders of our country in throwing wide open the portals of this glorious land of liberty and opportunity to all the oppressed and weary-laden of the earth, and removing every ban of favoritism and prejudice, making this the home of free speech, individual and religious liberty, has been amply justified by the honorable record of the Jewish people who have made this their home and country.

In return for the right hand of fellowship that we have gladly extended to them, they have richly given us all the full fruits of their brilliant intelligence, their unceasing energy, their cordial friendliness and their splendid patriotism. In peace the country has profited by their suffrage and their public spirit, while in every war, from the sufferings of our Revolution, through the strife of our Civil War, and to the later Spanish War as well, the roll call of every regiment bore its full proportion of Jewish soldiery in a record of honor and bravery.

Driven from the parent land of their race, the Holy Land that first heard the teaching of the precepts of the true moral laws upon which are firmly based the foundation of every civilized religion and government of our day; ceaselessly and cruelly forced to roam from one land of oppression to the other: their weary, longing pilgrimage has brought them to our glorious land of liberty as to the shores of a new Jerusalem. We gladly welcome them to our common country, for honest observation has fully shown that in every land in which they have sojourned, in spite of the tyrannical oppression which they have suffered, their aims and their lives have proven them the best of citizens. Almost could they declare in the words of Thomas Paine: "The World is my country, to do good is my religion."

Benevolence a Jewish Characteristic.

In every land wherein the followers of Moses, that divinely gifted maker of God's highest moral laws, have sojourned, that country has been enriched and blessed by their large-hearted benevolence and good deeds. So characteristic is this that the charity of the Jew, not only for the unfortunate of his own faith, but for the weak and sick and suffering of all other sects and creeds, has become almost a world-wide axiom. Even in darkest Russia, with all its infamous record of centuries of unspeakable cruelty and oppression to the millions of your unfortunate brethren, the hand of sympathy and succor has not been withheld even from the ruthless enemy of the Jew in their hour of distress.

The hearts of the Jewish people are peculiarly responsive to the cry of the sorrowing ones. Even tradition tells us that in the remote days of the building of the temple, the workmen therein vowed among themselves that they would go to the relief of the suffering and the distressed, wherever found worthy. And in doing these good works, the Jew is acting in strict accord with the basic principle of his religion, which, itself, is the fountainhead of all our own Heaven-aspiring hopes. He does not forget the divine injunction, "Deal justly, love mercy and walk humbly before thy God."

Have Overcome Prejudice.

In the bright sunlight of this land of opportunity, God's chosen people are fast emerging from the shell of isolation and senseless prejudice that past ages of persecution and hatred had fastened around them. At last they stand upright in the strength and beauty of their own high manhood. Day by day they are adding to the sum of their worth and value to the citizenship of the country. In their glorious ideals and in their solid and practical achievements, they rank with the very best of America's sons. None are prouder of their heritage in this great country than is the Jewish citizen and none will better prove their true and loyal allegiance in days of stress and trial.

A Monument to the Race.

This splendid edifice, the foundation stone of which is now to be placed, is an eloquent proof of the generosity of your hearts and the greatness of your liberality. Built only by Jewish contributions, supervised only by Jewish endeavor, its doors are open to the suffering poor of every denomination. It is the "outward and visible sign" of your unwavering faith in the teaching of your ancient Prophet wherein he says, "Are we not all the children of one Father? Hath not one God created us all?"

Fittingly has it been named in the memory of a typical Jewish-American citizen, whose honorable private and public life was made still more noteworthy by his leadership in great movements of practical benevolence and active philanthropy. A man of forcefulness and deeds, of high-minded morality and self-forgetting charity, his death in the very high noon of his earthly usefulness was a loss to his country and mankind. But his spirit on this happy and notable day cannot but rejoice and be proud of this perpetual memorial that his blessed and useful life has not been in vain and that his memory will ever be cherished, not only by us of today, but by generations yet to come. Never will he be forgotten.

A Boon to Humanity.

The words of a grand old hymn tell men of every faith that "God shall wipe away all tears." You, by this splendid institution, are doing your part toward relieving and removing human sorrow and suffering as far as poor, feeble, finite hearts and hands can do. God's blessings are sure to richly requite you in this. The hearts of the suffering will be brightened by your generous deed. The hearts of your fellow-countrymen of every sect and faith will be softened and their minds broadened by this testimonial of your unlimited charity, of your own faith in the Fatherhood of God and the brotherhood of man. The state of Arkansas, and its citizens of this world-famous city are, each and all, grateful to you for this work of your hearts and hands, so greatly enlarging the scope of our efforts for the relief of suffering humanity. In the name of our great and proud state, I sincerely thank you for it and humbly ask God's choicest blessings for this institution and its donors. Arkansas thanks you for placing it within its borders. And I thank you for the personal honor of your invitation and the privilege of addressing you on this happy occasion.

Order's First National Hospital.

The Leo N. Levi Hospital is being built by the Independent Order of B'nai B'rith, and had its inception at a meeting of District Grand Lodge No. 7, in San Antonio, about 12 years ago. It is the first hospital built by the Order that is national and will be supported by the National Order. The building is a three-story, fireproof structure, modern throughout, according to the requirements of the United States government and will have a bath house in connection. The building will contain five wards, four of which will hold 12 cots or beds, while the other will have 10, giving it a capacity of 58. Everything will be free and all who cannot afford to pay for treatment in other hospitals will be given shelter and treatment absolutely free, regardless of religion. No one can pay for any treatment.

It will be maintained entirely by the Order at large and the individual districts and members of the Order who have pledged annual contributions for its maintenance.

THE KEHILLAH

(Continued from Page 1.)

In the days preceding the manufacture of goods on a large scale, the mechanics formed the most influential class of a city's population. With "the era of enlightenment" in the latter part of the eighteenth century, the conviction spread that the state had no right to complain of the pernicious business activity of the Jews, unless it gave them a greater freedom of economic activity. If petty trading, Schacher—derived from the Hebrew "Socher," merchant—was an exploitation of the population, and mechanic trades an honest living, then the Jews should be allowed to practice them. Amongst those rulers who honestly adopted such principles was the noble Joseph II., of Austria (1780-1790). The son of a brilliant, though bigoted mother, Maria Theresa (1740-1780), who openly stated that she hated the Jews like the plague, Joseph II. wished to raise the status of the Jews and therefore permitted them to become mechanics. The permission, however, was of limited value. All mechanical trades were organized in guilds. None could become a master, which meant to open a shop of his own and work with hired help, without being registered by the guild. The latter was autonomous, and could refuse such permission at will. No one could ever become a master without having served his time first as apprentice, and afterwards as assistant to a master. The master could not receive an apprentice in his shop, without registering him with the guild, which again might refuse such permission. It actually happened that the guild of tailors in Dresden, as late as 1837 refused to allow a master to indenture a Jewish boy as an apprentice. Under such .conditions, naturally, the number of Jewish mechanics was not very large, yet some of the more common trades like that of shoemakers, tailors and glaziers were represented. Exceptionally one would find a bookbinder, and an engraver. The latter occupation has especially an interesting history.

We had quite a number of shoemakers in our town. Some of them were mere cobblers, who buying up old shoes and slippers, patched them up and sold them at the market, where in the most primitive fashion they displayed their goods on the ground. It is hardly necessary to state that there were no millionaires amongst them. I suppose that they were beyond the jurisdiction of the guild, as they did not make new goods, and in all likelihood they had not gone through a regular apprenticeship. One man had a large shop, which may be regarded as a forerunner to the modern method of manufacturing. He produced ready made shoes for the market, visiting the fairs in the neighborhood. When one thinks of our present denunciation of sweat shops, all this agitation appears like a sensational exaggeration compared with the condition of working people in the days that I can still remember. Moshe Morganstern's shop was located in an alley (Gaessel). It was a dingy room with low ceiling, and the help slept in the same place, with all the odor of glue and bad tobacco, two beds being placed one on top of the other, like the berth in a steamship cabin.

A limitation of working hours was never thought of. They worked as long as there was work to be done, but in addition to Sunday, they took their Monday off. The blue Monday was a sacred institution. It was spent in drinking, and the wages of the previous week were spent before the work of the new week began. In good times Moshe employed as many as twenty hands. In his old age, however, he was a poor man, who working for the few customers that remained, barely eked out an existence. There was occasionally also a tailor, a locksmith and a carpenter. These had served their apprenticeship in Hungary, the blessed country of freedom for our people, where there was no restriction on trade, none on the number of marriages, and very few on the right of residence.

The right of marriage was the most coveted privilege. All throughout the seventeenth and eighteenth centuries, we find these restrictions in western Europe. The guiding principle was that of old Pharoah, as still laid down in the Bavarian law on the Jews of June 10, 1813. The number of Jews must not be increased, but if possible decreased. The best way to enforce these restrictions was the Schutzbrief. No Jew could obtain a legal right of residence without such a document. Occasionally the governments tried to enforce the restriction of marriages by fixing the number of Jewish households legally permitted (Numerus Clausus). Frederick William I. of Prussia, had in 1730 decreed that no more than 100 Jewish families should be tolerated in Berlin. The principle was not carried out consistently, and Frederick the Great in the law of 1750, left it to the authorities in each individual instance to decide whether the Jew should be given the permission to marry or not, stipulating at the same time that only one son of each family should be permitted to marry. His contemporary Maria Theresa was more determined. In 1744 she ordered the expulsion of all the Jews from the kingdom of Bohemia, which included the provinces of Bohemia, Moravia and Silesia. After great efforts made by the Jews, and through the mediation of various powers, she repealed this edict, though her pride called this repeal merely a suspension. Yet the principle that the number of Jews must not be increased, remained. For the province of Moravia, 5.400 Jewish families were permitted, and each town had its assigned number. Kanitz had the privilege of housing 111 Jewish families, and when my father married, in 1846, his marriage license read that he was given the "Familienstelle" number so and so, vacated by the death of Solomon Deutsch, a distant relative. Those who were not fortunate enough to obtain this privilege, usually emigrated to Hungary, and by a wider application, the name of "Magranten" (emigrants) was given to those who married in spite of the law, and remained at home. This condition led to endless quarrels, and informations. It is so important a feature of the ghetto life previous to 1848, that it shall be treated in a special article.

LUIGI LUZZATTI

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to elevate the weak and the oppressed, without pulling down the chosen ones and the strong, there is no more beautiful and worthier sight than capital which is justified by labor, the labor which has gained freedom by knowing how to capitalize itself."

Luzzatti became Minister of Finance for the first time in 1891 and in the course of a decade he occupied not less than ten such different high positions. So it became possible for this ideal thinker to gaze deeply into real life, so he was destined to create that of which he dreamed in his youth: to shape the economic forces and to master them soberly.

Luigi Luzzatti's figure is tall and of classic beauty; from his deep black eyes beams an endless goodness and his gift to entertain his listeners is really enchanting. He is a human work of art chosen by nature and culture.

(Dr. Blochs Wochenschrift).

A JEWISH MAYOR FOR CZERNOWITZ.

The recent municipal elections in Czernowitz, the capital of Bukowina, resulted in the return of Dr. Weiselberger, as Mayor of the town. The newly elected Mayor is highly respected by the Jewish community there and his election caused much satisfaction to the Jews of the district.

THE SITUATION OF THE JEWS IN ROUMANIA

The situation is becoming more and more critical. A furious campaign has been commenced against the Jews. Adversaries are disapproving in advance of all concessions which might be made to the Jews. They declare they do oppose and will oppose everywhere all naturalization, even that of the mobilized Jewish soldiers. As for the solution of the Jewish problem itself they do not even wish to have it discussed.

The "Liga Culturala" is an important organization and has a very powerful influence on public opinion. It has published recently a manifesto which can be considered as a real declaration of war against the Jews in general and against the "Union of Native Jews" in particular. This league has decided to hold meetings and a special Congress with a view to exerting influence on the government and preventing all concessions relating to the naturalization of mobilized Jews. Its president has cynically declared in an interview that that is the nature of the action which they have in view. The campaign, still more accentuated, against the political organization of "The Union," is also being pushed and disturbances will become more violent. It is not at all unlikely that it will result in excesses. It is more than likely that the nationalist and anti-Semitic disturbances will degenerate into a pogrom in spite of the attitude taken by the "Liga Culturala."

As an evidence of existing feeling against the Jews mention might be made of the recent agitation in relation to the play "Manasse." The director of the National Theater thought it advisable to again place this play on the bill. He could not have done more to raise loud cries from all those anti-Semitically inclined, especially from the students; to represent in a theater subsidized by the State a masterpiece from the pen of a Jewish author—what a crime of high treason! The government, intimidated, ordered the production suppressed.

This anti-Jewish manifestation preceding so closely the entrance upon the scene of the "Liga Culturala" is very significant. It appears as a menace full of grave portent for the future. This League is very influential in the country and has as its real object the prevention by all means of the naturalizaton of the Jews, who participated in the recent military campaigns. Serious consequences are sure to follow and it is not impossible that a new era of animosity and persecution has commenced for the Jews in Roumania.

The "Union" sent the following letter to the "Liga Culturala:"

"To the President: As representatives of the political Organization of native Jews, we submit to the central committee of the League our refutation of the communication which the League published in the newspapers recently with relation to the Jewish question.

The Committee reproaches us for discussing the Jewish question in an aggressive tone; that we did so we now formally deny. No one can prove the Committee's affirmation. We do not understand moreover why the central committee of the League attaches so much importance to the tone of the communication, that being a secondary matter. You confuse violence with dignity. If it were a question of violence it would show itself in our activities and would give color to those of which we are not culpable. This discussion, however, evades the main issue and places the question on a false basis. On the other hand the Committee affirms that the methods employed by the Roumanians will be higher. We are fully prepared to prove to you that immediately after the organization a violent campaign of invectives going almost to the point of threats was commenced against us and against the Jewish population.

With relation to the Congress of the "Union of Native Israelites," which your committee represents as being an expression of our defiance, permit us to state that we have no other object but that of stating our claims, and of finding a means to carry on our efforts to clear up public opinion.

The native Jews, deprived of all their rights, pursued, submitted to a rule which places them as a class in the situation of vagabonds and foreigners, claim at least the right to be able to freely organize in order to discuss the problem which constitutes for them a vital question, and in order to seek to convince their Roumanian co-citizens of the justice of their cause. Does the "Liga Culturala," which has for its mission the attainment of liberty for all, believe that that liberty ought to be refused to the native Jew?

Further, your communication states that in view of the action taken by the central committee it is necessary for the League to examine into the question. That would be excellent if at the same time the communication did not definitely indicate what the opinion of the central committee on the Jewish question was. In reading this communication no one could have the slightest misconception of the ideas, sentiments and proposals of those at the head of the League. The manner in which it is conceived shows that the Committee intends most energetically to oppose any favorable plan which the government might provide as a solution of the Jewish problem.

We feel ourselves in duty bound, Mr. President, to address to you before the meeting of the League a publication which definitely states the point of view of the "Union of Native Israelites" in which the Jewish question is treated in detail. Perhaps we will succeed then in convincing some of the justice of our cause and of the necessity of settling for this country once for all the Jewish problem in accordance with our claims, which at the same time are backed up by the most sincerely patriotic sentiments.

If by means of your public communication or by interventions which such publications bring about, any one believes that the Jews are going to permit themselves to become intimidated and as a consequence to give up the fight, he is very much mistaken; we will not give up the opportunity we have gained whatever may happen. We will defend ourselves. It is our duty to do so. We are convinced that our cause is a just one, and that we are working in the interest of the whole country. Most certainly no one would wish to push the Jewish population to the extreme—a subjugated minority which is denied even the right of organizing and is obliged to defend itself by all available means.

NATIONAL FARM SCHOOL.

Beginning with this month, the Applications Committee of the National Farm School will receive applications for admission into the freshmen class next February.

The committee has found in recent years that many applicants who are deficient in schooling could coach up their work before entering the school if given sufficient time. The committee, therefore, is beginning to receive applications now, in order that worthy applicants who are physically fit and who, because they have been out of public school some time, can not answer the educational requirements at once, may have an opportunity of preparing themselves between now and the end of February.

The National Farm School gives to poor boys, between the ages of 16 and 20, who desire to make agriculture their life's calling, a complete three-year course in practical and scientific agriculture, free of all cost to them as to tuition, board, lodging, clothing, etc.

Applicants should address themselves to the Secretary of the National Farm School, 407 Mutual Life Building, Philadelphia.

JEWS RETALIATE ON CZAR.

Doctors Won't Treat Royal Heir Unless Race Is Aided.

The New York Tribune in its issue of Nov. 23, reports the following telegram from St. Petersburg:

The Czar has intrusted Kokovtzoff, the Russian Prime Minister, who is traveling for his health in Europe, to look for a specialist to bring back to Russia to treat the heir apparent, Grand Duke Alexis, who is suffering from an incurable spine and kidney disease.

It is understood here that while in France Kokovtzoff has been in conference with a French doctor, who, however, has refused to go to Russia because he is a Jew.

In answer to the Prime Minister's request this reply was made: "Telegraph his majesty I will come at once to Russia and give my time to the care of the heir apparent only if the Kieff trial is immediately stopped and Beiliss, my coreligionist, released without delay." Kokovtzoff refused.

While in Berlin he saw several leading kidney specialists, some of them prominent Jews. One asked the Czar to promise to repeal several anti-Jewish measures.

MEETING OF GENERAL COMMITTEE OF DISTRICT NO. 5.

The General Committee met at Raleigh, N. C., Nov. 24, 1913. President Weil called the meeting to order and telegrams were read from Brothers S. L. Rosenthal and Julius I. Peyser, expressing regret because of their inability to be present.

Those in attendance were: Lionel Weil, I. E. Marcuson, Harold S. Bloomberg, Milton Klein, Edwin L. Levy, George Solomon and Rabbi J. L. Meyerberg, District Deputy for North Carolina.

The Secretary gave a detailed report of the standing of the various lodges of the District. After all the facts were discussed it was decided that Columbia Lodge be dropped from the roll. The same action and attitude had been adopted toward Sinai Lodge of Sumter, S. C. However, though the Lodge practically does not exist, it was determined that one final effort be made to bring it into life, and therefore the matter of Sinai Lodge was left in the hands of the Secretary so that he might report conclusively concerning it before the next convention of the District Grand Lodge.

The situation in the District was then gone into, and as it was pointed out, that unlike practically all other Districts of the Order, there are only two or three large cities in this district, and the balance of the territory consists of smaller places with a fluctuating population, it was apparent that while new lodges might be created, none of these could be expected to be large in membership. In this connection the Secretary pointed out that the District might be strengthened if the State of Florida be added to its territory. As an ex-member and ex-President of District No. 7, he expressed the belief that if Florida were added to No. 5, it would not merely help District No. 5, but it would also be a help to District No. 7, since it is almost impossible by reason of the great expense and the long distance and time required, for District No. 7 to do anything with the eastern side of Florida. After some discussion it was decided that the Secretary be requested to communicate with District No. 7, and also with the Executive Committee of the Order to the end that Florida, exclusive perhaps of Pensacola, be detached from No. 7 and added to No. 5.

The letter of protest from Micah Lodge of Albany, Ga., concerning the action of Gate City Lodge in re-electing Leo M. Frank president of the Lodge after he had been convicted of murder, was taken up. The net result of the discussion was that the action of Gate City Lodge had been intended (and so it was stated by the representative of Gate City Lodge who was present), merely as an indication of the loyalty and confidence of the brethren in his innocence. The General Committee sympathized with this attitude and regretted only that the publicity given to the affair resulted in its being discussed throughout the country, carrying the report in such a manner that it appeared to be the whole Order of B'nai B'rith that was standing behind Leo M. Frank, and this would give the impression that the Jews of the country, as Jews, were taking up his cause, irrespective of the merits of the case. The General Committee regretted the impression that had gone out as a result of these reports.

At 1:30 the Committee adjourned for lunch, and reconvened at 3 p. m.

The statement was made by Brother Marcuson that Beaufort, S. C., had voluntarily expressed the desire for the establishment of a Lodge there.

Arrangements were then made that the various lodges of the District should be visited by the different members of the General Committee, and the President was to hold himself in reserve so as to go wherever and whenever his presence was necessary.

The question of the exchange of pulpits on the part of the various rabbis in the district was then carefully considered, and it was finally concluded that the congregations might, in some instances, resent the apparent interference of an outside organization in their affairs, and it was concluded that, instead of attempting to arrange the exchange of pulpits, the President of the Propaganda Committee should correspond with the various rabbis of the district and try to arrange a series of lectures to be given by them in the different places on some evening other than the Sabbath.

The Secretary was instructed to send B'nai B'rith buttons to all new lodges, and to write the old lodges requesting that as often as a candidate is initiated into the Order he be presented with a B'nai B'rith button.

The Secretary was also directed to try to make it a point to send out four times a year a list of suggested subjects for discussion at the meetings in the different lodges.

A formal resolution embodying the attitude of the Order in the Frank case was then prepared, and for the best interests of the Order and for the good of the brother himself, it was decided that no publicity should be given to this resolution unless by a two-thirds vote of the General Committee.

It was then arranged that a series of prizes be offered, one to the lodge under fifty in membership, a second to those under a hundred in membership, and then to those above a hundred in membership; giving to the lodge in each class which procured the largest percentage of membership for the current year, a prize of $25.00 cash, provided that the increase should be at least ten per cent.

Brothers Bloomberg and Levy stated that they had arranged for a one-day campaign in Richmond, whereby letters were to be sent to a certain number of the members of the lodge, requesting that each of them get at least one member on a particular day, assigning a person for him to see, and suggesting if he could do nothing with that particular person that he should turn him over to someone else.

It was suggested that the same plan might be tried in every other place with good results.

After arrangements were made for a Baltimore campaign, the committee adjourned.

B'NAI B'RITH ORPHANAGE AT ERIE, PA.

During the past two years District No. 3 has concentrated its efforts towards the establishment of an orphanage and home for friendless children at Erie, Pa. The ground for this institution, some 85 or 90 acres, was donated by the Jewish residents of Erie through the efforts of Erie Lodge No. 620, and the first building is now in process of erection. It is expected to have this building ready for dedication and occupancy about July next. Meanwhile temporary quarters have been secured, in which 19 orphans are being cared for. The Board of Directors jointly with the Grand Lodge officers are at work securing additional subscriptions to the building fund and hope to increase the fund by $35,000 during the coming year.

MEETING OF GENERAL COMMITTEE, DISTRICT NO. 10.

The session of the General Committee took place on Nov. 2, 1913, at Vienna, Austria, and was attended by all its members. From the president's report it appears that the brethren of the District contributed the sum of 50,000 crowns to the fire sufferers in Pressburg. A part of this sum was used for the immediate relief of the distress of the fire sufferers, while the greater part of it was added to the money received by the Chevra Kadisha of Vienna for the purpose of calling into life a lasting socio-political work. The plan is to build a large structure which will furnish to Jewish working men cheap dwellings. work rooms, etc.

The resolution to create an itinerary library, which was adopted at the last District convention, was carried into effect, and the use of the library was given to the Allianz Lodge in Budweis. In addition an appropriation was also made to defray the expenses of two new libraries. It was resolved that the presidents of the Lodges should give once a year a course of instruction for the enlightenment of the younger brethren, especially those who have been newly initiated.

ANNIVERSARY CELEBRATION OF EINTRACHT LODGE, VIENNA.

On Oct. 14, 1913, Eintracht Lodge No. 562 of Vienna celebrated its 10th anniversary by a gala meeting, at which many candidates were initiated. On this occasion the Lodge donated 15,000 crowns to the building fund of the home which is soon to be erected to serve as a retreat for children and as a Toynbee-hall. On Oct. 18, a grand banquet was given, which was attended by all the members of Eintracht and Wien Lodges, and their united efforts succeeded in making the affair a great and glorious success, which brought joy to every heart. The first decade of the existence of Eintracht Lodge was indeed full of successful deeds and the Lodge hopes to continue the good work in the coming years.

THE LEO. M. FRANK CASE

Atlanta, Ga., Nov. 3, 1913.

Editor B'nai B'rith News:—

You have probably read short accounts in the northern papers about the trial and conviction of Leo M. Frank, in this city, of the murder of a young girl named Mary Phagan. The case is of peculiar interest on account of Frank being a model young man, married, and head of the Atlanta Lodge, B'nai B'rith So great was the interest in the trial locally that an enterprising writer, evidently a reporter on one of the newspapers, has published a paper-covered book, entitled "The Frank Case," copy of which I am forwarding to you. This volume is being sold on the newstands and railroad trains throughout the state.

That the trial was an unfair one, and the conviction totally unwarranted by the evidence, can be readily seen from a casual reading of this book, which endeavors to give both sides, not always, however, accurately.

The crime was a mysterious one, and the police followed their usual line of laying the crime on the nearest person. Frank, who is the superintendent of the factory where the body was found, had paid off the little girl, and was the last reliable witness to have seen her alive.

Feeling ran high when the crime was discovered, and the solicitor-general of Fulton county, Dorsey, was accused (see page 40) of "employing detectives, not to work with open minds towards solving the mystery, but to seek only evidence against Frank." To show the bias of the prosecution, they shielded the most likely suspect (a negro who admitted, only after rigorous third-degree questioning, to having been in the factory on the day of the murder), from indictment at the hands of the grand jury. After getting the information that he was in the building, this book describes Conley's affidavits as follows: "The defense of Frank has declared that after the first day it was not a third-degree that the negro Conley went through, but a school, and the detectives, they say, were the instructors, putting the words in Conley's mouth."

Two notes were found near the dead body, which were the only clues to the murderer. This negro at first claimed he could not write, but after being cornered, admitted writing ONE of the notes "at Frank's dictation." So important are these notes, and the nature of their composition so evidently the work of a negro, that I give them in full:

Note No. 1.

"He said he would love me laid down play like the night witch did it but that long tall black negro did buy hisself."

Note No. 2.

"Mom that negro fire down here did that when i went to make water and he pushed me down a hole a long tall negro black that did it i wright while play with me."

To again quote from the book: "The general value of expert testimony is shown by an incident in the case. Jim Conley had never admitted writing but ONE of the notes, so the solicitor continued to have both of them examined by experts. Six so-called experts declared they were ready to go on the witness stand and swear that Frank, not Conley, had written BOTH notes. Finally, in desperation, Dorsey took both notes to New York, where one of the country's best-known experts declared that Conley wrote both notes. On his return, the solicitor forced the confession from the negro that he did write both notes."

This negro was the ONLY material witness against Frank, and his story was contradicted by the state's other witnesses time after time.

The feeling was so high, however, that a fair trial was impossible, and the jury brought in a verdict of "guilty." To quote again, from the last chapter in "the Frank trial":

"Fear lynching preceded verdict . . . Feeling was intense. Solicitor Dorsey had been applauded every time the crowd caught a glimpse of him Two thousand people remained in the vicinity of the court room all of Saturday It was with difficulty that the police handled the mass There was talk of violence in the event of an acquittal and the militia was kept in readiness to prevent any attempt at violence should such occur."

It was this mob-feeling, threatening alike to judge, jury and defendant which brought the verdict. No evidence was considered. The four weeks' trial was [illegible] by the jury in thirty-[illegible] [illegible]

[illegible] the argument for a new trial the trial judge, Roan, overruled motion for a new trial with these significant words: "Gentlemen, I have thought about this case more than any other I have ever tried. I AM NOT CERTAIN OF THIS MAN'S GUILT. With all the thought I have put on the case, I am not thoroughly convinced that Frank is guilty or innocent." He refused, however, to reverse the jury's action, and the case now goes to the Supreme Court with these words included in the bill of exceptions, which covers 102 points of error during the trial.

It is to be hoped that a fair trial, unaffected by mob spirit, can be given the defendant. He has the sympathy and confidence of the best people, both Jew and Gentile.

Yours truly,
Milton Klein.

IS FRANK GUILTY?

(Editorial in Montgomery Times).

Some people in Atlanta are agitating the question of erecting a monument to Mary Phagan, the little 14-year-old girl, who the superintendent of the pencil factory, where she worked, is charged with assaulting and murdering. We do not know for what reason these people are actuated in proposing a monument to the girl, unless it be that she gave her life for her honor. That is commendable in them, and is their affair, but it is far more important to do justice to the living than to commemorate the noble deeds of the dead.

Is Leo Frank, who is charged with the crime and has been convicted and sentenced to hang by a jury of his countrymen, guilty of the terrible crime? Many people have very grave doubts of his guilt. They have watched every development in the case, kept fully posted in every stage of the testimony and are convinced that it is somewhat of a persecution, and that Frank has not had a fair deal, and that he was convicted on the uncorroborated testimony of the negro, Conley, and in compliance with a false sentiment.

The Times printed a few days ago extracts from a sermon of Rev. A. R. Holderby, the pastor of the Moore Memorial Presbyterian church, in Atlanta, in which he expressed grave doubt of Frank's guilt, and said he had been the victim of circumstances and to an inordinate desire of the prosecution to put the crime on some one, and asked for him a square deal and a fair trial. Mr. Holderby is known and honored all over Alabama, where he lived so long, and his expressions are sure to have weight.

If Frank is guilty, he is a degenerate —a human brute, and no punishment is too bad for him. But we have from the first doubted his guilt. There was no motive or incentive to induce him to commit such an act. He is a Jew, and that race of people are not given to such heinous crimes; their men are rarely convicted of crime, and their women are noted for their virtue. He had a loving wife and a happy home, and has been the victim of unfortunate circumstances, and to a demand to run the crime to earth, and in answer thereto, Frank has been made to bear the brunt of it all.

The people of Atlanta owe it to themselves to see that this man gets a fair trial and a square deal. The solicitor and the police cannot afford to fix a crime of such magnitude upon an innocent man, and the people of the whole country demand that the case be reopened and a full, free and unprejudiced investigation into all the facts be made, and if Frank is guilty, let him be punished; but if he is not, let justice be done him. Those concerned in the case owe it to their own reputation to do this much in behalf of justice.

The strongest indorsement that Frank has is that the Jewish Order of B'nai B'rith has unanimously re-elected him president, and thus this powerful order expresses confidence in his innocence, and they will bend their energies to see that he has a fair trial. Although Frank is in the prison tower under sentence of death at the time of the elections in the order, this did not deter his associates from again placing the fortunes of the organization, which is charitable in purpose, in the hands of the young pencil factory superintendent. They have just come to realize the danger the man is in, and they will now come to his aid and will, as a matter of course, exert a great influence in his behalf.

EDITORIAL IN ATLANTA GEORGIAN.

Judge Roan's decision in the Frank case upon the motion for a new trial is the most amazing announcement ever made from the bench. Read it carefully and study it closely. Here it is:

"I have given this question long consideration. It has given me more concern than any other case I ever was in. And I want to say here that, ALTHOUGH I HEARD THE EVIDENCE AND THE ARGUMENTS DURING THOSE THIRTY DAYS, I DO NOT KNOW THIS MORNING WHETHER LEO FRANK IS INNOCENT OR GUILTY. But I was not the one to be convinced. THE JURY WAS CONVINCED, and I must approve their verdict and overrule the motion."

The words capitalized are ours. They are plain words. They mean just what they say—that Judge Roan, skilled in the law, skilled in the handling of criminal trials, with a long and honorable service for the people, does NOT KNOW EVEN NOW after hearing every word of the evidence, after hearing both Frank and Conley, after hearing every legal point raised, after deciding all questions—JUDGE ROAN DOES NOT KNOW EVEN NOW if the accused is guilty.

Could anything be more astounding than this?

If Judge Roan DOES NOT KNOW and the jury only APPEARS to know, what shall be said of the confusion in the minds of the great public who read only fragments of the evidence? How could the people form a just opinion, if Judge Roan could not do so?

This newspaper has always been and always will be firm in upholding the law, and standing out against all unfair opposition to our judges. We believe in our courts and in our judges. We believe our jury system should be so safeguarded in the future that it will be impossible for men to qualify as jurors who have, previous to their selection, uttered opinions either for or against the individual on trial.

Frank's lawyers filed only 115 objections in the motion for a new trial.

It would seem that Judge Roan has written into the case an objection so large and overshadowing that the other 115 sink into insignificance and that the Supreme Court will order a new trial on Judge Roan's decision, if for no other reason.

Judge Roan, because of his ability and learning, because of his honesty and sincerity, seems to have made a new trial certain, and even those persons who believed in Frank's guilt up to the moment that Judge Roan said that he is still in doubt will agree that the famous case has been reopened, and that it never will be closed until Frank's innocence or guilt is clearly and positively established.

Judge Roan has put himself at the head of that group of men and women who are still in doubt, who ask only for fair play, and who will be only satisfied when every doubt is removed.

To the lay reader it would seem that if Judge Roan had sat in the jury box he would not have found a verdict of guilty. He could not honestly have done so.

Every accused person, under our law, must be given the benefit of the doubt. That is fair. That is justice as the American people understand it.

Bear in mind that this issue is larger than Frank personally.

This newspaper has no special interest in Frank the individual. If he is proven guilty, beyond doubt, let the law take its course promptly. The humblest person in our state will always receive fair treatment from us. We heartily favor the hanging of Frank—if he is guilty—if all doubt is removed.

But when Judge Roan, the trial judge, is in doubt, and boldly says so, is it not time to pause, before legal murder is added to the long list of other crimes in our state?

THE FRUIT OF RELIGIOUS INTOLERANCE.

As sober second-thought in conscientious, reasonable thinking, is indulged by the person of unclouded mind, freed from all prejudice, the trial, conviction and sentence of Leo M. Frank, for the murder of Mary Phagan, recently concluded in Atlanta, appears to be a miserable farce in the interpretation and enforcement of law and a monstrous miscarriage of justice, as guaranteed by the constitution and institutions of this nation. There is not even the excuse of strong circumstantial evidence in the case. The only proven fact, as developed by the evidence, was that Mary Pragan was murdered in the pencil factory of which Frank was the superintendent. There was not evidence enough to justify the arrest of anyone, except, perhaps, some of the negro employes about the factory, the body having been found in the basement of the building, until after certain detectives, who were desirous of making a reputation for themselves, and were, in all probabilitity, working on a contingent basis of pay, got hold of the negro, Jim Conley, and made a star witness for the State out of him.

These detectives, of course, had access to Jim Conley at all times, because the negro was locked in jail under a charge of having committed, or being implicated in, this very same murder. Moreover, Frank did not have, and could not have, any communication with the negro. It was Jim Conley's evidence, only, that enabled the State to get the case to the jury. Who knows what influence was brought to bear on Jim Conley? Who knows what inducement, reward, hope was held out before the trembling negro while he, himself, faced the gallows? Who knows, when Jim Conley stood at the forks of the road, one prong which led to a gallows for Frank and the other prong to a gallows for himself, what enlightenment was given to him? And having the opportunity, would it be strange if a stronger man than Jim Conley had chosen the easier and safer way? Even as good and great a man as King David did a similar thing when he was interested in gratifying his lustful passion. Jim Conley may have attempted to obliterate the results of his lust by destroying his victim, and then succeeded in saving his own life by laying his crime at the door of Frank. Is his evidence sufficient, tried by all the tests of law and philosophy, to justify the State of Georgia in taking the life of Leo M. Frank? Does any Georgian, or any citizen of any other State, believe that any jury would have found Hoke Smith, or Clarke Howell, guilty of murder, in any degree, upon the same evidence, if they had denied guilt?

Then, why convict Frank? Inquiry of this proposition must make every freeman blush. The conclusion that the action of the jury was due, first, to the mob that hung about the court room and, with signs, cheers and various demonstrations made it clear to the jury that they demanded the conviction of Frank, and, second, to the further fact that Frank was a Jew, is irresistible.

In regard to the first proposition, every citizen ought to be concerned. The question, and the simple question, is: Are the courts subservient to, or superior to, the mob? The sickening cowardice of Pontius Pilate, a representative of the greatest government the world ever saw until our own, when the body of the unoffending Nazarine was demanded by the mob, ought to settle and determine the question with everyone worthy to be enrolled on manhood's scroll. In regard to the second, it must be humiliating to every normal Caucasian when he realizes that the scales of justice, established by him, through the guidance and help of a just God, to save him from his persecutors and tormentors, are turned by a mob, against a member of the race that worshipped God when his forbearers were wild and naked in the forest—against a member of the race that established law at Sinai—against a member of the race that first established a court under the oak at Mamre—against members of the race that gave to the world the great Book of Books, from Moses to the Messiah Himself—against a member of the race that has been persecuted, without reason, in every land, yet who has filled the treasuries of those lands with most of their jewels and values, merely because he was a member of that race—A Jew.
Southern Republican, Charlotte, N. C.

MISCARRIAGE OF JUSTICE.

(From Memphis News Scimitar.)

Now that the rivalry for sensationalism between the yellow journals of Atlanta has subsided, and people are given opportunity for reflection and cool judgment, the consensus of opinion is that the conviction of the man Frank, who was accused of murdering a young girl in a factory where she worked was a miscarriage of justice. The conviction was obtained upon the testimony of a negro, who is said to be an ex-convict, and at this distance it certainly is not at all convincing. Unfortunately racial prejudice entered largely into the case, and religious fanaticism followed closely upon its footsteps. The facts in the case were lost sight of, and an inflamed public sentiment instilled itself into the jury box and compelled the verdict.

JUSTICE OR CONVICTION.

From Southern Ruralist, Atlanta, Ga.

Two quite different legal battles, in widely separated parts of the country, have lately been forced upon the attention of the reading public. In one, a previously unknown, but respectable citizen has been on trial for his life. In the other, a man already notorious—chiefly as a freakish spendthrift—has been fighting for his personal liberty.

The only point of resemblance between the two cases is in the similarity of characteristics and tactics between the two prosecuting attorneys engaged.

In Georgia Solicitor Dorsey has prosecuted, convicted and prevented a new trial for Leo M. Frank, charged with murder. In New Hampshire Former District Attorney and now Special State's Attorney Jerome, of New York, has secured the extradition of Harry K. Thaw, charged with conspiracy in escaping from a New York asylum for the criminal insane. The only reason for the connection of Jerome with the proceedings before the Governor of New Hampshire is the fact of his known animosity to Thaw continued through two trials for murder and several legal attempts at liberation from the Matteawan asylum.

If any proof of this assertion, other than the long record of the Thaw case, were needed, it is furnished by the boast made by Jerome in a recent interview: 'I'll get him if it takes three years."

With the crimes and alleged criminals involved in these two cases we have no present concern. It is immaterial whether Thaw is sane or insane, whether he is a dastard murderer or the humble instrument of fate in ridding the world of a fiend incarnate. It is equally far from our purpose whether Frank is the innocent victim of circumstances or the hellish perpetrator of a diabolical crime.

In both cases the very foundation principles of common and statutory law have been violated. Justice has been ruthlessly trampled under foot for selfish aggrandizement and to satisfy personal vanity of two ostensible servants of the people. The most lamentable phase of the matter is that these two cases differ from many others chiefly in the prominence attained rather than in degree of culpability.

There is a growing tendency among public prosecuting officers to forget that fundamental principle of our criminal procedure: a man is **innocent** until **proved guilty** by a jury of his peers. In theory the public prosecutor represents the people as an instrument of justice.

Today not **justice**, but **conviction** is the sole object sought. Personal popularity, professional reputation—with a view to political preferment or future fees from private practice—outweigh all consideration of justice and even sworn respect for the law itself.

Dorsey shows contempt for the law by issuing subpoenas contrary to law that he may secure questionable evidence under false representation. He resorts to illegal imprisonment that a witness may be coerced—through threats and intimidation—to create evidence and sign affidavits worded to suit his purposes. His reward comes when a newspaper published by a corporation of which his law partner is president announces: "Dorsey has won his spurs." He constantly asks questions not allowed by the judge—relating solely to excluded evidence—with the apparent persistent purpose of poisoning the minds of the jury.

In argument he indulges in insinuation, inuendo and personal opinions unsupported by any evidence whatever, while the mob listening through the windows applauds.

Jerome fights through two long drawn out trials and spends hundreds of thousands of dollars to prove Thaw to be sane and therefore punishable for the crime of murder. He fails, and Thaw goes to the state asylum for criminal insane. Then the prosecutor turns about. Through two different legal efforts at liberty, by means of establishing the fact of restored sanity, he insists that the man he and his experts strove to convict as sane is really insane and should not be liberated.

Finally Thaw escapes and Jerome—no longer official prosecutor—becomes private prosecutor. He hies to Canada and insists that the insane man be deported as an undesirable resident. Thaw is given a free ride over the line into New Hampshire. Jerome follows and again flops. The trip has cured Thaw's insanity and Jerome demands his surrender as a sane man upon a requisition from the Governor of New York. The requisition is made for a fugitive from justice on the plea that the escape was a conspiracy and conspiracy is a crime.

The grand jury of the county where the alleged crime occurred declined to adopt this view and refused to indict. Then the persecutor goes to his own county and secures an indictment on the theory that the alleged conspiracy started there because the auto in which Thaw escaped came from there.

Here again neither the law nor the merits of the case at present concerns us. The conduct of the official administrators of the law is the issue.

If Thaw was legally insane he could not commit a crime, and therefore could not be legally extradited for a crime. If sane, he could not be legally recommitted to an asylum for the insane. Where do these two facts leave Mr. Jerome?

Some of us remember when a Governor of New York refused to honor the requisition of a Governor of South Carolina for a notorious fugitive from justice on the plea that politics were behind the indictment. The Governor of New York is in poor position to insist upon the inviolable nature of his requisition upon another Governor.

Justice does not mean merely mental fairness and correct interpretation of the law. It means that facts, not opinions, shall rule. It means that actual evidence, uninfluenced by promise, by coercion or by official authority shall be considered. It means that the public prosecutor performs as great a public service when he aids in establishing innocence as when he secures conviction. Above all things, it means that personal aggrandizement by means of questionable methods of securing convictions for crime is the most culpable, most harmful and most cowardly form of official malfeasance.

A STRANGE RULING.

(From Memphis Commercial Appeal.)

In overruling the motion for a new trial in the Frank case in Atlanta, Ga., it is stated that the judge, Mr. Roan, made the following announcement from the bench:

"I have given this question long consideration. It has given me more concern that any other case I ever was in. And I want to say here that, although I heard the evidence and the arguments during those thirty days, I do not know this morning whether Leo Frank is innocent or guilty. But I was not the one to be convinced. The jury was convinced, and I must approve their verdict and overrule the motion."

Frank had been convicted of murder. The verdict was returned by a jury of twelve men. Motion was made for a new trial, and after arguments were in, the statement quoted is said to have been made by the court.

This statement of the judge we submit to lawyers skilled in matters of criminal procedure in the belief that they, from the legal point of view, will agree that the judge should have ordered a new trial.

We think that lawyers hold to the principle that in a motion for a new trial the court becomes, as it were, a juror, and unless he is convinced beyond a reasonable doubt of the guilt of the accused, he must grant a new trial.

If a judge sustains a verdict rendered by a jury, he then becomes equal to the jury as a supporter of that verdict. If the judge, then, is a supporter of a verdict, he is in an illogical position if he does not know whether the accused is innocent or guilty, or that the verdict is right or wrong.

If the evidence is not sufficient to let his mind rest easily on the accuracy of the guilt verdict, then he is in a bad way in sustaining it.

Looking at this statement by the judge from the logical point of view of the layman, an analysis of it is interesting.

"I do not know this morning whether Leo Frank is innocent or guilty," says the judge.

In the everyday affairs of life, when we do not know that a man is bad, we must presume that the man is good. The presumption of a man's goodness of character goes with him everywhere.

If, after hearing all the evidence, this judge does not know, then he is in a state of doubt. If he is in a state of doubt, he is uncertain. If he is uncertain, his mind is fixed on nothing, and if his mind is fixed on nothing, his mind is incapable of acting in any orderly manner.

If the judge, in overruling the motion for a new trial, did not know whether the man was guilty or not guilty, his act was similar to that of an infant or an insane person, because he did a thing without a reasonable cause.

In this case it does seem that it was the duty of the judge, failing to be convinced one way or the other, to declare the trial no trial, because so far as his mind was concerned it was no trial, for it settled nothing in his mind.

In the last sentence of his statement the judge says: "But I was not the one to be convinced. The jury was convinced and I must approve their verdict and overrule the motion." The judge, then, apparently bases his act upon the act of the jury. He then should not have permitted the lawyers to consume time in arguing for a new trial.

In effect he states that the jury's verdict was a finality with him, regardless of what he thought or didn't think. Therefore, he should have saved the attorneys for both sides the labor of preparing briefs for and against a rehearing.

THE JEW!

(John A. Sleicher in Leslie's, October 23, 1913.)

A Jewish boy came to this country fifty years ago, with little in his purse, but a boundless ambition in his heart. He had determination, courage and physical strength. He was honest and trustworthy. He had been taught by virtuous parents, and he brought their benedictions with him when he landed, a stranger in a strange land.

Beginning as a humble errand boy in a shop, he rose to a place behind the counter and speedily to the ownership of a little establishment. Small it was, but it was the day of opportunity and he made the most of his.

Fifty years have passed. The monument to his zeal and integrity is a magnificent business block, one of the largest of its kind on the most fashionable thoroughfare of trade in the greatest city of the land. Here the little Jewish boy reached the culmination of his aspirations.

His goal has been success. He achieved it beyond his wildest dreams. Wealth poured in upon him in a ceaseless and increasing stream. He devoted much of it to the care and comfort of an army of employes. He became fascinated with the love of art. For a bit of porcelain $1,000 was a common price, $10,000 for a rare vase and $250,000 for a beautiful painting. Thus he enjoyed the fruits of his labor.

The surging crowd on the city's royal highway on a week-day morning saw, with surprise, every iron shutter on the great building of the merchant prince drawn to the sidewalk. The rich display of priceless goods in the show windows was hidden from sight. Upon the door the passing throng eargerly read the little white placard: "Closed on account of death of the proprietor."

Fifty million dollars in fifty years—a million a year! Shall we begrudge it to the earner? Shall we denounce him for his success? Shall we spurn his money as "tainted"? Shall we revile the Jew for his riches?

The immigrant boy became a merchant prince, a lover of mankind and a generous dispenser of help for the needy. It is not a tale of one great city in our favored land. It is an oft-told tale in many American cities and of many a noble-minded Jew.

This is a land of opportunity for all. Let envy rest!

INSTITUTION OF BRADFORD LODGE AT BRADFORD, PA.

Impressive services marked the institution of Bradford Lodge, No. 745, of Bradford, Pa., on Nov. 16, 1913, with a charter membership of 70. The initiation of candidates, installation of officers and the institution of the lodge occurred in the afternoon at the Progress Club. In the evening a banquet was served at the Hotel Holley in honor of the newly installed officers and the out-of-town guests, which was followed by a mass meeting at the Temple Beth Zion. At the conclusion of a musical program of various numbers, addresses were delivered by Dr. B. S. Pollak of Jersey City, President of the District Grand Lodge; Rabbi M. C. Currick of Erie. Pa.; and Brother Isidor Sobel of Erie, Past Grand President of District No. 3, who spoke on the progress of the Order throughout its existence and on the plans it has outlined for the future. Short talks were also given by various visiting members. At the close of the meeting refreshments were served and the remainder of the evening was spent in a social way.

MEETING OF GENERAL COMMITTEE OF DISTRICT GRAND LODGE NO. 8, GERMANY.

A meeting of the General Committee of District No. 8 was held at Berlin, Germany, on Saturday evening, Oct. 18, 1913.

The President called the attention of the Committee to the death of Brother Alexander Cerf of Erfurt, and paid a tribute to his memory. He further reported the receipt from District Grand Lodge No. 6, Chicago, of resolutions in memory of deceased Brothers Siegmund Bergel and David Wolff; he also announced the receipt of a bequest of deceased Brother Hammerschmidt of Luebeck amounting to 2,000 marks for the work of the Ladies' Auxiliaries of the B'nai B'rith lodges.

It was further announced that the members of the Executive Committee of the European District Grand Lodges will hold a conference in Berlin on Dec. 28, 1913, and that on the previous evening a joint committee representing the General Committees of District Grand Lodges Nos. 8 and 10 will also convene in Berlin.

The question as to the time of opening the Grand Lodge session was then taken up for discussion and it was resolved that the sessions should begin at 7 o'clock in the evening on Saturday, Nov. 22, 1913; whereupon a special nominating committee was appointed to submit candidates for the various offices to be filled at the convention.

The subject of enlarging the work of Jewish nurses was discussed and it was unanimously resolved that the institution of Jewish nurses should not only be continued, but enlaregd in its sphere of activity and that the home for mothers should be maintained.

It was further resolved that the question of mixed marriages among members of the Order, which was proposed to be submitted to the convention, be withdrawn for the present.

The sessions were continued on Sunday morning, and the first subject taken up was the finances of the District. It was resolved that the finance committee together with the treasurer assume the entire control of all financial matters.

The proposition submitted that lodges be relieved from the payment of the per capita tax to the Grand Lodge for such members as are unable to pay their obligations was referred to the Grand Lodge.

Appropriation was made for religious instruction in the smaller Jewish congregations.

It was thereupon resolved that the proposition submitted by President Timendorfer that Grand Lodges should be entitled to elect more than two vice-presidents, that the secretary of the Grand Lodge may be elected from members of the Order who are not past presidents, and that Grand Lodges should be empowered to elect any member of the Order, irrespective of the fact whether or not he is a past president, to membership in the Grand Lodge was ordered submitted to the Constitution Grand Lodge of the Order to be held in San Francisco in the year 1915.

The suggestion that the perpetual membership in vogue in some of the lodges, whereby a member may pay a stipulated amount into the treasury of the lodge, the interest of which amount to cover the annual dues of such member be discontinued, was not adopted.

The proposition to create a B'nai B'rith Day to be observed by all the lodges on the same day was referred to the Grand Lodge.

Appropriation towards the soldiers' home of Lothringen Lodge of Metz was made.

The most important business before the committee was the subject of creating an emergency fund, to consist of an annual contribution of one mark per member in each lodge. After an extensive debate, participated in by nearly all those present, it was resolved that an emergency fund be created. It was further resolved to recommend that the manner of collecting this fund be left to the discretion of the individual lodges of the District.

The care of the transient Jewish poor was given attention, and it was resolved that the work be continued, and a suitable appropriation was made for this purpose.

The question of admitting women to membership in the lodges was, after debate, ordered referred to the Grand Lodge.

After adoption of a resolution of thanks to the President of the District for services rendered by him, the meeting adjourned.

THE JEWS IN AMERICA—IN THE PROFESSIONS

Address by Mr. Hugo Sonnenschein at a Dinner Given by the Central B'nai B'rith Council, Chicago, October 20, 1913

I trust it will not seem to come with ill grace if the few remarks which I shall make this evening do not fall strictly within the lines indicated by the subject, "The Jews in America—In the Professions."

I take it that a recital or cataloguing of the names of American Jews risen to glory and splendor in the spheres of learned professions would be not only gratuitous but would subserve no substantial purpose. It were gratuitous because it is one of the common facts of every day observation that the American Jews in proportion to their members have more uniformly and more preeminently attained distinction in the scholarship tests of the universities and colleges in the domain of law and medicine, of engineering, of pedagogy, and of the other learned professions than have their neighbors loyal to other faiths or attached to other creeds. And the fact is not at all surprising but rather the logical result of an attitude towards learning centuries old and a discipline of adversity whose extent is also measured in the mile posts of the centuries. The Jews from prophetic days down through medieval times and up to the very present have placed high value upon learning and have crowned him who possessed it with a diadem equal in beauty and richness with that which by right of birth in ancient days graced the brow of him who was lifted into the priesthood or elevated to the high station of King. And coupled with this natural and normal passion of learning, characteristic of the Jews at all times, there came into being another factor effective in the development of keen minds.

Adversity, persecution and discrimination, cruel and pitiless as they were and visited upon the Jews for decades and centuries and even today rampant and regnant in certain parts of Southeastern Europe, accursed as they were in their heavy load of sorrow and suffering, of stunted and deformed bodies, of misery and of tears, created a patrimony of golden treasure for the modern Jews—for under that terrible pressure of persecution, of discrimination of vocation, and of restriction to certain Districts, only he could survive whose mind quickened and stimulated to abnormal activity, could devise new avenues of escape from the oppressor and new sources of livelihood. And that persecution which denied to the Jew the common pleasures, ambitions and joys of life drove him to the refuge of the family circle and the sanctuary of the faith and the learning of his fathers; against the hostile onslaught of the world who shut the door of a ghetto hut, but within that hut he found the trinity of family love, of religious faith and of deep learning to strengthen and inspire him. Upon that trinity of love, faith and learning he founded his life and the gates of hell could not prevail against him.

So the fact so well known, of the superiority of the American Jews in the professions has an easily discoverable historical basis,—but it is well for us, the American Jews, so apt in our assumed enlightenment to take credit unto ourselves for all our achievements, to remember that not alone such moral strength as is ours but also the keenness of mind, the quickness of wit, the sublety of reasoning and the power of research is part of our historical heritage, bequeathed to us by those generations of moral heroes whose bodies stunted and deformed within the confines of ghetto walls rose titanic in strength of mind and in keenness of intellect. But whatever the cause it were gratuitous to detail the names of those American Jews who have become famous in the professions. Call the roll of those in high positions at the Bench, and at the Bar, in Hospital and in Laboratories, in University Halls and in Engineering Camps, and the names of American Jews would leap into the foreground. But not only were it gratuitous to thus recite a list of names. Outside of trenchant and signal refutation of the claims of ignorant anti-semites, that the American Jews are mere money grubbers and industrial parasites, by demonstrating by a recital of the American Jews famous in the professions, that the Jews in every department of professional endeavor are [illegible] their share in bringing about a [illegible] and better civilization, it would serve no good purpose to enumerate in detail their success; rather it would bear the suspicion of a boast and would smack a little of that vain gloryism which so often crops out in after-dinner speeches at Jewish gatherings, but which surely ought not to pass the lips of members of an Order like the B'nai B'rith, whose watchword is work and not reward, service and not praise.

So with your indulgence we will consider for a moment another, and perhaps a strained interpretation of the subject "The American Jews in the Professions," regarding the term "profession" in the sense of a creed of social and civic ideals. What has the Jew contributed and what can he, by reason of his historical development, contribute to America's profession of her own destiny, to the creating and activizing of those social and civic ideals upon which and in accordance with which her destiny shall be wrought out? It seems to me that in the growing discussion considering the place of the Jew in American life we shall ultimately face the question, does the Jew contribute to or detract from the highest ideals of American life, and this question cannot be successfully met wholly by the proof that the American Jews are successful business men; that they are leaders in the professions or even that they are charitable as a whole. In men of any other creed it would be enough that they succeeded in the very things that American Christians succeed in and in which they strive to succeed. But for the Jews, strange and inconsistent as it may be, while the Gentile world declaims against us as of a lower civilization and standard of ethics than our Christian neighbors, they exact from us a higher quality of ethical conduct and a deeper sense of moral responsibility than they possess. Do you doubt this? Have you read the opening chapters of a recent series of articles in McClure's magazine, a magazine as widely read as any monthly publication in the United States? The opening article was headed "The Invasion of America by the Jews" and to the author's mind it was an industrial invasion. It was the coming of an industrial army against the forces of whose commercial shrewdness and cunning, against whose penurious saving and indefatigable industry, native Americans and Northern and Western Europeans alike would go down in defeat. He summed up in a way the glib indictment which the average American, whether induced by envy, whether smarting under commercial defeat or a victim to mere superficial subservance, has in mind, and which rises to malicious expression in article and in cartoon, in the pages of such a magazine as "Life." They praise our cunning, our thrift and our shrewdness; they speak with great admiration of the marvel of men rising from a shoe string capital in a few years to the heads of great industrial organizations, dominating and controlling a whole domain of commerce and in "The Rise of David Levinsky," the title to a series of articles following the introductory article we shall have the story of a Jew who, by reason of the characteristics above referred to, rose from direst poverty to the possession of great wealth and to leadership in a gigantic industry. And yet beneath all the flowers of their praise one hears the cold serpent's hiss and in their exaggeration of our commercial efficiency and our industrial superiority one reads the insinuating charges, "Yes you are successful and you become wealthy, but there is no conscience controlling your business and your industrial power is not under the consecration of social ethics. You are an army of industrial invasion whose Captains urge you on with the promise of financial reward, an army to whom victory means the reaping of profits and whose Gods are the Gods of the golden dollars." We shall soon hear them openly make the charge, "Yea, you are keen of mind and gifted with industrial power, you lead in our business and our professions, but what do you contribute to our National ideals, what do you add to the richness of our spiritual power?"

I for one welcome the challenge. I agree that in a great composite Nation like ours where are fused and amalgamated the sons of every soil and clime and the children of widely diversified civilizations, traditions and standards, the only test of fitness is not that written in the figures displayed upon the ledgers of cold commercial success (though I submit in all fairness that if the record of commercial and intellectual superiority which is ours could be claimed for the credit of any other people, the Irish, the French, or the Italians, that America would wax enthusiastic over their coming here to add their strength to our Nation). But I do agree that the social ideals, the standards of right and wrong, the conception of duty to fellowmen, and to the State, the attitude toward the responsibility of the individual for the condition of those surrounding him, are fundamental and imperative considerations in determining the contribution of any group of men toward that composite ideals or body of ideals which we style the American Nation. But I take the position that if this consideration is to have high regard then the contribution of the American Jew toward the fundamental ideals of America far outweighs his contribution to its industrial power or its standards of professional excellence, and if the potential contribution of the Jew to American ideals were activized the American Jew would, of all Americans, constitute the highest type of American.

For what are those ideals which in the last analysis constitute the best and most hopeful accents of American life? They are to be found in the growing recognition that social responsibility and social service are the first letters in the alphabet of an ethical life, they are to be found in the new sense of the responsibility of the individual to the community; they are to be discovered in the conception that wealth and power are yoked to social responsibility and are to be made instruments of social blessing, in the new sense of inter-dependence of man to man, of the obligation of the individual to his past and his duty to the present and to the future society; the glory of the destiny of America is that here, not under the sway of socialism or under some vague utopian plan, but under organized government in a society which shall encourage the stimulus of individual reward for individual effort there shall be developed in ever wider measure social righteousness, and social justice and a broadening and deepening of the humanity of all citizens of whatever rank and in whatever station. These ideals are exemplified in the new social legislation, in the factory laws, in the tenement house laws, and in the workmen's compensation act; they are basic to the social centers and the settlement houses, to the Fresh Air Camps, and the Working Girls' Rest Rooms; they rise to personal expression in the splendid character of a Jane Addams, a Mary McDowell, a Minnie Low, a Julius Rosenwald, and in every other man and woman who with skilled hands and loving heart is laboring to make life here and now sweeter and its contents fuller, and to make men rise more and more to the full dignity of their humanity. Who will deny that these are the ideals basic to what is best and noblest in American life today?

Are they Christian ideals? They are certainly not—they make man and not God the center of their efforts,—their passion is to make life richer and fuller and not to impoverish it,—their mission is to conquer and not to submit to evil,—their kingdom is of this earth and not of a vague kingdom to come in clouds above, —their hope is to make of this world here and now a kingdom of heaven through love and through co-operation among men on earth. The Christians may be pardoned for denominating these ideals, the new gospel of social salvation, but they are familiar to us Jews just because we are Jews. They are the old ideals of Israel's ancient prophets, those men aflame with the passion for righteousness and aglow with a fervor for social justice. They are un-Christian ideals, but they are sound Orthodox ancient Jewish ideals. Not the sermon on the Mount and not the world renunciation reported of him who died on the cross, but the love of man and mankind, the passion for social justice and righteousness which made radiant the hills of Palestine are the true inspiration for the highest American idealism. If America shall go on to its destiny it shall be under the consecration of Jewish and not Christian ideals. Amos when he cried out "take away from me the sound of your songs and I would not hear the music of your viols, but let judgment run like water and righteousness like a mighty stream" could have written the watchword for those who strive today for the attainment of American ideals, and if America shall learn that her matchless wealth and power must be geared to the wheels of the common uplift of all humanity through work, through struggle, and through co-operation it is from the lips of an Amos, a Micah, and an Isaiah that the truth shall become hers; and as in the early days of the Republic, the Puritan fathers shaped her destiny in accordance with Old Testament theocracy so in the days of America's full strength the guiding ethical consecration shall come from Israel and Israel's prophets.

Do we say this in a boasting spirit? God forfend! We say it first because self-respect demands that we refute finally and conclusively the charge that we contribute nothing save industrial and professional efficiency to American life. We say it further because devotion to the memory of our fathers and to historical truth demands that we demonstrate to the world that our ancestors in the struggle of centuries held aloft and saved from extinction a torch whose radiant light is still potent to guide the uphill struggle of the world, and we say it moreover because we American Jews need to be reminded again that we have a historical mission and historical destiny. These ideals can best be exemplified by those whose fathers for generations and generations cherished them and bequeathed them to us, their descendants, as the richest historical heritage of spiritual power that the world has ever known; and finally we must sound the warning lest we Jews through indifference to our faith, through ignorance of our literature, our philosophy and our ethics shall no longer become the standard bearers of these ideals to the end that in the days when all of America's thinking public shall openly and loyally avow their devotion to these Jewish ideals there shall be heralded as Christian because forsooth the Jews themselves no longer know the treasures that are theirs.

So my friends not in a boasting spirit, but with a deep sense of the historical responsibility and destiny of the Jew, shall we, of the B'nai B'rith, more deeply resolve to strengthen the pillars of the Synagogue and to uphold the hand of the teachers in Israel; to make our Judaism more intense and vital in our lives; to spread from one end of our land to the other, wherever Jews shall dwell, the knowledge of their Judaism and the sense of the high mission to which all Jews are called. Let us in America but live up to the potentialities of our own Judaism, let us drink deep of the waters of life made ours through our Prophets, our teachers and our philosophers. let us be at home again in the spirit of the faith of our fathers and we can say to America, "Not as a curse, but as a blessing do we come to your shores. We bring you commercial power, yes, we bring you keenness of mind and superiority in professional achievement; yes, we increase your wealth and your power, but we also bring to you those ideals of social justice and social righteousness, that love of man and mankind and that spirit of endeavor to improve the conditions of man here on earth which shall give to the Nation the inspiration and the power to achieve its destiny of erecting on this Western Continent a true Temple of Humanity pillared on justice and arched with righteousness, a Temple where man shall labor not for self alone, but find in the true service of self, the service of all men, a Temple flooded with the melody of a glad song of hope, and opportunity whose echo shall be found in the hearts of all of the sons of men."

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COMMUNICATED.

Editor, B'nai B'rith News.

Sir: Mr. Sobel is mistaken, when he attributes the introduction of the Kol Nidre to the desire to satisfy the conscientious Jews of Spain who had been compelled to adopt Christianity, and wished to make a declaration beforehand that, should they be compelled in order to save their lives to profess Christianity, their vows should not be binding. The Inquisition in Spain was established 1480, and the forced baptisms due to mob attacks began with the persecution started by Ferdinand Martinez in 1391, while Kol Nidre is already found in the ritualistic books of 9. cent., as anyone can find out, who reads the article on "Kol Nidre" in Jewish Encyclopedia, VII, 540.

Respectfully yours,
G. Deutsch.
Cincinnati, Nov. 1913.

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The Russian Ministry has received a petition from the Russo-Jewish savant—M. L. B. Markon, requesting it to sanction the formation of a public company for publishing and selling Hebrew books, including a Hebrew encyclopedia.

SPION KOP

(Spy Hill)

By Theo Behr

I dropped into the club one night, and found several members gathered around discussing the fighting abilities and pluck of various nations. The topic of conversation had turned to the British-Boer War; a War in which all nations had been represented. My opinion being asked I related the following true story:

Isaac Rose, as we shall call him, though that is not his name, first saw the light of day in a small English village. His parents were respectable hardworking English Jews and the father made a fair living in the rag trade. Isaac had a fair schooling and was about 25 years of age when the war broke out between England and the Boers. His father had tried in vain to interest him in the rag trade, but the boy did not take kindly to the sorting and grading of rags and had spent most of his time studying Chemistry. This action had often caused disputes, as his father felt that the boy should learn the rag trade and someday take charge of the business.

In due time the news of the impending war peeped into the little village and Isaac lent a willing ear to the call for volunteers. The idea of seeing a new country, a new people, and the chance to fight for his country appealed to him. Coupled with these facts the constant strife at home was very unpleasant and summing it all up he decided he would enlist.

He duly took leave of his family and went by the first available train to London. He did not mean to lose any time, now that his mind was made up. Shortly after his arrival in the Metropolis he accosted a color sergeant for information. The sergeant was busy enlisting recruits so he lost no time in answering questions, but took Isaac and enlisted him in his regiment—the Seaforth Highlanders.

At the time of his enlistment it did not occur to Rose that his position was a curious one. He had joined a famous Scottish Regiment, a regiment with famous traditions and he found that every man, except himself, was Scotch to the backbone. There he was, a Jew in kilts, and many a time he had this fact impressed upon him by his fellow soldiers.

Matters were being rushed by the British War Office and the Seaforth Highlanders, together with many other regiments left for Southampton, where they boarded the Troopship for Cape Town.

During the voyage, which took about 3 weeks, Rose got a better knowledge of the men with whom he had to eat, sleep and fight. Most of the soldiers ignored him, and those that did think it worth while to talk to the new recruit, sneered at the fact that he was a Jew. He took all such remarks goodnaturedly but the taunt he could not forgive was the one often spoken in his hearing—"That a Jew could only be a Coward." He knew well that such a statement was untrue, unfounded and a base calumny against a splendid race, even though the Jewish Race was not a race of Warriors. He had come into contact with the Captain of the regiment once or twice. His attention had been drawn to the Captain at the time of his enlistment. Captain Ronald MacDonald was almost a perfect specimen of manhood, a direct descendant of the famous Fighting MacDonalds, a clan that bred fearless fighting leaders, and it was no wonder that Rose had been attracted by the man. Nothing untoward occured and soon the Troopship dropped anchor in sight of Cape Town.

General Buller, the Officer Commanding in South Africa, was directing operations in the interior of the country. He had called for all possible re-inforcements, and a large number of regiments were rushed to the front, including the Seaforth Highlanders.

General Buller had taken up a position on the veldt (plains or prairie) at the base of a huge mountain known to the Boers as Spion Kop, so called as the mountain commanded a splendid view of the surrounding country and was an excellent position to be held. (The word Spion, meaning Spy in English).

The Boers fully realized the importance of the mountain and so did General Buller. At the summit the Boers had a large force, well posted and they meant to repel Buller at any cost. The British General had gathered a huge fighting force at the base and meant to make every effort to drive the Boers from their vantage point. Owing to the position of the Boers the mountain could not be assailed in daylight, as the Boer sharpshooters would have the British at their mercy; so a night attack was agreed upon. The desired opportunity was not long in coming. One of those sudden South African storms arose and General Buller decided to attack that night. The storm was at its height, the wind tore over the veldt, moaning and shrieking, rain came down in torrents, vivid lightning flashes lit up the mountain sides and the boom of the thunder seemed to foreshadow the battle to come.

The order to advance was given shortly after 11 p. m. and as the men fell into line, many realized that on this night they would give their lives for their country.

The Boers were safely entrenched at the top. They knew the British were below them and not only had the terrible task of scaling the mountain sides but they had to contend with the sweeping rifle fire which the Boers kept up. Huge boulders made climbing difficult, and woe betide the poor soldier that stood in the way of the stones that were loosened and rolled down the hill as the soldiers advanced.

The battle had been raging for about two hours, the British had made headway, but the loss had been great and it was seen that the odds were too great. Not only did the raking fire of the Boers account for many lives, but they commenced loosening the huge boulders and sent them crashing down through the British lines. Rose had been in the thick of the fight. At first he was nervous. The din of the battle and smell of gunpowder was something new to the raw recruit, but he gradually recovered his composure and kept up a steady fire. During a particularly vivid flash he perceived the Captain was close at his side, leaning against a huge boulder, and at the same moment the clear notes of the bugles sounding the retreat rang out. The Captain had noticed the Jewish soldier and shouted to him "Well it's been a bad night's work Rose" to which Rose replied "Yes Sir, I suppose we may as well turn back." He did not receive any reply and thought the Captain had not heard him.

He was wet, tired and footsore so he turned around and started down the mountain side. The Boers were well aware that the British had become disheartened but they maintained their rifle fire during the retreat. Rose did not like the idea of turning his back on the enemy, not only because he regretted the defeat but the idea of a stray bullet finding a place in his back gave him an odd feeling.

As he picked his way down he suddenly remembered the Captain and wondered what had become of the Officer. He had not replied to his remark nor had he noticed any sign of the Captain returning to camp. He stopped and thought hard. Why had he lost track of the Captain? He could not be far away and yet no sound of anyone else descending could be heard. The more he thought of the matter the less he liked it. Suppose the Captain had tripped up and hurt himself or more probable, he may have been hit. It seemed awful to Rose that anyone should lie wounded or hurt on the mountain. Thoughts surged through his brain,—good thoughts and bad thoughts. He wanted to get back to the camp, where he would find a welcome, food, warmth, shelter. He needed these things badly. The Captain may have found an easier way down and was now in camp. Then with a rush came the remembrance that the soldiers said "A Jew could only be a Coward." Was it true? Suppose the Captain was wounded lying on the wet ground. No man could live through such a night. No, he could not go down until he had made sure, so back he turned and re-traced his steps. He shouted from time to time but the only reply was the "swish swish" of the rain and an occasional crack of a rifle. After he had gone up a short way he decided he was somewhere in the vicinity where he had last seen the Captain. He commenced searching the ground, trusting to the lightning flashes to see. It was difficult work, the loose stones caused him to trip and the darkness hid everything. His search was unsuccessful and he moved slightly over to the right. He found himself against a large boulder, which seemed familiar. Then he recollected, it was the same boulder that the Captain had been standing against. He braced himself against it and as he bent down to obtain a foothold, he heard a slight moan. He stood still and listened. Again he heard the moan as if someone were in pain. Hastily laying aside his rifle he bent down to find out where it came from but nothing could be seen in that darkness. He, thereupon, got down on all fours and felt his way around the boulder. Suddenly his hand touched a body and feeling his way carefully over it he felt the straps across the chest, which he recognized were worn only by an officer. Something told him it was the Captain and he immediately picked the body up and slung it across his shoulder. The body was a heavy weight but Rose did not care. He had only one thought now, and that was to reach the camp safely with his burden.

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How that terrible tramp down those awful mountain sides with his burden ended he could never tell, but after recovering consciousness, they told him that he had staggered into camp in the grey dawn. Blood covered his tunic; it had run out from a terrible wound in the Captain's chest,—such a wound as only a Dum Dum Bullet (The Boers cut off the lead top of the bullet, scratched a cross thereon and these bullets made terrible wounds, especially when they encountered bone) can make. He had grasped the Captain's straps with both hands and they had forcibly to loosen his grip from them.

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I stopped talking for a moment. "Well" said one young fellow, very impatiently, "surely that is not all, what happened afterwards." "No" I replied, "It is not all. The best is to be told." They made Rose a Sergeant in the Seaforth Highlanders and he was accorded the highest honor a British soldier can attain or hope to attain. He was awarded the Victoria Cross, the medal for brave soldiers. And Captain Ronald MacDonald recovered from his wounds and never forgot that he owed his life to the man of whom the soldiers had said "Because he is a Jew, he can only be a coward."

ANTI-JEWISH RIOT IN BUCHAREST.

Recent dispatches contain the news of a riot instigated by the anti-Semites against the Jews of Bucharest. As a protest against the intention of the government to accord equal rights to the 15,000 Jewish soldiers who took part in the recent war, the anti-Semites held a large meeting in the Roumanian capital, where addresses of protest were made inciting further hatred of the Jews. Although the police were prepared for a possible outbreak, the mob was so excited that they could not be checked. In their rage they murdered a small Christian boy, whom they took for a Jew. Then they went to the Jewish quarters and attacked several Jewish houses, including the home of Dr. Stern, the representative of the Jewish community of Bucharest.

JEWS IN THE BALKANS.

An inquiry was sent to Sir Edward Grey, Secretary of Foreign Affairs of England, in reference to the question of the rights of religious minorities in the Balkans under the Treaty of Berlin. In reply Sir Edward Grey declares "that the Articles of the Treaty of Berlin are in no way abrogated by the territorial changes in the Near East and remain as binding as they have been hitherto as regards all territory covered by those Articles at the time when the Treaty was signed.

His Majesty's Government will consult with the other Powers as to the policy of affirming in some way the provisions of the treaty of Berlin for the protection of the Jews and other liberties of minorities in the territory referred to, when the question of giving formal recognition by the Powers to the recent territorial changes in the Balkan Peninsula is raised.

FOURTEEN JEWISH SENATORS IN ITALY.

The King of Italy has appointed Dr. Bellom Pescarolo and Signor Gabriele Pincherle, Senators of the kingdom. The first named is Professor at the University of Turin, and chief physician at the St. Giovanni Hospital in that city; the latter is President of a section of the Council of State. There are now no less than fourteen Jewish Senators in Italy.

SERVIA WANTS JEWISH SETTLERS.

In view of the fact that the territory acquired by Servia as the result of the war is but sparsely populated, the Servian Government has made it known to the Jewish community in Belgrade that it will gladly welcome a large settlement of Jews in that territory. The Government accordingly invites proposals to this end.

THE COST OF CONVERTING THE JEW.

The annual report of the Society for the Propagation of Christianity Among the Jews, with headquarters at Berlin, has just been issued.

"Last year," says the report, "nine Jews and six Jewesses were converted in Germany. This is a result of the special work of the Jewish missions, which have made it possible for these Jews to become Christians. We know that these conversions have been the fulfilment of the heart's desire of these people."

The report classifies the result of its efforts as to occupation of the new converts, showing one tailor, one waiter, two merchants, one painter, one director of a factory, one general director, one engineer, and one medical doctor. The report further states that more than 10,000 copies of the society's organ, "The Messenger of the Messiah," were printed and distributed free of charge to the public, that the disbursements of the society for the year amounted to over 40,000 marks, which would show that the cost of every one of those converted is almost 4,500 marks, a big outlay for such a return.

A CANON'S TRIBUTE TO JEWISH MOTHERS.

Canon J. Simpson, of St. Paul's Cathedral, London, in a recent sermon on behalf of the Mothers' Day Fund, paid a high tribute to Jewish mothers for the care they bestowed on their children. Comparing the offspring of Jewish and Gentile families in the same social environment, he said that the Jewish children presented a normal average, whereas the Gentile children were miserably below that average. Jewish mothers seemed to have the instinct of proper child nourishment, but this was too frequently absent among their Gentile neighbors.

JEWISH CHAUTAUQUA SOCIETY.

At a recent meeting of the Board of Directors of the Jewish Chautauqua Society, enthusiastic reports were presented, showing the scope and usefulness of the Society.

Extensive preparations are being made for the Twentieth Anniversary Assembly in Philadelphia, as it was deemed fitting that it should be held in the city where it had its origin. The date of the Assembly will be December 25th to 31st.

The Program Committee presented its report. A number of days will be devoted to Correspondence School work which will be presided over by the Dean of the Faculty, Dr. William Rosenau. Illustrative lessons for teachers will be conducted by the members of the Faculty. The entire Faculty of the Correspondence School will be present during this Assembly.

The list of representatives from the various Congregations already received bespeaks a very wide spread and large attendance. Arrangements are in charge of the Secretary, who will be pleased to give full information as to hotel rates and general outline of the program.

The new register for 1914 will soon be ready and can be had upon application to the Home Office, 1400 Jefferson Street, Philadelphia, Pa.

THE JEWISH RACE.

In the course of an address delivered by Rev. Dr. Saleeby at Keighley, England, on the subject of "Purity in Relation to Race Generation," he referred to the Jews as follows:

While great nations had sprung into existence, boasted their greatness, and gone down into the night of time, there had been always one people, constantly oppressed and constantly harassed, who had persisted throughout the centuries and were at this moment more powerful than they had ever been. And that great Jewish race which had somehow survived had not survived because of a great navy or army or because they had had any of the material or economic implements of greatness, but they had had the advantage of a quality of parenthood which had, he supposed, never been equaled or paralleled in the known history of mankind—a quality which they directly derived from the original father of national hygiene, Moses, the founder of preventive medicine, and which had been maintained from his time to ours.

ASSAULTS ON POLISH JEWS.

Serious assaults on Jews have been committed in the streets of Warsaw. In other places the recruits broke the windows of Jewish houses, and demanded money from the inhabitants. The Jews have asked for protection.

B'NAI B'RITH NEWS

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JEWISH CALENDAR.

5674—1913.	
First Day of Hanukah	Wed., Dec. 24
Rosh Chodes Tebet	Tuesday, Dec. 30
1914.	
Rosh Chodesh Shebat	Wed., Jan. 28
Rosh Chodesh Adar	Friday, Feb. 27
Purim (Feast of Esther)	Thurs., Mar. 12
Rosh Chodesh Nisau	Sat., Mar. 28
Pessach (Passover)	Saturday, April 11
Rosh Chodesh Iyar	Monday, April 27
Rosh Chodesh Sivau	Tuesday, May 26
Shabuoth (Feast of Weeks)	Sun., May 31
Rosh Chodesh Tamusz	Thurs., June 25
Rosh Codesh Ab	Friday, July 24
Fast of Ab	Saturday, Aug. 1
Fast of Ab	Suuday, Aug. 2
Rosh Chodesh Elul	Sunday, Aug. 23
New Year's Eve 5675	Sunday, Sept. 20

THE VERDICT.

That Mendel Beilis would be acquitted was by no means a foregone conclusion. In any other country, we should have been spared the spectacle of a man imprisoned and charged with murder when there was not even the pretext of evidence. But in Russia, what outrages on justice are not committed daily when the question turns upon the Jew? We knew that mighty forces of darkness were behind the viperous Viper and his venomous onslaught on Jew and Judaism. What with the Double-Headed Eagle and the Novoye Vremya and the Nobility and the Real Russians and the other nameless powers poisoning the mind of the people and inciting the worst prejudices of the masses, where was there room for an honest conduct of the case? Yet, Mendel Beilis has been set free, acquitted by a jury of ignorant peasants. We are ready to acclaim their incorruptibility. We shall be the last to deny them the credit which is their due. There would indeed have been no "but," had there not been tacked on to the verdict of acquittal so far as the accused individual was concerned a covert avowal that the murdered boy came to his death as a victim of ritual murder. Here is the unpleasant "but." Beilis is acquitted, but the charge of ritual murder still stands.

The result is a slap on the face of twentieth century civilization. By indicting the Jew, official Russia has indicted itself of barbarism and medievalism. As if there could be a doubt that Russia was still steeped in medievalism. We have little concern with the reputation of Muscovy. Nor are we for a moment in the dark as to the real motive of the second part of the verdict. The ritual murder charge is a sop to the reactionaries, just as the acquittal of Beilis was a necessity in view of the attitude of the world outside Russia. Yea, in Russia itself a substantial body of the people has been on the side of truth and decency and fair play. Beilis is free. But the Jews of Russia are exposed to grave dangers. The court at Kiev has supplied the enemies of the Jew with the fictitious formula of ritual murder. At any day we may expect the charge to be revived. A Christian child disappears and the cry is raised, The Jews have kidnapped him. A murdered body is found, and the nefarious criminal will have covered up his traces by casting it upon Jewish premises. Thus they did in the middle ages. And to make appearances convincing, the number of wounds will be made to correspond to those of the Kiev lad, and a jury will be found ready to condemn the Jewish people. The reactionaries have forged a weapon with which to cow the Jew to submission, to reduce Jewry in Russia to a helotism lasting in its pernicious effects. To what straits a tottering scheme of government has come the trial at Kiev abundantly illustrates. A straight acquittal of the individual and of the race would have been the signal to a revolution which might have swept away the throne. So the throne has saved itself by throwing over the Jew to the bestial instincts of the masses.

Notwithstanding all this we have reason to rejoice. What Russia thinks of Judaism is a matter of concern only because of the practical injury which must ensue for the Russian Jew. Russia is incapable of tarnishing the fair name of the Jew. It is she, and not Judaism that stands condemned in the eyes of the world. The world long ago formed its opinion of the baselessness of the charge. The world, the thinking, scientific, professional, literary world, voiced its protests in clear tones. The acquittal of Beilis has therefore put the seal on the world's verdict. There is no "but" to that verdict. It was well that the Jew raised his voice in solemn protest. It was well that the unbiased world joined him in these protestations. The protest meetings had their effect. Public opinion is a formidable weapon which not even the Czar of all the Russias can ignore. The imbecile on the throne and his desperate minions were forced to call a halt to their nefarious designs. They were compelled to let an innocent man return to the bosom of his family. Let the Real Russians erect a monument to their "martyred lad." It will be a monument erected to their own shame. England linked to Russia in an unholy alliance for political reasons unshackled itself unofficially but nevertheless effectively. Well might the government circles stay away and be silent; the English people through its high ecclesiastics, Catholic and Protestant, through its members of parliament and its men of affairs, through its professional and literary lights, spoke out freely, unrestrainedly, in the manly fashion of English gentlemen. And so did America. The petition to the Czar may still rest in the Washington embassy; but it had the signatures of Cardinal Farley and David Greer and a host of bishops and clergymen. The primate of Hungary spoke for truth and justice to the Jew.

The lie is an ancient one. But it still lingers in Darkest Russia. It is alas fraught with evil incalculable. We never believed that we should have another Megillah to recite, Megillat Beilis. But when the story of Kiev is told our children, the hopeful part of it will not have to be left out—that part of it which shows the enlightened world crying out with the Jew for justice to the Jew.

* * *

FREE SCIENCE.

Science, "Wissenschaft," should be free. No one would think of prescribing to the astronomer or the physicist or the chemist what the results of their investigations should be. We want at their hands the facts and not the fancies, the naked truth. But in the realms of the spirit, when the object is literature and history, preconceived notions are frequently allowed to guide the investigator's course. The search after truth should be international and intercofessional. Yet, history is made subservient to the policies of the hour, and the facts are distorted to suit a misguided patriotism. And when we approach the study of sacred history, we find that the denominational interest obtrudes itself vitiating honest results. It is not always the religious bias either that is prejudicial to the progress of untrammeled investigation. Irreligion or indifference to religion colors the writings of many would-be scholars. Sometimes conviction is sacrificed to fashion. For there is the tyranny of fashion even in science. Few men have the courage to think for themselves. There is a theory which is at present the dominant one, and the independent investigator who dares to run counter to its decrees may lose caste. So while in theory the scholar is free, in practice he is often just the reverse.

It would seem that the condition of things being what it is, one set of chains is just as good or just as bad as another. Then at least we should abide by the prejudices which are of our own making. There have been Jewish scholars who resolutely refused to recognize a distinct Jewish science. Science is universal, said they; there is a science about the Jew, about his religion, about his philosophy, about his literature, but it ought not to be Jewish. Theoretically, it might be conducted by Jew or non-Jew, provided he had the information. But theory and practice do not square. The truth of the matter is that in the first place the non-Jew cannot be expected to have an interest in, not to say a love for, the knowledge of things Jewish. If he have an interest, it will be Christian. And here immediately is the Christian notion that Judaism means, and has significance only as, a stage leading up to Christianity which is its consummation and fulfilment. Judaism is after all a sort of inferior religion. It had the potentialities of the higher, but the Jew refused to accept the fruition of his best labors when in the end of time it came. We have no quarrel with the Christian who constructs a theory of the Jewish Scriptures to suit his conception of the Christian Bible and the Christian religion. But we must insist that we Jews ought to be allowed to place our own value upon the products of our genius. Given a Christian point of view, the Jewish angle of vision has an equal right to assert itself.

The Bible has come to be considered as the domain of the Christian scholar. We are told again and again that modern Jews have done little to elucidate the Bible. That is not quite true. If it is remembered what the numerical proportion of Jewish institutions of learning is to Christian universities with their faculties of theology, the literary output of Jewish scholars will receive its due measurement and appraisal. Naturally the Jewish investigator turns to many fields in which the Christian cannot have that immediate interest which the Jew has. But even in Bible work, the Jewish contribution in modern times has been by no means as small as people generally believe. There is a multiplicity of Bible commentaries written by Christians, and a very small number composed by Jews. But when it is a question of quality, the Jewish commentary is superior. The up-to-date commentator among the Christians does a deal of copying and very little original work. The Jew for the most part has blazed new paths. Malbim, Luzzatto, Ehrlich will outweigh a host of Christian expositors. And when the Christian scholar goes out of his sphere and dabbles in post-Biblical Jewish literature, he commits blunders worthy of a schoolboy—that were but half of the damage—but, what is more detrimental, he brings, with notable exceptions, to his subject a prejudice which is as unscientific as it is shameful. In the studies of some of these would-be students of Jewish literature among the German scholars for example the weapons are forged which in the hands of the Black Hundreds assume the form of ritual murder charges and what follows therefrom. We have in mind a definite case. A Heidelberg professor has published a commentary on the tractate of the Mishnah dealing with the Passover. In the introduction there is a covert insinuation that in Biblical times, at the beginning of the barley harvest, that is at the time of the Passover festival, it was the custom to execute criminals and that such execution partook of the nature of a sacrifice! All of which, of course is an invention pure and simple.

We Jews will have to take care of our own literature. We have no secrets to conceal. We will gladly open up the treasures of our lore. But we will bring to the study of our own an interest and love which only he who is nurtured in Judaism can bring to the subject. Scientific publications are placed on the market and exposed to the criticism of the competent. That will suffice as a guarantee that we shall pursue in our investigations the rigid rules of scholarly work. Beyond that we have a right to our own estimate as to what is and what is not of value. Valuation is a subjective process. We cannot and must not surrender this Jewish valuation of things Jewish. We want to be fair to our opponents, and expect a fair deal at their hands. It is high time that the isolated Jewish students should band together. The Catholics have their own scientific congresses, though as individuals they participate in general scientific conventions. Let the Jews do likewise. Let us meet as often as we can, in local assemblies and in international conventions. Let us give to the world a visible presentation of our aggregate endeavor. Let us be servants of truth, but for the sake of truth let us vindicate Judaism and the Jew. Let us be free and Jewish at the same time. Let there be a free Jewish scholarship.

* * *

ALFRED A. BENESCH HONORED.

Mr. Alfred A. Benesch, attorney, of Cleveland, received the appointment of Director of Public Safety in Mayor Baker's cabinet and will assume his new duties at the head of the police and fire departments on the expiration of his present term as councilman on Jan. 1st. next. Mr. Benesch has displayed much activity in Jewish affairs of Cleveland. He has been for many years and still is the secretary of Cleveland Lodge of the B'nai B'rith, secretary of the Educational League for the Higher Education of Orphans, and has participated in many conventions of District Grand Lodge No. 2.

* * *

CONGRATULATIONS.

The B'nai B'rith News on behalf of the Order congratulates Judge Frederick S. Spiegel, member of Cincinnati Lodge No. 4, of the Order, on his election as Mayor of the city of Cincinnati.

* * *

A CORRECTION.

In the November issue of the News it was stated that Col. Cutler is the only Jew who has ever been elected to the command of a militia regiment in the United States. That statement is incorrect. Our attention has been called to one other, and the returns are not all in yet; there may be more.

* * *

In commenting upon the American Jewish Year Book for 5674, the Hebrew Sheltering and Immigrant Aid Society feels aggrieved, as expressed in the Jewish Immigration Bulletin of October, 1913, that it is not mentioned in the list of Jewish national organizations in the United States, stating that an organization having 2,600 affiliated societies with a membership close upon 800,000 in 46 states of the Union deserves mention even in the Jewish Year Book. Now if all this is true there is small wonder that it was not mentioned in the Jewish Year Book, as adequate mention of it would have left room for nothing else.

Anti-Defamation League

(Founded by the Independent Order of B'nai B'rith)

BULLETIN No. 1

A fire insurance policy issued to a young business man of Detroit by a Pittsburgh Fire Insurance company was canceled for the reason, as stated in a letter to the sub-agent of the company by the Detroit General Agent, that it was the policy of the company "to place no Jew business" without first obtaining the consent of the company. The Executive Committee took the matter up with the home office of the company. The company denied the authority of the agent to make such a statement and concluded their communication as follows:

"We are taking action which will preclude the possibility of the recurrence of any such annoying incident both to yourself and to this company. Please understand that we regret the imposition and admit that there were no extenuating circumstances."

ST. LOUIS.

In a select residence district of the city a large sign was placed on an apartment house—"To Rent. No Jews Wanted." The Executive Committee directed a communication to the proprietor, stating that we had no desire to dictate whom she should accept as tenants, but that we must insist upon the obnoxious sign being removed forthwith. The sign was removed.

CHICAGO.

A moving picture film entitled "The Last Bet" was exhibited, picturing a Jew as a thief. A protest was made by the Committee to the owner, who apologized and promised that in the future no picture, which could in any way injure the sensibilities of the Jewish patrons, would be shown in any of his five moving picture theaters.

MINNEAPOLIS.

The Minneapolis Tribune published on the outside page a series of objectionable articles, entitled "Personal Mit Business. A Humorous Series of Characteristic Letters From Simon Mutterzolb to His Son." Protest was made to the editor by the resident member of the Committee and, under date of October 24, the editor writes that he will discontinue the publication of the series. These articles are sent out by the Star Company, which owns the copyright, to newspapers all over the country, and negotiations are now pending with that company for a discontinuation of such articles.

SATURDAY EVENING POST.

An article, entitled "Deadbeats and Bad Debts," appeared in the October 11 issue. The article contained offensive matter. On October 22 a letter was written to the editor calling attention to the objectionable parts of the article and requesting a more careful editorial scrutiny. The editor replies, under date of November 11, as follows:

"It is contrary to the policy of the Saturday Evening Post ever to discriminate against any particular race or any particular class. * * * We regret extremely that we should have published anything that could give rise to a misapprehension of our attitude in this matter."

KANSAS CITY.

On October 16 there appeared in a Kansas City newspaper an advertisement entitled "A Way Out of the Currency Problem." The article contained scurrilous references to people of the Jewish faith. The advertisement also stated that another article of a similar nature would appear the following Saturday. Protests were filed with the editor by the resident members of the Committee. Under date of October 18, the editor replied, apologizing for his carelessness in permitting the advertisement to appear in his paper and stating that the second article offered for the following Saturday would not be published.

MOBILE.

A local newspaper on November 7 published an account of the arrest of a young man in Pensacola, Florida, for a serious crime. The article described him as a Jew. The matter was called to the attention of the editor by the Mobile member of the Committee, and on November 12 the editor replied, apologizing for the article and promising to prevent the repetition of such offensive description thereafter.

KANSAS CITY.

A Kansas City newspaer on October 30 printed an article casting ridcule upon the Jewish people, their holidays and their customs. The matter was taken up with the editor, who expressed his deep regret and chagrin that the article had appeared. He stated that their reportorial staff had been instructed, and an order to that effct had been posted, that the word "Jew" should not be improperly used and that this particular article had been written by some reporter either in ignorance or in disregard of this rule. He stated further that he would do his best to prevent a repetition of the offense.

MOBILE.

A Mobile theater billed an act entitled "A Baxter Street Jew," containing an offensive caricature. The resident member of the Committee writes as follows:

"I promptly saw the manager of the theater, who was courteous and apologetic, and at my request took me behind the scenes to have a talk with the actor in question. I had the actor carefully read the Anti-Defamation League Principles and then further explained to him our attitude. He promptly expressed his desire not to offend the Jewish or any other people with his acts and promised to take the act off. He kept his promise."

NORTHWESTERN AGRICULTURIST.

An article entitled "Fur Firms and Fur Firms," containing an improper use of the word "Jew," was published in the November issue. A protest was made to the editor, and, under date of November 20, he replies as follows:

"Your letter of the 19th instant came to the writer as a great surprise and mortification. We fully agree with your attitude in regard to protesting against the use of the term 'Jew' in a slighting way. There is no occasion for it whatever, and on behalf of The Northwestern Agriculturist we apologize for the slip which got into our columns. We assure you that we have taken the matter up with our assistant and given orders that nothing of the kind shall ever again be permitted in the columns of The Northwestern Agriculturist."

KANSAS CITY.

A moving picture film, entitled "The Fire Bug," was exhibited in a Kansas City theater. Protest was made by the Kansas City Lodge of the B'nai B'rith and the further exhibition of the picture prohibited. Later the picture was again shown in another theater. The resident members of the Committee protested to the authorities and received assurances that the picture would never be produced again in that city. Protests in relation to this picture have been received from many other sources and negotiations are now pending with the National Board of Censorship for the suppression of such pictures.

PENDING CASES.

Reports of important cases in which action is still pending will be made in the next bulletin.

LEGISLATIVE ACTIVITIES.

Among the bills which we are drafting and which will be introduced in the various legislatures this winter are the following:

(a) A bill designed to prevent hotels and summer resorts from advertising that they do not desire Jewish patronage. It is not the purpose or desire of the League in advocating the passage of this bill to compel the reception of the Jew where he is not wanted. But the widespread advertisement, through railroad folders, steamship announcements, magazines, printed circulars, etc., to the effect that the hotel or summer resort does not desire Jewish patronage frequently creates erroneous impressions. It is for this reason only that we are endeavoring to make public advertisement of discrimination unlawful.

(b) A bill designed to provide a more effective system of censoring moving picture films.

ATTENTION!

The Managing Board of the Executive Committee meets at least once each week to carefully consider the cases which come to its notice. Hasty action by well-meaning co-religionists is apt to injuriously affect the work of the League. We therefore request all those who know of any case which requires attention to communicate with the resident member of the Executive Committee in their respective cities, or send their complaint direct to the main office of the League, 721 First National Bank Bldg., Chicago, Ill

DAVID S. HIRSHBERG.

AN APPRECIATION.

By I. J. Aschheim, Secretary, District Grand Lodge No. 4.

The Masons read their customary burial service at his obsequies. The A. O. U. W.'s are sincerely mourning his passing away. Attorneys at the bar and judges upon the bench have eulogized him in terms of praise and endearment, but it must be clearly understood that Dave Hirshberg was rooted in the Independent Order of B'nai B'rith and that, aside from his own hearth and home, it was here where he wanted his memory to be enshrined and where it will assuredly be held sacred as long as the last of the present generation will remain this side of eternity. His funeral was a splendid testimony of what the city of Oakland thought of one of its most sterling sons and Rabbi Friedlander rose to the occasion and, indeed, surpassed himself, not only by his eloquence, but by his sincerity as well, for he was visibly affected and well might he have been so.

My first meeting with Dave Hirshberg dates back to 1878, when I saw him, a beardless boy, sending forth his thundering protests against what he considered an unjust decision of the then grand president. Unlike others, who meteor-like, diffuse a light and then drop into empty space, he remained in the front rank from that day until he was called thither. He entered the grand lodge about the year 1880 and without hesitation took a leading part in its deliberations, showing his power as an analytical debater of force and character. In 1882 his father, the late Samuel Hirshberg, was elected to the chair, but died during his term of office. Dave followed his father in line of official preferment in the year 1883, when he was elected second vice-president, next in rank to the writer, who had the honor of being elected the first vice-president. Dave was placed in the chair in 1885, an eventful year for District No. 4, and well for its fortunes that he was in the commanding place during the crisis following the general convention of 1885. After his retirement from the chair, and almost at the first organization of the District Court, he was elected one of its judges and was kept there for the balance of his years. Almost since the reorganization of the library committee in the year 1888 he assisted in governing that institution, was the chairman of the committee, and unremittingly worked for the improvement and elevation of the once famous B'nai B'rith library. In all the years from the middle eighties until the day of his death there was hardly a committee of importance designated by the grand lodge without having Dave Hirshberg one of its members. But no matter what he did during those years, no matter what love and devotion he manifested for his cherished brethren, the one crowning act of his B'nai B'rith life he performed the year he presided over the grand lodge, holding that body within the limits of law and discipline, saving the district from secession and ultimate destruction.

Owing to a general demoralization of the endowment systems prevalent in the several districts of the order, the general convention in 1885 adopted an amendment to the constitution, giving the districts the right to maintain such systems but prescribing for them a maximum monthly rate to be charged the members for that privilege. Immediately there arose in this district a sinister leadership which took advantage of the situation and with the battle cry of "home rule," began an agitation with designs which could easily be discerned. Defiance against the constitution grand lodge became rampant and it was then where the strong hand of Grand President Hirshberg came down in sledge-hammer fashion. Let me quote a few sentences from his memorable message to the session of 1886.

"It will be urged by those who advocate the reprehensible views already referred to, that the constitution grand lodge has no legal right, under the laws of the state, to legislate on the endowment and that successful opposition thereto can be made in the court. I sincerely hope that no such procedure will be adopted by this body. I trust that it will never be recorded of the I. O. B. B. that it resorted to the public tribunals for the settlement of its disagreements.

"Would it not be well for us, while we are indulging in wholesale denunciation of others because of impending danger, to look around and ascertain if the trouble is not of our own creation.

"The constitution grand lodge is our National legislature, and its decrees are final and absolute.

"Dare any state of this country give expression to the rebellious thought that it will not comply with the enactments of Congress? Such position on the part of a state would at once be construed as nullification, a principle at once abhorrent and dishonorable."

The timid ones under the leadership above indicated began to weaken and the session ended in a love feast instead of open rebellion.

Even at the session of 1895, when the grand lodge was on the brink of yielding to a maudlin sentiment and to condone an offense in the name of Rachmonas, Dave Hirshberg rose like the typical tribune and in his stentorian voice and with unanswerable argument called the grand lodge back to itself and averted what would perhaps have amounted to an outrage of public opinion.

The cynics may smile at all this, but it is well to remind them that we can not all play our parts on the world's stage and that some are made to conquer smaller worlds.

Our younger members will wonder that so much lay in the past of the man whom they had recently observed laden down with physical pain, trying to make himself heard in a feeble and hectic way, but the shadow had already fallen on him and he was but a remnant of his former self.

The world will go on just the same. Nothing in the course of evolution will stop because Dave ceased to be, but we of the district grand lodge, if permitted to witness the opening of the next annual session, will assemble with the feeling that there is an eclipse on the sun; faint though it may be, yet there is an eclipse.

MEETING OF REPRESENTATIVES OF THE GENERAL COMMITTEES OF GERMAN AND AUSTRIAN DISTRICTS.

A joint meeting of delegates of the General Committees of Districts 8 and 10 will be held in Berlin on Dec. 28, this year, for the purpose of devising ways and means by which the two Districts can be brought into closer contact. Other questions of mutual interest to the two Districts will also be considered, for instance, the raising of a general aid fund, the publishing of the reports of one District in the publication of the other; the endeavor to induce Galician and Russian co-religionists to work in mines; how the two Districts are to act in cases of important international relief work, and the publication of a pamphlet against the ritual murder accusation, etc.

MEETING OF EUROPEAN MEMBERS OF EXECUTIVE COMMITTEE OF THE ORDER.

In compliance with the resolution adopted by the full Executive Committee at its meeting held in Berlin in 1912, the European members of the Executive Committee will hold a session at Berlin on Dec. 27, 1913. It is expected that the following will be in attendance: Dr. Berthold Timendorfer of Berlin, representing Germany; Dr. Adolphe Stern of Bucharest, representing Roumania; Mr. Adalbert Skall of Prague, representing Austria, and Mr. J. Niego of Constantinople representing the Orient.

GREEK GOVERNMENT FAVORS JEWS.

The Greek Government in Salonika is showing in every way its favor in behalf of the Jewish inhabitants of the town. They have just offered to the representatives of the Salonika Jewish community a large sum of money towards defraying the expenses attached to the work of repatriating the Jews that have fled the district during the war. Thousands of Jews have been exiled, most of them voluntarily, from their native places and have resided most of the time in Constantinople, awaiting the end of the war. Now that the war is over they find themselves destitute and unable to go back to their native places. The Jewish relief societies have done much in assisting them, but these are powerless to deal with the problem as a whole, and the help of the Greek Government will certainly be greatly appreciated by the leaders of the Jewish communities.

I expect to pass through this world but once. Any good work, therefore, any kindness, or any service I can render to any soul of man or animal, let me do it now! Let me not neglect or defer it, for I shall not pass this way again.—Carlyle.

The Bible in the Making

Written for the B'nai B'rith News

BY
DR. MAX L.
MARGOLIS

The Bible is in everybody's hands. It is the textbook of the religious school. It is solemnly read in the service. It is preached in the pulpit. Its texts accompany us through life, from the cradle to the grave. It is the religious classic of our civilization. That side of course is its glory, the goal of its destined course. Nevertheless there was a time when that part of it which is commonly designated as the Old Testament was enshrined in a receptacle in the Synagogue. And at a stage farther removed the Hebrew Scriptures, now conveniently comprised between two covers, were in the making.

The Hebrew Scriptures are tripartite. In the English Bible the order is, Historical Books (Past), Liturgical and Didactic Writings (Present), Prophets (Past). In the Hebrew, the Pentateuch or Law (Torah) is segregated from the historical books as a section by itself; the Prophets occupy the middle position consisting of the three large (Isaiah, Jeremiah, Ezekiel) and the twelve smaller (Minor) prophets, preceded by the historical books, Joshua, Judges, Samuel, Kings; in the third section are placed Psalms, Proverbs, Job, the five small volumes (Song, Ruth, Lamentations, Ecclesiastes, Esther), Daniel (not among the Prophets), Ezra-Nehemiah, Chronicles. A shifting and dislocation apparently took place at different times. On the whole, the Hebrew order may be regarded as more original.

The third section is the least homogeneous. Its medley of constituent elements points to a fourth section which the English Bible prints in an appendix or in a separate volume, the Apocrypha, i. e. books withheld from public service, the writings that are without. Not a few of these were written originally in Hebrew. Most of the Hebrew originals are no more extant. There is even a fifth order of Scriptures, the so-called Pseudepigrapha, writings which falsely go by the name of the patriarchs, like the Book of Enoch or the Testaments of the Twelve Patriarchs. Yet even they were in part written in Hebrew.

Why were the fourth and fifth order excluded from our Bible? The Bible as a collection is the work of the spiritual authorities of the Jewish people known as Pharisees. These leaders of Jewry survived all other sects, the Sadducees for instance. As the rigidity of the victorious party and its non-compromising character assumed definiteness, the collection was narrowed in its compass. Out of a rich and varied literature a small remnant was committed to the care of the Synagogue. With an eye to the supreme need of conserving Judaism in the dispersion, with an eye to the dangers political and religious that threatened the annihilation of the Jew and the dilution of Judaism, the canon of Scriptures was promulgated, the Bible suited to a dispersed minority clinging fast to the faith in the One God and to its glorious past and dreaming in the night of tribulation the dream of the golden future. 'And of more than these, my son, be on Thy guard; of making many books there is no end." So instead of the many, we have received the few; instead of the fourfold and fivefold things that were written, the threefold.

Jeremiah knows of a threefold canon, so to speak. "For the law shall not perish from the priest, nor counsel (the same as wisdom) from the wise, nor the word from the prophet." Priest, prophet and sage were the three recognized authorities whose function was to advise or set aright the perplexed individual The priest gave instruction (torah), the prophet revealed the word (dabar) of the Lord, and the sage offered counsel or wisdom (hokmah). Wisdom is the one thing that stands out as the least national product. There was wisdom in Edom and among the children of the East generally. Job dwelt in the land of Uz on the confines of Arabia and Idumea. Wisdom is the parent of science; the men of science constitute the republic of letters. Experience is universal. Proverbs travel from people to people. Eliphaz boasts of a traditional lore, "Which wise men have told from their fathers." And Bildad: "Inquire, I pray thee, of the former age, and apply to that which the fathers have searched out: for we are but of yesterday, and know nothing, because our days upon earth are as a [illegible] From the store-house of [illegible] experience of precedents, of analogous conditions or circumstances, the wise drew their counsels. There were the wise of both sexes. The wise woman of Abel who saves a city from a general's attack; the wise woman of Tekoa who turns a king's heart to his exiled son. Both use quaint language: the pleading of the Tekoite woman takes on the form of fictitious narrative, of the parable. Note the touch of the secular to the sententious utterance concerning the finality of death—a scepticism which antedates and foreshadows the Preacher. "For we must needs die, and are as water spilt on the ground, which cannot be gathered up." The high repute in which the wise man stood equalled the prophet's authority. "And the counsel of Ahithophel, which he counselled in those days, was as if a man inquired at the oracle (dabar) of God." Wisdom and prophecy co-existed, just as prophecy and the Law flourished side by side. The wise counsellor arrogated to himself the inerrancy of the revealed word, and the prophet when occasion demanded played the wise man and imitated his very language. Both prophet and wise man were possessed of the spirit, were inspired. The Bible speaks of the spirit of counsel and wisdom. It is the spirit of wisdom that manifests itself in the cunning craftsman. The worldly tone and tenor of wisdom was apparently not to the liking of the prophet. Confronted with a generation given to lip worship and piety learned by rote, Isaiah declaims against "the wisdom of their men and the understanding of their prudent men." Jeremiah would have no wise man glory in his wisdom: a man shall glory in that he understandeth the Lord. In this conflict between wisdom and prophecy—the prototype of the conflict between science and religion—prophecy was victorious. Jewish wisdom as we have it in the third section of the Bible—and we have only the smallest part of the wisdom literature that circulated among the people—was suffused with the prophetic spirit before it could win recognition and a place in the Scriptures. What of its secular origins clung to it was effaced. The biblical wisdom is ethically orientated. Job the doubter, wearied with finding wisdom, the formula of the universe, acquiesces in little wisdom, the sum of which is, Fear the Lord and depart from evil. For the Preacher, when all hath been heard, the conclusion of the matter is, Fear God and keep His commandments. The fear of the Lord is the beginning, i. e. the quintessence, of knowledge, of wisdom.

When we say that the prophets looked askance at wisdom with its secular tendencies, we mean the prophets of the canon. The collection of the prophetic writings in the same order and probably in the same compass as we have them today was the work of the scribes, the men of the Great Synagogue. The feeling had gained ground that prophecy had ceased. So the people turned to the prophets of old. Now, at the time when the prophetic writings were collected, there may have been extant just those and no more, i. e. the scribes simply gathered up what they found and suppressed nothing. It is just as likely that they exercised a censorial function. Be that as it may, there can be no doubt that in the times of the activity of the prophets there was a richer prophetic literature of which we possess but a part. The "false prophets" also were literary men or had their disciples who wrote about them. "False" and "true"—that depends upon the verdict of history. The encounter of Elijah and the prophets of Baal—as he calls them—was narrated on both sides. Micah son of Imlah ridicules Zedekiah son of Chenaanah and his men as duped by the lying spirit; Zedekiah's version is not extant. The whole booklet of another Micah, the Morashthite, at least in the first three chapters, reads like a pamphlet inspired probably by the attacks of those popular orators whom he lampoons most mercilessly as followers after wine and strong drink. Jeremiah who counsels submission to the yoke of the Babylonian king is denounced by the patriot Hananiah. The bitter antagonism of the day which was summed up in the impudent bidding to the seers that they see not and to the prophets that they prophesy not right things, but that seers and prophets speak glibly and prophesy deceitfully, prompted Isaiah and his brother-prophets to write down their preachings in a book for aftertimes. To counteract an opposite tendency was the main purpose of the historical books which in the Hebrew open the middle section. History in our sense of the word they are not. Their authors had before them excellent records and writings which deserved the name of histories. But in the historical books of the Bible the interest is centered in temple and prophetic guild. All else is mere byework. The political history is there just to the extent that it may serve as a framework. Ahab and Jeroboam are of no consequence; it is Elijah and Amos that count. And so the ancient chronicles were consigned to oblivion, just as in later times that fine record of the exploits of Judas the Maccabee was cast out. Just as the Pharisees would not put up with the First Book of the Maccabees, so the scribes and the disciples of the prophets preserved Jeremiah's writings and placed on the outside Hananiah's. The standard by which the prophetic writings were adjudged worthy of recognition was their conformity to the Law, Torah, whose interpreters they were considered to be and which itself was priests' work largely permeated with the prophetic spirit.

Torah is badly rendered Law. It is true, the five books of Moses are the law-book, the code of Judaism. But Torah in the making signified pointing out the way, direction, opinion. A lawyer with us is consulted for an opinion. In ancient Israel the priest was consulted for a torah, an opinion concerning a matter of law. The people sought torah at the priest's mouth. In olden times, the torah was oral, handed down from mouth to mouth; but at a very early period there were written torahs in multitudinous rolls, a torah of the leper and a torah of the Nazirite, a torah of the burnt-offering and a torah of the sin-offering, a torah of what may be eaten and of what may not be eaten, and so on. Such torahs were committed to the priests for their own use. The function of the priests was to teach the people, give them torah—instruction—in matters of the holy and the common, of the unclean and clean. They acted as the confessors of the people and guided the individual in matters of conscience. Those ancient torahs were excerpted by the codes which we find in our Torah or Pentateuch quite after the same manner as were the ancient chronicles excerpted by our historical books. Though concerned with a fixed ritual, not all priests were the stiff ritualists our prophets make them out to be, nor were all prophets anti-ritualists. But in the main the priesthood and the priestly torah stood for organized piety which is necessarily external, while prophecy demanded the piety of the heart. The conflict between ritualism and moralism was of long duration, but in the end a compromise was effected, and the compromise is represented by our Torah. It is a blending of priestly ritual and law and prophetic exhortation. The Torah is a code not cold and iron clad but suffused with the warmth of moral suasion. It succinctly sums up in finished prophetic style the best prophetic teaching—the prophetic torah—concerning the love of God and man and the inward piety of the heart. Thus the Torah went forth on its career dominating the people's life in public and private affairs, a catechism of Judaism in the making of which priest, prophet, and wise man cooperated.

The Bible Made, the canon, the finished collection, is the work of scribe and Pharisee. The Bible in the Making mirrors the varied interests of a living nation. The process of Bible making reveals a conflict of spiritual tendencies resulting in compromises. Israel was once upon a time exceeding human. It rejoiced like the peoples. It was on the road to making peace with the culture of the Canaanite. Religion had not assumed the sombre character of later days, it was tinctured with life, responsive to many chords. From the dawn of time singers sang. They sang of the exploits of heroes, of war and peace, of national fortune and misfortune, of private joys and sorrows. The song of the swordsman who forged the weapon for revenge; the song of the shepherd digging a well for the thirsty flocks; the song of the bridegroom and the bridegroom's friends; the idyllic song of the love of man for maiden; the hedad shout at the wine-press; the dirge of the mourner and the wail of the wailing women; the song of dancers and merry-makers when the festival night was sanctified—of all of them there are faint echoes in the Hebrew Scriptures. When at last Israel found herself, when she discovered her genius, religion absorbed all her interests, a serious note was struck, and the process of Bible making was begun. And if the question is asked, Who gave the impulse to this process? the answer must be, The prophet in Israel. The prophets who preached a religion without sacrifices and ritual were at bottom they who intensified the self-consciousness of the Jew and made him stand forth for all times as the elect of God. The Bible Made did narrow down the sum of a people's interests of which the Bible in the Making is a witness. But the loss to the Jew was the world's gain.

WORLD'S DEBT TO THE JEWS.

Excerpt of Sermon by Rev. Jasper Howe of Omaha.

The Israelites have been the religious teachers of all the races of mankind. Their history is a record of trial in the cause of God that must touch every feeling heart. Revelation, their guiding star, constitutes the grandeur of their history.

The Jews stand, in a pre-eminent degree, for faith. Where is more sublime faith than the sight of this God-intoxicated people, journeying in the wilderness, revering the creation, chanting the Psalms and inspired by the prophecies? No people ever stood with like reverence before the majesty of God! Moses saw the world aflame with deity!

Jew Stands for Ethics.

What have the Hebrew scriptures wrought? The Ten Commandments are the foundation of civilization and ethics. At that fountain well of ethical truth, three religions had their source. Here was the inspiring source of literature, politics and philosophy. The Hebrews drank at the fountain of ethics, the Greeks from the stream and the Romans from the pool. While the Greek stands for aesthetics, the Jew stands for ethics. The history of civilization is only the application of the ethics of the Hebrews. The prophets of Israel still live in the grateful remembrance of universal Christendom. They prepared the soil out of which Christianity was to spring. Men of classical antiquity are forgotten, while Samuel, Elijah and Isaiah are household words.

For the first time a book was made the foundation of a religion. This religion must be sounded in every language to every people—both for those afar off and for those who are nigh. The Holy One of Israel was predestined to become the God of all people. God disciplined them through many experiences. He delivered them from Egypt, and by a mortal struggle they became established in Canaan. The worship of Jehovah gradually triumphed over Baal. Carmel and Elijah are beacon lights. In all of these experiences as well as during the suffering of the Babylonian captivity they were the witnesses of Jehovah.

Been God's Battle-Axe.

The scattering of the Jews through all lands made it inevitable that they should be a missionary people among their heathen neighbors. This race has been God's battle-axe. Their dispersion prepared a monotheistic starting point for the gospel.

This people has given us our Bible, our Holy Land and our Saviour. The first place of influence has been awarded to Israel by universal history. Other powerful nations have contributed nothing to modern civilization. The whole intellectual and spiritual atmosphere which modern people breathe is saturated by ideals that first found expression among God's chosen people.

Let it never be forgotten that Jesus, our Redeemer, was a Jew. The New Testament was written by Jewish men; Peter, the preacher of Pentecost, was a Christian Jew; Paul was the leading Jew of his day before he became the leading Christian of his day, and the New Testament is Hebrew in thought.

ROUMANIAN POLICY TOWARDS JEWS IN MACEDONIA.

It is reported that the Roumanian minister of foreign affairs has finally declared the policy that Roumania intends to pursue towards the Jews of the conquered sections of Macedonia. In the villages only one Jewish family per village will be allowed. Jews will be allowed to own land only under restrictions. Not more than two Jewish representatives of these districts will be allowed in Parliament. Under Turkish rule the Jews were on a footing of equality with all the rest of the inhabitants. After the war, it will be remembered, Roumania promised not to change the status quo of the Jews.

NEWS FROM LONDON

BY OUR CORRESPONDENT DR. M. EPSTEIN

London, Nov. 19, 1913.

At the present moment we in this country are pretty busily occupied with questions of moment to the general well being. No doubt you in America are aware of the Irish problem, where the position is admittedly serious. Even if it stood alone it would require all men's attention. But it does not stand alone. There is industrial unrest and dissatisfaction in a good many quarters; the political parties are engaged in a vital struggle, and every Englishman's newspaper gives him sufficient to occupy his mind. Nevertheless, when the appeal went forth to protest against the Beilis trial, the response was indeed great. The meeting in London sounded one note and one only—horror and condemnation, and the similar protests in other towns, notably in Leeds and Sheffield, were not otherwise. It is not too much to say that the voice of the English nation was on the side of justice.

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The same applies to the English press. One and all the papers expressed their views on the case in an unmistakable fashion. Even those whose policy it is to advocate Anglo-Russian friendship could not refrain from showing their disappointment that their good ally should be so mean, so unjust and, above all, so stupid. It is pretty clear that the whole business has a political bearing which it is not at first sight easy to see. It is the old struggle between light and darkness, between progress and reaction, between today and yesterday. The gang in power are uneasy as to their position; they attempt to divert public opinion to the Jews. But after all, the internal politics of Russia do not directly interest outsiders. The battle of the factions will go on, and sooner or later Russia will emerge into the light of modernity.

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What is of interest, however, is the way the public in Russia have been influenced. Jew-hatred has shown its face in its wildest aspect. The speeches for the prosecution will become notorious, and historians of the future will regard them as splendid testimony to the backward state of the Czar's Empire in the year of grace 1913. And then the suggestions of bribery! They went not far short of asserting that the Jews had bribed the Almighty himself. Accusations of such a character are difficult to meet; but in other cases it is sometimes possible to demonstrate the falsity of the accuser's position. Among the Russian journals that have won evil fame in connection with this shameful business is the **"Two-Headed Eagle."** In one of its issues it invokes the authority of Prof. Frazer of Cambridge to prove the existence of ritual murder.

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Now Prof. Frazer is one of the greatest of living scholors in England, and it is not too much to say that he is probably the most learned folk-lorist in the world. His "Golden Bough" will long remain a classic; it is known wherever the English tongue is spoken. In the volume entitled "The Scapegoat," belonging to the third edition of the "Golden Bough" (1913) at pages 395-96, Dr. Frazer, after referring to an instance of the death of a Christian child alleged by the early Church historian, Socrates, to have occurred during a Jewish festival in the year A. D. 416, writes as follows:

"If all the charges of ritual murder which have been brought against the Jews in modern times are not, as seems most probable, mere idle calumnies, the baneful fruit of bigotry, ignorance, and malice, the extraordinary tenacity of life exhibited by the lowest forms of superstition in the minds of ignorant people, whether they are Jews or Gentiles, would suffice to account for an occasional recrudescence of primitive barbarity among the most degraded part of the Jewish community. To make the Jews as a nation responsible for outrages which, if they occur at all, are doubtless quite as repugnant to them as they are to every humane mind, would be a monstrous injustice; it would be as fair to charge Christians in general with complicity in the incalculably greater number of massacres and atrocities of every kind that have been perpetrated by Christians in the name of Christianity not merely on Jews and heathen, but on men and women and children who professed—and died for—the same faith as their torturers and murderers."

To this passage the **"Two-Headed Eagle"** refers, adding, "Here we have the voice of an impartial English scientist whom, we venture to think, it is difficult to suspect either of belonging to the Black Hundred or of being a clericalist." All this was published in the **"Times"** on Nov. 10, 1913, and one can easily imagine the effect of such an argument on the mind of even an educated Russian. But on the following morning the **"Times"** printed a letter from Dr. Frazer, the importance of which cannot be over-estimated. Here is the actual wording:

DR. FRAZER'S DISCLAIMER.

To The Editor of The Times:

Sir: From your issue of today I learn that a passage in my book "The Scapegoat" has been quoted by a Russian paper, the **"Two-Headed Eagle,"** for the purpose of lending color to the accusations of ritual murder which in certain quarters are now leveled against the Jewish people in Russia. The editor of the **"Two-Headed Eagle"** can hardly have quoted the passage from my book in full, or his readers would have seen that, while I discuss hypothetically the possibility of an occasional crime instigated by superstition among the dregs of the Jewish as of the Christion population, I stigmatize such accusations against the Jewish people as "a monstrous injustice," and speak of all the charges of ritual murder as most probably "mere idle calumnies, the baneful fruit of bigotry, ignorance, and malice." That is my deliberate and considered opinion; and as the editor of the **"Two-Headed Eagle"** appears to attach some weight to my judgment, I will tell him what I think of the attempts which he and other organs of public opinion are now making in Russia to stir up prejudice against the Jews by the spread of such vile calumnies. I think that the concoction and diffusion of these slanders are the blackest of crimes, that they dishonor the nation which applauds them and the religion in the name of which they are perpetrated.

J. G. Frazer.

Cambridge, Nov. 10, 1913.

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Out of evil often comes good. Out of the Beilis trial comes this expression of opinion from Prof. Frazer. The feeling of the man is unmistakable: it is what every right-minded human being cannot but share. But this letter was not the only good. In another part of this issue will be found copy of correspondence which passed between Lord Rothschild and Cardinal Merry del Val, Papal Secretary of State. All honor to his Lordship for acting promptly in the matter. It is always difficult to fight lies. Yet Lord Rothschild, representing the Anglo-Jewish community, proceeded with dispatch and received the necessary assurance. This was at once forwarded to Kief, but was not admitted as evidence on the technical ground that the Cardinal's signature was not authenticated. On learning this fact Lord Rothschild communicated with the Papal Secretary once more and this time he received the reply properly attested by the Russian Ambassador to the Curia. But it came too late to be of use at the trial. It exists, however, and it is good to realize that the Catholic Church officially dissociates itself from a calumny, which has reality only in the evil imagination of people harboring cruel hatred. But what church could do otherwise? The Jew and blood! The idea is perfectly preposterous. Only a person of unsound mind could be capable of dishing up such trash, and it is pretty well established that the authority of the priest, Pranaitis, was the outpourings of a mind diseased. We have reason to believe that a copy of the "treatise," hailing from Malta, is in the private possession of a collector in London. There is not the shadow of a doubt but that it contains the ravings of a hopeless lunatic.

The acuteness of the Beilis incident tended to withdraw attention from the Jews in the Balkans. Nevertheless something has been done with regard to them. The notice of Sir Edward Grey has been called to the guarantees of religious liberty and equality contained in the Treaty of Berlin, which has never been really carried out. His reply is in so far satisfactory that it goes beyond the mere acknowledgment usual with his office. The British Foreign Secretary states that the changes in the near East by no means abrogate the guarantees of the Treaty of Berlin; on the contrary, they remain as binding as before. When the time comes for giving formal recognition by the Powers to the new territorial divisions, "his Majesty's government will consult with the other Powers as to the policy of reaffirming in some way the provisions of the Treaty of Berlin for the protection of the religious and other liberties of minorities in the territories referred to." This at least is a promise, and we must see to it that it is not forgotten. But it may not mean much after all. If Roumania, for instance, refuses to give civic liberty to her Jewish subjects, no one is going to force her. However, the London Lodge must keep a sharp lookout for the fulfillment of this promise.

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Another Synagogue is about to be demolished in London. Once more the reason is that it no longer satisfies a demand. The community is shifting its center. The old haunts for one reason or another are left, and the newer suburbs are receiving Jewish residents. This time it is the Western Synagogue, in the Haymarket. Many an American visitor to this city may possibly have visited the old structure, which is very close to the Carlton Hotel and is within easy reach of the Cecil and the Savoy. Not long ago the New Synagogue was pulled down, and a new one in its stead is planned for Stamford Hill. The same will probably be the case with the Western Synagogue. It is interesting to notice that while synagogues in the center of the town are ceasing to be, there is a demand for new ones in the outlying areas. There is talk of a Synagogue for Golder's Green, and one also for Cricklewood. Some such tendency as this was to be expected, and the demand is healthy. It shows that after all religious activity is not dead. On the contrary in several directions it is putting forth new effort.

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There is a movement on foot to start another Boys' Club in the district of St. George's, nearer the river than the area served by the existing clubs. We cannot have too many clubs, and the new one will do good service to many boys. In the main it is to be run on the lines of all our clubs, with this difference, that an effort will be made to introduce a religious atmosphere. Will it succeed? The question is an exceedingly interesting one for those who are acquainted with the peculiarities of Jewish Boys' Clubs in London. In the Girls' Clubs they have succeeded in getting a religious tone; in the Boys' Clubs that has been found almost impossible. Not that the clubs have not been doing splendid work. But to some people this was desirable. There are other folk, however, who would not have it otherwise. It remains to be seen whether Mr. Henriques and his associates will succeed where others have failed before. The new club is to be under the semi-official patronage of the Congregation of British Jews **and the Liberal Synagogue.**

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This is just one more instance of how Jews participate in movements of the day. Club founding is one aspect of social work generally; and you have a new Jewish Club. The question of the suffrage for women is another burning question; Jews are to be found there also. The latest phase of the suffrage movement is for the denominational sections (there is a Jewish, a Catholic and an Anglican League for Women Suffrage) to hold a "prayer-week" and "prayer meetings." Jews have joined in this movement likewise. It seems a little incongruous to some that Jews (or rather Jewesses) should pray for the granting of the vote. The voice is the voice of Jacob, they say, but the hands are the hands of Canterbury. And yet, on the other side, why should not religion be commensurate with life? If getting the vote means so much that is deep, why should not the feeling behind it express itself in prayer? The doubtful point is the denominational side of a national question. As well form a Jewish League or an Anglican Society for improving the Land Laws or diminishing the strength of the Navy. But there it is; it is an actuality.

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The truth is that we in London lack a healthy Jewish tradition. The excellence of the community of Frankfort is that it has an old tradition. Many another city might be mentioned as being in a like case; even Berlin, comparatively new though it is, has one. But London has not. The year 1660 is usually given as the starting point of the second part of the history of the Jews in England. By the beginning of the 18th century there must have been a good deal of Jewish life in the metropolis. Possibly there was a growing tradition until the eighties of the nineteenth century. But the shifting of the population from the old centers and the arrival of newcomers from all the corners of the earth have tended to destroy any tradition that was growing up. There may be a tradition at the Great "Shool;" there is none at Hampstead or Brondesbury or St. John's Wood. This applies to the German (ashkenazic) section: it does not apply to the Spanish and Portuguese Jews. Go to their old Synagogue in Bevis Marks and you will think yourself back in the days of William of Orange, nay, of the ancient **Hidalgos** of Cordova and Toledo. It is the atmosphere of the place, and though their new synagogue in the West End of London does not make you feel quite like that, you do realize that there is a tradition there.

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Possibly, if we can produce a uniform system of religious education, we may in the long run produce a tradition worthy of the importance of the Anglo-Jewish community. Our Union of Hebrew and Religion Classes is doing something in this direction; and its annual conference will in the end make some impression. At present it is at the talking stage. But then talking is necessary too to clear one's own mind, and more than that, to clear the minds of other people. The Chief Rabbi gave a proper lead on this question at the last conference held a week or two ago. It is only to be hoped that he will be enabled to carry his plans into existence. There is much talk and little more—it is the wool that Anglo-Jewry needs. But the conferences and meetings do show the existence of activities, and that is much.

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On the ninth of November, in each year, the Londoner celebrates a local holiday—Lord Mayor's Day. In accordance with the ancient custom the new Lord Mayor prepares a pageant for the public to see, and in the evening he gives a dinner to all the notables of the realm. The Cabinet is represented; the diplomatic body is there in full force; the "City," of course, is present; so are the judges and representatives of the Church. The Prime Minister usually makes a speech which is awaited with great expectations; other ministers also make pronouncements of varying interest and importance. This year a Jewish Lord Chief Justice was present at the Lord Mayor's banquet for the first time. His speech was courageous and sounded a true note; it was worthy of the historic occasion. In the course of it his Lordship remarked:

"I cannot address you here, tonight, in the city, without recalling that I should not be here, occupying this position at this moment, if it were not for the great struggles of the city—now so many years ago—in the cause of religious liberty. (Cheers.) I should be ungrateful indeed if I allowed this opportunity to pass without reminding you that, first of all, it was the city that insisted upon members of my community being members of your corporation. And it was the city that led the struggle for representation, again, by members of my community in the House of Commons. (Hear, hear.) If I have strayed for a moment into those paths which, perhaps, are not peculiarly appropriate to the toast for which I am responding, it is because I should think that I were false to everything that is within me if I did not give utterance to these sentiments, remembering as I do that memories so quickly fade, and that, while a whole nation now agrees that there should be the fullest religious liberty and toleration, that was not the case when the city fought the battle which placed me here." (Cheers.)

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The Jew values liberty; he has had to fight for it hard enough. There is therefore something eminently fitting in a Jew taking up the cause of an oppressed people in a free land. The Indians in Natal are laboring under restrictions which are admittedly unjust. They have arisen to fight their cause and

(Continued on Page 16.)

PRESS COMMENTS

ON THE

ANTI-DEFAMATION LEAGUE

BUFFALO NEWS.

The Order of B'nai B'rith has organized a league called "Anti-Defamation." The purpose of it is to bring about an abatement of discrimination against Jews. The league will furnish libraries with lists of books on Jewish subjects. It will engage the services of prominent persons, regardless of religion, to deliver lectures on Jewish subjects. It will spread literature that gives a true understanding of the Jews and Judaism, and it will aid in safeguarding the mind of the growing child against prejudice and will wage war to remove textbooks which tend to create a prejudice.

Whether much good will be done in that way remains to be seen. The world is moving with respect to the Jew and that citizen gains in general respect and in protection of law in nearly all countries. If Russia is still barbarous, even infamous in her treatment of the Jew, she is less cruel than formerly and is beginning to respond to a world opinion that is growing in favor of justice to all, whether Jew or Gentile, bond or free.

The estimate of the Jew in almost any community is formed, largely, by conduct of the Jews in each community and since they are as a rule found to be highly industrious and thrifty and patriotic and intelligent, whatever prejudice may have existed generations ago in America, at least, is very largely dissipated.

One does not hear the question raised when a Jew is a candidate for public office. Neither is there the least social obstacle to their recognition as members of society, in accordance with their worth and station and circumstances, like any other class of citizen.

Still the league may be of service in pushing home all the time the merits of the Jew as an answer to the criticism or the prejudice that may be found on occasion and that lies in the mouth of the thoughtless.

The league recognizes that the main aid to its purpose is the Jew himself and says that he must keep his house in order, so that complaints of the league may be justified when they protest against unfair treatment.

ROCHESTER (N. Y.) TIMES.

With the view of decreasing petty spite and prejudice against the members of the Jewish race the "Anti-Defamation League of America" has just been founded. This league aims to make an organized effort to end unfair discrimination. Among the immediate activities contemplated by the league are the foloiwng:

"Public and university libraries will be furnished with lists of books on Jewish subjects, which, in the opinion of the league tend to show the facts regarding Jewish ethics, customs, history, religion and philosophy.

"Where it is found that the endowment of institutions, either private or public, does not permit the procurement of a fairly comprehensive number of books on these subjects, it will be the aim of the league to supply them. Investigations show that a majority of the public libraries of the country do not even possess a Jewish history written by a Jewish historian.

"Investigation will be made of the bibliography on Jewish subjects in libraries. Wherever it is found that books which maliciously and scurrilously traduce the character of the Jew, are kept for general circulation—especially in public stackrooms—the proper authorities will be urged to withdraw such books from general circulation, or, at least, to place a restriction on their use.

"The services of prominent lecturers and publicists regardless of religious affiliation, will be enlisted for the purpose of delivering lectures on Jewish subjects at universities, public schools and at appropriate gatherings.

The league will provide also for the dissemination of literature designed to give the public a true understanding of the Jew and Judaism.

The league recognizes the fact that the mind of the growing child must be safe-guarded against even a suggestion of prejudice, therefore, where in our educational system, either public or private, text books are used which tend to pervert the mind of the child and create prejudice, a determined campaign will be waged to eliminate all such books from the curriculum."

In addition the league will take cognizance of all publications, theaters and moving picture houses in which unfair treatment is accorded Jews. Efforts will also be made to obtain suitable legislation on the subject.

Every unprejudiced person will sympathize with the work of this league. In this age and country there should be no discrimination against any person on account of race or religion. Recently in this state a law was passed to prevent such discrimination by hotels and places of public entertainment. Such prejudices are held only by the ignorant and narrow-minded and there are encouraging evidences that the number of these is steadily growing less.

CEDAR RAPIDS GAZETTE.

The Anti-Defamation League of America is the name of a new organization with headquarters in Chicago. It is founded under the auspices of the Independent Order of B'nai B'rith, and as the name suggests, is an organization of Jewish people formed to combat the constant and seemingly increasing tendencies to traduce the Jew.

The league has a legitimate mission. The Jew long has been traduced and caricatured. The race and its individual members have been insulted by people and communities who ought to know better. We have had the stage Jew as well as the stage Irishman—caricatures which never ought to have been tolerated by a civilized people. The league will find plenty of fair-minded people who will lend it willing support in its campaign of education and vindication.

NEW ORLEANS DEMOCRAT.

Under the auspices of the Independent Order of B'nai B'rith the Anti-Defamation League of America recently has been organized "to bring about the abatement of the defamation of the Jew." In a circular just issued the league presents a statement of its principles and an outline of the activities it has planned. "Public and university libraries will be furnished with lists of books," it is explained, "which, in the opinion of the league, tend to show the facts regarding Jewish ethics, customs, history, religion and philosophy. * * * The services of prominent lecturers and publicists, regardless of religious affiliation, will be enlisted for the purpose of delivering lectures on Jewish subjects at universities, public schools and at appropriate gatherings. The league will provide also for the dissemination of literature designed to give the public a true understanding of the Jew and Judaism."

In addition, the league proposes to keep careful watch upon theaters and moving picture films to prevent the production of plays giving "an unfair or untrue portrayal of the Jew." It will seek to secure the enactment of State legislation providing for a Board of State Censors, "with a view of preventing the presentation in moving picture theaters of films which are malicious and scurrilous caricatures, or are objectionable in other respects." Toward the close of its circular the league expresses the hope that "all persons, when once convinced of the beneficence of this work, will join with us therein, and that a spirit of sympathy and fellow feeling will commend our purposes to the co-operation of all citizens. * * * We wish to emphasize the fact," it adds, "that in this work good sense and wise tolerance must guide our action. A little excessive pride, or a lack of perspective, may seriously hamper our efforts."

The constant and consistent exercise of "good sense and wise tolerance" will, in our opinion, commend the work of the league to all fair-minded citizens, for liberal minds hold no sympathy for the attempts to provoke prejudice against a race or a faith by defamatory plays or literature. But it may be suggested in all kindness that a movement of this character, carried to extremes by counsels of unwisdom or intolerance, might do more harm than good. A supersensitiveness that leads a people or a race to take offense where none is intended, to magnify a portrayal of individual character into an insult to a nation or a faith, may not safely be encouraged. The effort to disarm and to prevent the spread of cruel and groundless prejudices is worthy of hearty support and commendation But its distortion, by supersensitiveness or intolerance, into an effort to suppress every book or play presenting delineations that might be misconstrued into insults or affronts upon this or that nation, people, race or faith, would deprive our libraries of some of their greatest books and bar from the stage not a few of its masterpieces.

WATERLOO EVENING COURIER.

Recently there has been organized the Anti-Defamation League of America, which has for its present and primary object the suppression of defamation of the Jew. Perhaps there is not an American who has not been present in some theater, or read some newspaper or book, wherein the Jew is held up in an unenviable light for entertainment. The better class of people and those having a sense of fairness have not approved the caricatures of the Jew from the stage or in the public prints. It is manifestly unfair to take the idiosyncrasies of a few individuals and hold them up as types of the entire people or race. To depict the shortcomings of the individual character and to ascribe them to any people as a whole is an injury which any people have just cause to resent. The Jewish people themselves appreciate that there are now and then malefactors among the Jews, as well as among other peoples, but to ascribe such a malefactor as a Jew is no more permissible than to describe a wrongdoer as a Catholic or a Protestant.

Individually, and as a race, the Jews have done much for every country in which they have been given a free and equal opportunity. This newly organized league asks nothing that is unreasonable, and reasonable people, when their attention is brought to the matter, should give the movement hearty endorsement and moral encouragement. The society aims by organized effort to bring about the abatement of the defamation of the Jew and ultimately to put an end to unfair discrimination against all citizens. For the present the league contemplates the following activities in an educational way:

1. Public and university libraries will be furnished with lists of books on Jewish subjects, which, in the opinion of the league tend to show the facts regarding Jewish ethics, customs, history, religion and philosophy.

Where it is found that the endowment of institutions, either private or public, does not permit the procurement of a fairly comprehensive number of books on these subjects, it will be the aim of the league to supply them. Investigations show that a majority of the public libraries of the country do not even possess a Jewish history written by a Jewish historian.

Investigation will be made of the bibliography on Jewish subjects in libraries. Wherever it is found that books which maliciously and scurrilously traduce the character of the Jew are kept for general circulation—especially in public stockrooms—the proper authorities will be urged to withdraw such books from general circulation, or, at least, to place a restriction on their use.

2. The services of prominent lecturers and publicists, regardless of religious affiliation, will be enlisted for the purpose of delivering lectures on Jewish subjects at universities, public schools and at appropriate gatherings.

The league will provide also for the dissemination of literature designed to give the public a true understanding of the Jew and Judaism.

3. The league recognizes the fact that the mind of the growing child must be safe-guarded against even a suggestion of prejudice; therefore, where in our educational system, either public or private, the text books are used which tend to pervert the mind of the child and create prejudice, a determined campaign will be waged to eliminate all such books from the curriculum.—Waterloo Evening Courier.

JEWISH DAILY NEWS.

To the many important accomplishments of the B'nai B'rith we must add the creation of the Anti-Defamation League, which has been founded and is under the protection of this powerful international Order.

The Anti-Defamation League has assumed an important obligation and undertaking. It proposes to reply to all articles in the press that contain false statements injurious to the Jewish name. The League will combat also sensational magazine writers who delight in picturing Jewish home life in a false and incorrect manner.

Mr. Sigmund Livingston, an attorney full of energy and enthusiasm, is chairman of the Committee, which is composed of influential and capable men that will consider carefully and effectively all questions that will come before them.

The readers of the **Tageblatt** are requested, whenever it comes to their knowledge any articles or remarks in a newspaper or magazine that is injurious to the Jewish name, to report such fact to the Anti-Defamation League, which will take proper steps in the premises, and it is hoped that all false accusations and calumnies against the Jews, the League will with the aid of sincere co-religionists, sweep away so that the public opinion of the Jew and about the Jew will be such as the Jew deserves—Translated.

JEWISH CRITERION.

The principles of the Anti-Defamation League are a splendid set of resolves, and their accomplishment will work much good. But why try to reform the Gentiles, when the chief part of our sorrow comes from our own people The disease is largely within our own house and not without. The statement of Isaiah still obtains "thy destroyers and they that make thee waste shall go forth from thee." (XLIX 17.) Of what use to preach to the Gentiles, when Israelites crowd week after week to see Potash and Perlmutter? A recent issue of a monthly magazine has some "American Proverbs of Tomorrow," among which is found "Set a Ganov to catch a Ganov" and another is "There's many a slip twixt the Shidduchin and the Chuppa." Such sayings are printed because Israelites read them, enjoy them, and purchase the magazine which prints them. The death this week of the lamented Mrs. Frank of Baltimore, recalls to mind a disagreeable incident about Jews forcing themselves into hotels which do not want them. We have always felt that the first step toward a solution is to inculcate Jewish people with love and pride for their faith. If we refuse to patronize a show which pokes fun at our religion, how quickly will it be withdrawn. Let this League encourage Israelites to show all institutions inimical to Judaism, and a splendid forward step will be taken. It is well to confer with Gentiles about combatting prejudice, but it is both easier and more to the point to educate the Jews.

Equality Before the Law

In a libel case that was tried before Mr. Justice Scrutton at York, England, in which a Jew complained of being slandered, in his address to the jury his Lordship said:

Recently, in at least two countries, there have been cases where it has been said that to be a member of the Jewish faith is not to get justice. I hope that in England that cannot be said with truth. No doubt some of you have in the course of your experience met Jews not worthy of the traditions of their ancient religion. So, probably, have you met Englishmen not worthy of the traditions of their country or religion, and you must not judge either Jews or anyone by the worst specimens of the race. You have to uphold the same justice to Jews as you would to Englishmen. I hope it is not necessary to say much more than that to a Yorkshire jury.

AMERICAN JEWISH HISTORICAL SOCIETY.

The Twenty-second Annual Meeting of the American Jewish Historical Society will be held in the City of Philadelphia, on February 22 and 23, 1914 (Sunday and Monday). All persons intending to present papers at this meeting are requested to send the exact titles thereof to the Corresponding Secretary not later than January 15, 1914. Particular attention is directed to the fact that papers are not limited in treatment and subject-matter to American Jewish history, but that the object of the Society includes the promotion of the study of Jewish history in general. Cyrus Adler, President, 2041 N. Broad st., Philadelphia, Pa. Albert M. Friedenberg, Corresponding Secretary, 38 Park Row, New York, N. Y.

An attachment was recently issued against a pew held in a Newark, N. J. synagogue for a debt owed to a grocer. The writ was secured in accordance with a "Supreme Court decision which held the right to a pew granted by a church corporation to a man and his heirs is real property."

Be not unwilling in what thou doest, neither selfish, nor unadvised, nor obstinate; let not over-refinement deck out thy thought; be not wordy nor a busybody.—Marcus Aurelius, "Meditations."

What Our Lodges Are Doing

BAY CITY, MICH.

More than 200 members of the Order and their friends gathered at the Elks Temple at Bay City, Mich., on Monday evening, Nov. 24, 1913, to celebrate the anniversary of the founding of the Order.

Rabbi Eugene Mannheimer of Des Moines, Ia., gave the address of the evening, taking as his subject, "Our Heritage and Our Duty." Rabbi Mannheimer pictured the former supremacy and pride of Israel, a people that has lived "4,000 years among the peoples of the earth, not merely existing, but working." He contrasted with this the present decline of Judaism with its glorious past, and exhorted his auditors to take up the duty of reviving the now enervated racial strength and godliness.

"Let us go on to make true the dream of the prophets," said Rabbi Mannheimer, "and the day shall come when God shall be one and His name one in all the earth."

Special music was provided for the occasion by a quartet composed of Miss Marguerite Newkirk, Mrs. George E. Crawford, Mrs. T. R. Ware and Miss Bertha Diehl. Miss Newkirk gave one solo, and Jerome D. Greenberg, violinist, a selection. Mrs. A. F. Mueller and Miss Ila Dawson accompanied. Refreshments were served at the close of the meeting.

LAFAYETTE, IND.

B'nai B'rith Day was celebrated at Lafayette, Ind., under the auspices of Barzillai Lodge No. 111 on Sunday evening, Dec. 7, 1913, and was well attended.

Mr. Emil Mayer of St. Louis, Past President of District Grand Lodge No. 2, delivered an address on "Functions and Activities of B'nai B'rith." Rabbi Arthur Zinkin, President of the lodge, in opening the meeting, remarked that the B'nai B'rith organization has for its purpose the solving of two vital problems with which the Jew in America is confronted—first, how can the Jew live as far as possible the life he deems noblest uncomprisingly? Second, how to prevent or suppress secret prejudices harboring in the hearts of a great many of the non-Jewish world from assuming forms injurious to the moral and social welfare of the Jewish people? He then introduced the speaker, Mr. Emil Mayer, who spoke feelingly and inspiringly on the work of the Order.

Mr. Bero, representative of the Hebrew Sheltering and Immigrant Aid Society, who happened to be in the city, delivered a short talk on the work of the institution he represents. Mr. Zinkin, who introduced Mr. Bero, saw more than a logical connection between the work of the B'nai B'rith and the institution Mr. Bero represents, remarking that the vital contribution which the Jew has made to America is public spirit. The Jew is essentially a public-spirited man. He thinks in terms of nationality and society and as such is a vital factor in the welfare of the republic and the more we can swell the volume of the Jewish citizens the better for the welfare of all.

A short talk was also made by Mr. Harry Atlass, President of the congregation.

The program closed with several musical numbers and refreshments.

INDIANAPOLIS, IND.

B'nai B'rith Day was fittingly celebrated by Indianapolis Lodge, No. 58, of Indianapolis, Ind., on Sunday, Nov. 30, 1913, with an opening meeting in the Communal building. Mr. Sigmund Livingston of Chicago, president of the Jewish Anti-Defamation League, was the principal speaker of the evening. Mr. Livingston, who is a forcible and entertaining speaker, gave a brief sketch of the history of the Jew, and showed that the preservation of the Jew through all times of persecution was due to his being ever law-abiding and observing the sanctity of his home. Miss Emma Messing, vocalist, and Miss Gertrude Drosdowitz provided several pleasing solos during the evening. Preceding the meeting, the present officers of the local Lodge, Past Presidents and delegates to the last District Convention, entertained Mr. Livingston at dinner at the Indianapolis Club.

DENVER LODGE, DENVER, COLO.

The auditorium and balcony of Temple Emanuel were filled by members, their ladies and friends on Sunday evening, Nov. 23, on the occasion of the celebration of B'nai B'rith Day by the Lodge. A splendid program was rendered. President Max S. Schayer presided, and delivered the introductory address.

The speaker of the evening was Brother Leon Block of Kansas City, who spoke on "Scenes from B'nai B'rith Activities." Brother Block presented his subject in a very simple, yet striking manner, illustrating how diversified and altruistic these activities were. The closest attention was given to the speaker, and his address elicited much applause. Miss Beatrice Zwetow sang effectively; Miss Mayme Kolinsky's rendition of a piano solo was skillful and artistic, and Mr. Ben. Poberesky, the young violinist, again captivated his audience by his proficiency and skill on the violin. The audience then adjourned to the vestry rooms, where a pleasant hour was spent.

OPHIR AUXILIARY, SAN FRANCISCO, CAL.

Ophir Auxiliary No. 3, Daughters of the Covenant, as a result of the energetic efforts which its members have been making to interest others in its fraternal activities, and to invite their active association, held a class initiation on Tuesday evening, Nov. 25. Miss Yetta Marks, President of the Auxiliary, initiated the ceremonies, with a few well chosen remarks.

I. J. Ascheim, Grand Secretary of District No. 4, I. O. B. B., held the attention of the initiated and the members with an interesting and instructive talk touching the aims and objects of the Order, Arthur W. Jonas, President of Ophir Lodge, the parent Lodge of the Auxiliary, and B. Lazansky, a venerable Past President, made interesting addresses. The literary features of the evening were interspersed with a well rendered musical program, all of which combined to make the occasion an enjoyable success.

B'NAI B'RITH CONVENTION TO BE HELD IN PHILADELPHIA.

For the first time in twelve years, District Grand Lodge, No. 3, Independent Order B'nai B'rith, will hold its biennial convention in the city of Philadelphia. The date set for this convention is the 25th and 26th of January, 1914. In previous years, the B'nai B'rith held frequent conventions in that city, but in the past decade or more conventions have been held in various cities of the district, which embraces the states of Pennsylvania, New Jersey, Delaware and West Virginia. The officers of the district have found that the time is ripe for a convention in that city, and therefore Philadelphia became the choice of the executive committee, notwithstanding the fact that various cities have offered their hospitality and invited the Grand Lodge as their guest for the occasion.

A convention of the B'nai B'rith brings with it usually the most prominent Jews of the communities represented, and the bringing of the convention to this city means that the leaders in Jewish work within the states embraced will be in attendance.

The program outside of the regular work of the convention has not yet been announced, but it will be of unusual significance and distinction. Prominent Jewish speakers of national reputation will address meetings, to which the Jewish public, though not members of the B'nai B'rith, will be invited. In addition, an extraordinary social program is being arranged, of which due announcement will be made.

MOBILE, ALA.

Beth Zur Lodge No. 84 of Mobile, Ala., will celebrate B'nai B'rith Day on Sunday, Dec. 14, 1913, in the B'nai B'rith hall, on which occasion a class of new members will be initiated. After the initiatory ceremonies supper will be served by the ladies of the lodge and addresses will be delivered by prominent members of the Order. The committee having in charge this celebration is making all efforts for a successful reunion of the resident B'nai B'rith.

BRIDGEPORT, CONN.

The Thanksgiving dance given by the members of Harmony Lodge, No. 711, Independent Order of B'nai B'rith, in the Sagal building, proved to be a most successful venture. The affair was largely attended by local people together with a number of visitors from New Haven and Hartford. The feature of the evening was the program rendered by the Comedy Band, of 14 pieces and composed of members of the lodge. The musicians were in costume and were led by A. L. Kline. In the course of the evening a turkey luncheon ,was served to which all did ample justice.

ATLANTA, GA.

The monthly meeting of Gate City Lodge, No. 144, was held on Nov. 14 at the Educational Alliance. The meeting was of much interest and was well attended. More than twenty applications for membership were presented and a large class was initiated. The Lodge is engaged in a campaign with the object of doubling its membership and at the same time its usefulness. A special committee of the Lodge is arranging a series of open meetings, at which subjects of importance will be discussed by prominent people from neighboring cities.

MAON LODGE, NORFOLK, VA.

Maon Lodge No. 172 was honored on the evening of Sunday, December 7, 1913, with the presence of Brother Harold Bloomberg, Grand Sergeant-at-arms, and Brother Edwin L. Levy, member of the general committee of the Grand Lodge. Both of these gentlemen delivered addresses to the members present, in which they set forth the splendid work being done by the Order in this country and abroad.

The lodge took up the matter of contributing to the support of the night school for immigrants, which was established by the local Council of Jewish Women, and appointed a committee consisting of three members to look into the matter and report at the next meeting.

The officers for the ensuing year were also elected.

The lodge appointed a committee of two to constitute an Anti-Defamation League Committee, to co-operate with similar committees appointed by other representative Jewish bodies, all of which committees are to constitute a general Anti-Defamation Committee with power to represent the Jewish attitude in all matters, tending to ridicule or defame the Jew, which might arise in the community.

SAN BERNARDINO.

Paradise Lodge, No. 237, I. O. B. B., Entertained Its Grand Officers.

On November 30, 1913, Paradise Lodge, No. 237, I. O. B. B., gave a complimentary reception in Native Sons' Hall to the grand officers of District No. 4. A musical program and other social diversions were greatly enjoyed by the members and friends of the order.

Mr. Isidore M. Golden, grand president of District No. 4, gave an interesting talk on the principles of the order and the prospect of further growth of this institution.

The grand orator, Edmund Tauszky of San Francisco, who was on the program, could not be present. In his place Rev. Dr. M. S. Levy of San Francisco acted in that capacity, and his eloquent remarks were listened to with rapt attention.

Jacob S. Jonas, president of the local organization, presided. He called the meeting to order and introduced the various numbers of the program after an interesting address of welcome.

The program from beginning to end was thoroughly enjoyed.

HOUSTON, TEXAS.

The joint committee of the B'nai B'rith lodges of Houston are making preparations for the annual B'nai B'rith Day celebration. A plan has been afoot to have Mr. Leon Schwarz, of Mobile, Ala., past president of the District Grand Lodge, make a tour of the state of Texas so as to have him present in Houston about January 11th next.

LADIES' AUXILIARY OF McKEESPORT I. O. B. B.

Characters from the masterpieces of fiction and from the pages of ancient history mingled together in fraternal concord Thanksgiving night at the annual character dance of the Ladies' Auxiliary of the McKeesport I. O. B. B., held in the McKeesport Masonic Temple between the hours of 8:30 and 12 o'clock. The members of the entertainment committee acted as judges and prizes were awarded to the persons costumed in the best way. Uniqueness, fidelity to the character represented, and other things were considered by the judges.

The temple was beautifully and elaborately decorated for the occasion, a color scheme of pink and yellow being carried out. The orchestra was screened by an embankment of palms, ferns and hot house plants, as were also the window ledges and radiators. The walls and ceiling were draped in pink roses and vines, as were also the windows and the orchestra dome. The lights were covered with pink and green shades, and festooned with roses.

In the center of the main auditorium a French basket filled with yellow chrysanthemums and tied with an immense bow of yellow peur soi maline, was suspended. The balconies were made to represent an Italian garden scene, the lattice work being covered with rose vines, behind which Italian screens and lanterns were hung.

About 150 couples were in attendance and enjoyed every part of the evening's entertainment. Light refreshments were served. The committee in charge was composed of Mrs. Mark Abel, Mrs. Eugene Krow, Mrs. M. S. Neiman and Mrs. Charles Friedman.

I. O. B. B. EDUCATIONAL BOARD OF ALLEGHENY COUNTY.

A meeting of the I. O. B. B. Educational Board of Allegheny County was held at Pittsburgh, Pa., Brother Lasdusky presiding. Those present were Joseph Lasdusky, Homestead; J. J. Schmidt, Braddock; S. M. Weinthal, Sar Sholem Lodge; M. Wiesenthal, Abraham Lippman Lodge; Adolph Edlis, Ibn Gabirol Lodge, and Frank R. S. Kaplan, McKeesport.

Mr. Robert Davidson who formerly had charge of the work at Warrandale was present and stated that he would be pleased to take up the work that he had discontinued, if it could be arranged to have the Sunday School in the afternoon as formerly. A letter was read by the Secretary from Mr. James M. Morris, Superintendent at Warrandale, offering his hearty co-operation to Mr. Davidson. Mr. Davidson then tendered his services to the Board which were accepted.

Mr. Davidson then outlined his plan of procedure which met with the approval of the Board who voted him their hearty support. The Secretary was requested to communicate with the schools at Morganza, Oakdale and the George Junior Republic, and ask for information regarding the Jewish children in those institutions.

JOPLIN, MO.

United Cities Lodge, No. 533, I. O. B. B., celebrated B'nai B'rith Day Sunday, Nov. 23, with the largest gathering of Jewish people that city has ever held. The hall was filled to overflowing and a jolly good time was had by all present. Visitors from Pittsburg and Galena, Kan., Webb City, Carterville and Carthage, Mo., were present. After initiating several candidates, Brother Harry Simon of St. Louis, President D. G. L., No. 2, delivered an eloquent address, after which all were invited to the banquet hall, where an elegant dinner was set and partaken of by all. Speeches were made by Rabbi Abelson and others, after which the meeting adjourned.

INFORMAL DINNER.

The Central B'nai B'rith Council of Chicago, representing the local Lodges, has arranged for an informal dinner at the Red Room of the Hotel La Salle on Thursday evening, Dec. 18, at which Judge Julian W. Mack will deliver an address on "Dispensing Charity, the Old and the Modern Way." The address will be followed by a general discussion. Mr. Adolph D. Weiner, Past President of District Grand Lodge, No. 6, will preside.

What Our Lodges Are Doing

CLEVELAND, O.

Cleveland Lodge, No. 16, of Cleveland, O., celebrated B'nai B'rith Day on Sunday evening, Nov. 23, 1913, by giving its 10th annual dinner and 3rd annual entertainment at the Pythian Temple. More than 500 people sat around the tables, which were artistically decorated and which were attended by the daughters of the members, who served most acceptably.

At the conclusion of the dinner Mr. Fred Bruml, President of the Lodge, introduced Federal Judge Wm. L. Day, who spoke on the subject, "the Progressiveness of the Supreme Court," citing decisions of the United States Supreme Court to show that it is the "most humane court in the world today." He was followed by Rev. Dr. J. Leonard Levy of Pittsburgh, who spoke on the subject, "The Sons of the Covenant."

He stated that the B'nai B'rith commended itself to the thinking man and is of an international character. It stands for the mental, moral and social elevation of the Jews and for unity in Israel. It is the common basis upon which all Jews can meet irrespective of religious belief or nationality. It aims to protest against the oppression of the Jews, and it is the B'nai B'rith that has raised its voice of protest against the oppression of the Jews in Russia and Roumania. It has always guarded the civil rights of the Jews and with its membership of one hundred thousand it has served as a federation in Israel. The B'nai B'rith is independent of the synagogue and aims to inculcate within the hearts of the members a love and loyalty to their ancestral faith.

Israel has always uttered a protest against wrong and Father Abraham protested against polytheism, and this protest has been sounded through the ages of antiquity down to the present day. The gods of the ancient nations have sunk into oblivion, and with them has departed the splendor and power of their followers and today Israel, inspired by her prophets of old, still protests against the wrongs done to humanity. The basis of Israel's belief is a common fatherhood of God and the universal brotherhood of man regardless of what his creed or race may be, and it is no wonder that the Bible, which is the inspiration for the religion of Israel, is regarded as the most wonderful book in the world.

It was the Jews who first gave to the world the ideas of democracy. Before the law all Jews were regarded equal regardless of what their station in life may have been. It was not so with the other nations at that time. Strangers were also regarded as equal before the law. The Jewish conception of true charity is social justice and this is one of the fundamental ideas of Judaism. Although much advancement has been made in all directions, yet there are numerous difficult problems to solve and the idea of "Am I my brother's keeper?" dominates the order B'nai B'rith. That organization stands for the protection of the oppressed and will do all in its power to alleviate the misery of humanity.

Mr. Alfred A. Benesch, the newly elected director of public safety, who is secretary of the Cleveland Lodge, I. O. B. B., was congratulated by the lodge as a body. Former Governor William L. Sulzer of New York was to have spoken at the banquet, but he was unavoidably detained.

After the program had been concluded, dancing followed. Excellent music was rendered by an orchestra during the banquet

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THE B'NAI B'RITH FORUM

The B'nai B'rith Forum, which was organized during the early part of this year by the Committee on Intellectual Advancement of District No 1, Independent Order B'nai B'rith, held its November session at Temple Israel of Harlem, on Tuesday evening, November 25. Mr. Julius Henry Cohen spoke on "The Contribution of the Jew to Industry." Mr. Cohen has been actively engaged in connection with the industry question, particularly as affecting Jews, for many years, was Vice-President of the Citizens' Union, formerly chairman of its Committee on Legislation and therefore particularly well qualified to speak on the subject.

Ibn Gabirol Lodge, Pittsburgh, Pa.

At a Memorial meeting held on Wednesday evening, November 12, 1913, as a tribute to late Brother Samuel Levin, the following resolution was unanimously adopted:

"Whereas, the Almighty in his infinite wisdom and merciful kindness has removed from our midst our beloved brother and friend, Samuel Levin, and,

"Whereas, we have lost a most esteemed brother, a most faithful officer and a most dutiful Son of the Covenant, and,

"Whereas, his family has lost a devoted parent and the community a devout sincere Jew and respected fellow-citizen, and,

"Whereas, we keenly regret our loss and deeply feel our sorrow, praying nevertheless, that God may grant consolation and renew strength in this hour of grief. Therefore be it

"Resolved, that we, the members of Ibn Gabirol Lodge No. 114, I. O. B. B., in meeting assembled, extend our heartfelt sympathy to the bereaved members of the family of Samuel Levin, a charter member, and for over forty years, Treasurer of this Lodge, and be it further

"Resolved, that a copy of these resolutions be spread upon the minutes of this meeting, that a copy be printed in the Jewish Criterion and the B'nai B'rith News, and that an engrossed copy be sent to the family.

"Done at Pittsburgh, this 12th day of Chesvan, in the year 5674.

"A. H. KAUFMAN,
"HAROLD OBERNAUER,
"JOS. M. MEYERS,
"Committee."

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SAGINAW, MICH.

Saginaw Lodge No. 636, of Saginaw, Mich., celebrated B'nai B'rith Day on Sunday afternoon, Nov. 23rd, at the Forester's Temple with services that were attended by a large, enthusiastic audience. President Wm. Wolsey welcomed those present and the principal address was delivered by Rabbi Eugene Mannheimer, of Des Moines, Iowa, who spoke on the subject, "The Challenge of the Twentieth Century." His address evoked much applause and made an impression upon those present that will be remembered for a long time to come.

A musical program was carried out by Miss Wolsey and Miss Clinkofstine. A number of the members of Saginaw Lodge attended the meeting of Bay City Lodge the following evening, at which Rabbi Mannheimer again delivered an address on the work of the Order.

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NEW YORK, N. Y.

Edward Everett Lodge No. 97, I. O. B. B. gave an entertainment on Sunday evening, Nov. 23, 1913. The hall was completely filled by members, their ladies and friends.

The Chairman of the Entertainment Committee, Bro. Richard Herman, introduced the President of the lodge, Bro. Louis Kempner, who delivered an eloquent address of welcome.

The affair was a great success, and much credit is due to the Chairman and members of the Entertainment Committee. The Lodge is constantly growing and the meetings are largely attended. The program follows:

1. Melodie ....Tschaikowsky
Mr. Josef Nathan
2. a. Samson and Delila...Saint Saens
b. Sapphische Ode ....Brahms
Mme. Blanche King Arnold.
3. By Request, Kol Nidre.......Bruch
Mr. W. Durieux, Professor at the Royal Conservatory, Hague, Holland.
4. a. Tender Ties ....Delbrueck
b. A Resolve ....Fontenailles
Miss Meta Green.
5. Ballade Romantic...Katherine Jaggi
Mr. Josef Nathan.
6. a. Kashmiri Song from Cycle : Love Lyrics..Annie Woodford-Finde
b. At Parting ....Rogers
Mme. Blanche King Arnold
7. a. Berceuse from Joselyn.
b. Gavotte (Old Style)..W. Durieux
Mr. W. Durieux.
8. a. Du bist mein All........Bradsky
b. Sonnet d'Amour ....Thome
Miss Meta Green.

At the Piano: Mme. Paula Casper Sasover.

CINCINNATI, O.

Under the auspices of the Cincinnati Lodge No. 4, B'nai B'rith Day was celebrated at the Avondale Temple on Monday evening, Nov. 24th, 1913, with the following program:

Music—"Vesti-la-guibba". (Il Pagliacci) .... Leoncavallo
Mr. Joseph H. Schenke
Introductory remarks by the President.
Address—"B'nai B'rith, Its Past and Its Future"—Mr. A. B. Seelenfreund, Secretary Executive Committee I. O. B. B.
Music—"Walther's Preislied" (Die Meistersinger) ....Wagner
Mr. Joseph H. Schenke
Accompanist, Mrs. Joseph H. Schenke.

In the evening a dinner was given at the Business Men's Club by the lodge in honor of the speaker, which was participated in by a large number of members. Special cars were provided to transport the diners from the club house to the Temple.

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NEW LONDON, CONN.

Fraternity Lodge No. 743, the latest addition to District No. 1, held a very successful musicale recently at which a large gathering of brethren and their friends were present. The musicale was preceded by a Lodge meeting which was also well attended.

Mr. Charles Jones performed on the cello and Mr. William Lakey rendered piano solos. Miss Dorothy Henkel pleased the audience by a recitation of "Der Erlenkonig."

The evening was one well spent and those present thoroughly enjoyed the festivities.

The Lodge, though only a few weeks old, has organized a Degree Team and is constantly giving the members of the Team practice by having candidates at each meeting to be initiated into the lodge.

Keep up this good work, Fraternity, and you will soon have the older lodges in the District envying you!

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BRADDOCK, PA.

Braddock Lodge, No. 516, held a largely attended open session in the new Young Men's Hebrew Association Hall, on Nov. 30, 1913. It was one of the biggest meetings the Lodge ever held and was attended by its many friends throughout the Pittsburgh district.

The address of the evening by Brother A. L. Lipsky on the subject, "The Cardinal Sin" was out of the ordinary and quite instructive, and afforded much opportunity for philosophic and moral discussion.

Morris Adler was chairman of the meeting and a delightful entertainment program was arranged which included a violin solo by Miss Elizabeth Yester; reading by Master Chauncy Hassel; vocal solo by Miss Minnie Sharp; reading by Arthur E. Smith, vocal solo by Miss Edna Kellar; reading by Miss Caroline Hostetter; a vocal solo by Miss Bessie Phillips and a reading by Miss Mollie Rosenberg.

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MOBILE, ALA.

Brother Isaac Lichtbach, a past president of Beth Zur Lodge No. 84, has just had conferred on him the 33rd degree in Masonry.

The Intellectual Culture Committee of Beth Zur Lodge No. 84, composed of Bros. H. U. Feibelman, Moses M. Schwarz, V. T. Loewenstein, B. H. Eichold and Mendel Goldstein, will provide several good entertainments for their members during the winter season.

A class of candidates will be initiated in Beth Zur Lodge at Mobile on the evening of December 15th, when B'nai B'rith Day will be celebrated.

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INSTITUTION OF B'NAI B'RITH LODGE AT RHODES, TURKEY.

As a result of the efforts of Brother Daniel Gaon, member of Eliahou Hannabi Lodge of Alexandria, Egypt, a B'nai B'rith Lodge was instituted at Rhodes.

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INSTITUTION OF LEO N. LEVI LODGE AT RALEIGH, N. C.

Leo N. Levi Lodge No. 746, was instituted at Raleigh, N. C., on Monday evening, Nov. 24, 1913. The lodge was instituted by the members of District Grand Lodge No. 5, who were in attendance at a meeting of the General Committee in that city.

TOLEDO, O.

Toledo Lodge No. 183, celebrated B'nai B'rith Day on Sunday evening, Nov. 9, 1913, at the Jewish Educational League Building. President Harry Levison presided and a musical program of much merit was rendered. President Harry Levison, spoke briefly on the object of B'nai B'rith Day. Brother Samuel Messing also gave a short address. The address of the evening was delivered by Hon. Alfred M. Cohen, of Cincinnati, who spoke on the subject, "The B'nai B'rith, Its Past, Present and Future." The meeting was open to the general public, was largely attended and was concluded with a reception.

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SPRINGFIELD, MO.

Springfield Lodge No. 717, of Springfield, Mo., celebrated B'nai B'rith Day on Wednesday evening, Nov. 19, 1913. Rev. Dr. Samuel Sale, of St. Louis, the principal speaker, delivered an interesting address on the subject, "The Ideal Religion." The celebration was held at the First Baptist Church and was largely attended. Rev. Anderson, the pastor of the church, introduced the speaker in well chosen remarks. As a result of the celebration several applications for membership were secured.

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SAN BERNARDINO, CAL.

A complimentary reception was given by Paradise Lodge No. 237 of San Bernardino, Cal., in honor of President I. M. Golden and Grand Orator Edmund Tauszky, of District Grand Lodge No. 4, on the occasion of their official visit to Paradise Lodge. A musical program was carried out and addresses were delivered by the two visiting Grand Lodge officers.

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CHICAGO, ILL.

Under the auspices of the Central B'nai B'rith Council representing all the Chicago lodges, a musical by the Fortnightly Club was given at the Red Room, Hotel La Salle, on Saturday evening, Nov. 22, 1913. The following persons participated in the program: Mrs. Edith Kramer Stern, Miss Ruth Klauber, Miss Florence Harris, Dr. Jos. B. Sonnenschein and Mr. Alfred Goldman. The attendance was larger than at any other affair given by the Order in the city, in fact hundreds had to be turned away on account of lack of accommodation. The program was followed by a dance, which lasted until one in the morning.

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OMAHA, NEB.

Nebraska Lodge No. 354 and Wm. McKinley Lodge No. 521, both of Omaha, held a joint B'nai B'rith Day celebration on Sunday, Nov. 16, 1913. A meeting in Continental Hall in the afternoon, a banquet in the evening, and a meeting at the Temple following the banquet, were the features of the celebration. Brother Hugo Sonnenschein, of Chicago, was the principal speaker of the celebration. He spoke upon the subject, "Jewish Problems in America." Miss Esther Epstein, president of the Ladies' Auxiliary of Wm. McKinley Lodge, spoke upon the work of that organization since its existence. Rabbi Frederick Cohn presided at the banquet and Mr. L. Harris, president of Nebraska Lodge, was in the chair at the joint meeting of the two lodges in the afternoon.

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KANSAS CITY, MO.

Kansas City Lodge No. 184, of Kansas City, Mo., celebrated B'nai B'rith Day on Monday evening, Nov. 10, 1913. Rev. Dr. Samuel Sale, of St. Louis, was the guest of honor and delivered an address on the subject, "Israel's Religion; a Message of Light and Joy." A musical program was also given.

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DULUTH, MINN.

Covenant Lodge No. 569, of Duluth, Minn., was honored by a visit of Dr. S. N. Deinard, of Minneapolis, member of the General Committee of District Grand Lodge No. 6. Dr. Deinard was entertained in various ways, and in the evening was the guest of honor at a banquet at the Holland Hotel, at which he delivered an address upon the aims and objects of the Order. Dr. M. Lefkowitz officiated as chairman.

What Our Lodges Are Doing

SAN FRANCISCO, CAL.

Under the auspices of the Intellectual Advancement Committee of the San Francisco lodges an interesting program was rendered on Monday evening, Dec. 1st, at the B'nai B'rith Hall. The feature of the occasion was an exceptionally fine musical program. A one-act sketch was presented by Mr. Leo Cooper. Short addresses were delivered by prominent speakers. Rabbi B. M. Kaplan, presided.

STOCKTON, CAL.

Hope Lodge No. 126 held an informal entertainment on Wednesday evening, Nov. 12th in its lodge rooms. A large attendance gathered to greet Brothers I. M. Golden, President, and I. J. Aschheim, Secretary, of District Grand Lodge No. 4, who paid an official visit to the lodge and who delivered interesting talks on the work of the Order. President Golden chose for his subject "Unity Among the Jewish People." S. Safferhill presided. At the end of the entertainment refreshments were served.

ST. LOUIS, MO.

Missouri Lodge No. 22 and Ebn Ezra Lodge No. 47, of St. Louis, held a joint celebration of B'nai B'rith Day on Tuesday evening, Nov. 11, 1913, at Temple Israel. Mr. Harry Simon, President of District Grand Lodge No. 2, presided and the address of the evening was delivered by Rabbi David Alexander of Toledo, O. The meeting was well attended, more than 600 being present and all expressed themselves as having enjoyed a pleasant evening.

JOSHUA LODGE, PHILADELPHIA.

With the beginning of the fall, Joshua Lodge No. 23, I. O. B. B. has resumed activities. The abolition of all benefits by the lodge, making each member a voluntary contributor to Jewish charities and Jewish endeavors through the B'nai B'rith, has added interest in the Order, and the better class of young men in the Jewish community is gradually appreciating the work of the B'nai B'rith by seeking membership therein.

The debates and discussions on Jewish topics, at the regular meetings, have been renewed. Programs of extraordinary interest have been arranged for the members for the current year, and the lodge is now taking up the subject of interesting the members in a concrete form of Jewish enterprise, wherein members of the lodge can take an active interest outside the meeting room.

SAN FRANCISCO, CAL.

A large attendance of members of the Order and their friends was present at a musical and literary entertainment given under the auspices of the Intellectual Advancement Committee of the San Francisco lodges on Monday evening, Dec. 1st, at the B'nai B'rith hall. An interesting program was carried out and one of the features of the evening was a discourse of the One-act Drama by Mr. Leo Cooper. He interspersed his address with illustrative readings from the play, "The Broken Sword." There were also several musical numbers and short addresses by prominent speakers.

DAYTON, O.

B'nai B'rith Day was celebrated by Eshcol Lodge No. 55, of Dayton, Ohio, with an open meeting at the Temple on Sunday, Nov. 16, 1913. Mr. S. J. Kornhauser, of Cleveland, Second Vice-President of the District Grand Lodge, was the guest of honor and delivered the principal address. A musical program of varied numbers was also carried out.

KASHRUTH AT THE I. O. B. B. HOME.

The Board of Governors for the Home of the Aged and Infirm, at Yonkers, of the I. O. B. B., held a hearing on the resolution of Maccabee Lodge to reinstitute Kashruth. Rabbi H. P. Mendes, Herbert S. Goldstein and Mr. S. M. Roeder appealed for the observance of the dietary laws, so that any Ben B'rith, scrupulous about Kashruth, may not be barred from the home. It is believed that the Board of Governors will bring in a favorable report to the District convention to be held in Springfield, Mass.

MEETING OF GOVERNORS OF B'NAI B'RITH ORPHANAGE.

At the regular monthly meeting of the board of governors of the B'nai B'rith Orphanage and Home for Friendless Children held in the Hotel Lawrence, Pittsburgh, representatives from all parts of the third district of the Order were present. Among the out-of-town members of the board in attendance were A. J. Sunstein, of Pittsburgh; Dr. B. S. Pollak, of Jersey City; Marcus Feuchtwanger, New Castle; Henry Cohen, of Sharon, and Mr. Ruben, of McKeesport.

Aside from the general routine business the board appropriated sufficient funds for repairs needed in the buildings now occupied as a temporary home. After hearing reports plans were made for obtaining an addition to the building fund of $35,000 in the district. It is thought this amount can easily be raised by subscription with little difficulty. A committee was appointed to represent the organization in the district.

Of the forty members comprising the governing board half of the number was chosen to serve for two years and the other half for a term of one year.

A temporary home is now being occupied by the orphanage near Albion where twenty children are being cared for. Officers of the board of governors are Isador Sobel, president; Max Rothschild, vice president; Mrs. E. P. Marks, secretary, and Isador Simon, treasurer.

HOME FOR AGED AND INFIRM AT YONKERS, N. Y.

Thanksgiving Day was celebrated in a very pleasing manner at the Home at Yonkers, N. Y. The annual "turkey dinner," given to the inmates was thoroughly enjoyed by the participants. In the afternoon an excellent entertainment was provided by a committee of the Board of Governors and the intellectual and musical numbers were very much appreciated by those present.

Program.

Introductory Remarks, Gov. Henry Meyers, Vice President Board of Governors.

Violin Solo, selected, Gov. Edward Sanders.

Songs, selected, by Rev. Simon Schlager, Cantor, Temple Emanuel.

Address, by Rev. Herman Lissauer.

Songs, selected, by Miss Renee Schieber, soprano, Temple Emanuel.

Songs, selected, Mr. A. Bloch.

Humorous German Reading, by Gov. Henry Duschnes.

Comic Songs, by Audrey Jean Meyers.

Songs, selected, by Rev. Simon Schlager.

Pianologue "Fair Gretchen," composed and arranged by Mrs. Henry Duschnes.

Patriotic Air (America), by Audience.

Closing prayer by the Dean of the Board of Governors, Gov. M. Minzesheimer.

Mrs. Henry Duschnes and Miss Gertrude Jacobs, at the piano.

After the exercises, refreshments were served and a very pleasant afternoon thus ended.

DANBURY, CONN.

Under the auspices of Friendship Lodge, No. 695, of Danbury, Conn., Rabbi Jos. Silverman of New York, President of District Grand Lodge, No. 1, delivered an interesting lecture to a large audience on Sunday, Nov. 23, 1913. Dr. Silverman spoke upon "The Modern Jew." Mr. Morris Meyers, president of the Lodge, presided at the gathering and welcomed the speakers of the evening. Those, with Dr. Silverman, were Chas. H. Shapiro of Bridgeport, District Deputy, and Rev. E. B. Barbour, pastor of the Universalist Church. Attorney Shapiro gave an interesting account of the work of the Order in the state. He dwelt upon the good being accomplished in Connecticut and urged an increased interest among the Jewish residents of Danbury. Rev. Mr. Barbour was called upon and spoke briefly.

After the meeting adjourned the audience remained to personally meet the speaker of the evening.

A pleasant feature of Dr. Silverman's visit was a dinner tendered him at the Hotel Green under the auspices of the Lodge.

DISTRICT NO. 1.

The Committee on Intellectual Advancement has been very busy during the past month arranging for a number of open meetings.

On Dec. 24, 1913, there will be held at the Hotel Astor, a Chanukah Ball, at which it is expected 1,000 people will attend.

On Dec. 29, 1913, there will be held a joint initiation of all the Lodges in New York City, at Pabst Grand Circle.

The Officers of the District and members of the General Committee have paid visits to many of the Lodges in the District. Among those visited were Manhattan No. 156, Maccabee No. 71, Washington No. 19, Zion No. 2, Rehoboth No. 38 and Edward Everett No. 97.

Maccabee Lodge, No. 71, held its most interesting meeting of the year on the evening of Dec. 2, 1913. Among those who addressed the meeting were Herman Asher, First Vice President of the District; Sol. Sulzberger, Treasurer; Reginald E. Zunder, Secretary, and I. Irving Lipsitch, Chairman of the Committee on Intellectual Advancement. Dr. Eugene Lehman of the Faculty of Yale, also spoke. A large class of candidates was initiated by the Degree team.

Jordan Lodge, No. 15, of New York City was again honored, when on Thursday, Nov. 20, Pres. Bro. Dr. Joseph Silverman; member of the Executive Committee, Bro. Charles Hartman; Chairman of Committee on Charitable Objects, Bro. E. Goodhart; and Jordan's own members, First Vice President, Bro. Herman Asher, Chairman of Finance Committee, Bro. Joseph Rosenzweig, and Chairman of District Court, Bro. Henry W. Pollock, representing the General Committee of the District, paid an official visit to the lodge.

Four candidates were initiated, Bro. Eugene H. Lehman, M. A., and Pres. Bro. William Asher taking part in the initiatory work.

Addresses were made by Brothers Dr. J. Silverman, Dr. H. Periera Mendes, C. Hartman, E. Goodhart, H. Asher and Dr. Goldman of Maccabee Lodge.

After the meeting the members and guests were entertained at the West End where refreshments were served.

On Sunday evening, Nov. 23, a very interesting meeting was held by Ansonia Lodge, No. 709, of Ansonia, Conn., at which District Deputy Bro. Charles H. Shapiro and Joseph Shapiro, both of Harmony Lodge, No. 711, of Bridgeport, Conn., delivered addresses to an enthusiastic audience. Several applications for membership were secured.

On the 25th of November the members of Harmony Lodge, No. 711, of Bridgeport, Conn., gathered in large numbers as, is usually the case, to participate in nominations of officers for the ensuing year. The present incumbents were again chosen by the brethren to conduct the affairs of the Lodge, which they have been doing in a manner which has left no loophole for adverse criticism. After the meeting a luncheon was partaken of upon invitation of Bro. Sig. Loewith. The brethren were entertained by the "Harmony Lodge Comedy Band" but recently organized. The members of the "Band" anticipate much pleasure from visiting other lodges in the District.

DISTRICT NO. 2.

The regular monthly meeting of Missouri Lodge, No. 22, of St. Louis was held on Sunday evening, Nov. 16, 1913. Nomination of officers and delegates to the Grand Lodge were made, reports of committees received, and a class of candidates was initiated.

Indianapolis Lodge, No. 58, of Indianapolis, Ind., has completed elaborate plans to entertain its members and friends with its annual show to be presented at the German House on Dec. 8 next. It is to be an old time minstrel show entitled "Way Down South."

Topeka Lodge, No. 698, of Topeka, Kan., celebrated B'nai B'rith Day on Sunday, Nov. 9, 1913. A welcoming address by President B. Barnum, a musical program and an address by Brother Harry Simon, President of District Grand Lodge No. 2, were the features of the celebration.

An old time resident and pioneer member of Missouri Lodge, No. 22, of St. Louis, Mo., Brother Samuel Schwartz, passed away on Monday, Nov. 3, at the age of 75 years. Members of Missouri Lodge accompanied the remains to the burial place.

Akron Lodge, No. 719, of Akron, O., celebrated B'nai B'rith Day on Sunday, Nov. 30, at Temple Israel. Mr. Martin A. Marks of Cleveland, Past President of District Grand Lodge, No. 2, was the principal speaker. His subject was "What the World Wants." A social program concluded the evening's exercises.

Sholem Lodge, No. 78, of Leavenworth, Kan., celebrated B'nai B'rith Day on Sunday, Nov. 30. Mr. Karl M. Vetsberg of St. Louis delivered the address at the Temple, after which a musical program followed by refreshments was enjoyed.

B'nai B'rith Day was celebrated by Indianapolis Lodge, No. 58, of Indianapolis, Ind., on Sunday, Nov. 30, 1913. Mr. Sig Livingston of Chicago, Past President of District Grand Lodge, No. 6, delivered the principal address. An appropriate musical program had been arranged for the evening.

At the annual meeting of Springfield Lodge No. 717 of Springfield, Mo., which was well attended, election of officers was held. Resolutions were adopted by the lodge endorsing the work of the Anti-Defamation League, and a special committee was appointed to take up the subject with the local play houses and film theaters.

Denver Lodge No. 171 of Denver, Colo., has made arrangements to have instruction imparted to six Jewish children that are inmates of the state home for dependent children.

Dr. Moise Bergman of New Orleans delivered an address before Denver Lodge No. 171 of Denver on the evening of Nov. 9 on the subject, "The Brightest Star." He compared the various religions of the world, showed wherein they differed, and naturally drew the conclusion that the brightest star in the firmament of religions is Judaism.

Louisville Lodge, No. 14, of Louisville, Ky., celebrated B'nai B'rith Day on Sunday, Nov. 30, 1913. Mr. Ralph Bamberger of Indianapolis, Past President of District Grand Lodge, No. 2, delivered the principal address.

B'nai B'rith Day was celebrated by Emek Beracha Lodge, No. 61, of Fort Wayne, Ind., at the Temple on Nov. 23, 1913. Rabbi David Alexander of Toledo delivered an address on "The Emblem of Our Order." A social session was held at the conclusion of the address and several songs were rendered. Refreshments were served by a committee of ladies.

Denver Lodge, No. 171, of Denver, Colo., gave its first dance of the season at Marble Hall on Oct. 29, 1913. The affair was well attended, and an enjoyable evening was spent.

Denver Lodge, No. 171, of Denver, Colo., has shown much activity in the matter of preventing the defamation of the Jews in the city by means of moving picture shows. A special committee of the Lodge is active in this direction.

B'nai B'rith Day was observed by Harmony Lodge, No. 149, of Paducah, Ky., on Sunday, Nov. 23, 1913. Rabbi David Alexander of Toledo, O., former rabbi of Congregation Israel of Paducah, was the speaker of the occasion. The exercises were held at the Temple, and at the conclusion a reception was held at the Young People's Association building.

Colorado Springs Lodge No. 523 of Colorado Springs, Colo., celebrated B'nai B'rith Day on Monday, Nov. 24. Mr. Leon Block of Kansas City, Past President of District Grand Lodge No. 2, delivered the address on the subject of "The Preamble of the I. O. B. B."

DISTRICT NO. 3.

Bradford Lodge, No. 745, was instituted on Nov. 16, 1913, in the city of Bradford, Pa.

Joshua Lodge, No. 23, of Philadelphia, Pa., sustained a heavy loss in the death of Brother Henry Wertheimer, who was for many years treasurer of the endowment fund of District Grand Lodge, No. 3.

Fairmont Lodge, No. 726, of Fairmont, W. Va., is progressing rapidly, having since its institution last March secured all available material in the community to be enrolled as members of the lodge. The lodge serves as the center for all Jewish activity in the community.

WHAT OUR LODGES ARE DOING.

DISTRICT No. 3.

(Continued from page 15.)

Abraham Lippman Lodge, No. 672, of Pittsburgh, through its propaganda committee, has secured a large number of candidates, and arrangements are being made to have a class initiation in the near future. Brother Louis Sulzbacher of Braddock, Pa., secretary of the District Grand Lodge, will be the guest of honor on that occasion.

DISTRICT NO. 4.

The B'nai B'rith ball given under the auspices of Oakland Lodge No. 252 of Oakland, Cal., on Wednesday evening, Nov. 12, 1913, was one of the best affairs given in the city by the lodge, and was greatly enjoyed by the large number who attended.

Hildesheimer Lodge No. 503 of Seattle, Wash., held a meeting on Nov. 13, 1913, for the nomination of officers for the ensuing term. After the transaction of business those attending the meeting were pleasantly entertained by Brother Julius Shafer, who gave an interesting talk on his trip abroad.

At a meeting of The Herzl Lodge No. 314, of Portland, Ore., held on Nov. 25th, Mr. Scott Sanders spoke on "The Origin, Growth and Future of Religion."

Lasker Lodge No. 370, of San Diego, Cal., met on Nov. 18, 1913, in regular session, at which occasion preparations were completed to receive the visiting Grand Lodge officers.

Ophir Auxiliary No. 2, Daughters of the Covenant, of San Francisco, held the last of its open meetings on Thursday, Nov. 27th, at which a class of candidates was initiated. All subsequent meetings, excepting those of a social nature, will be closed to the public.

The Ladies' Committee, composed of members from Columbia, Modin and Ophir Auxiliaries of the I. O. B. B., of San Francisco, entertained the Leo. N. Levi Youth's Auxiliary No. 1 on Wednesday evening, Nov. 5, 1913. Among the numbers on the program, aside from several excellent musical renditions, were addresses by Mr. Harry K. Wolff, Second Vice-President of the District Grand Lodge, and I. J. Aschheim, Secretary of the District Grand Lodge.

The regular semi-monthly meeting of Rainier Lodge No. 627, of Seattle, was held on Nov. 13, 1913, at the club rooms. After the business session an interesting talk was given by Rabbi Koch on "Ritual Murder," followed by an instructive and pleasing paper by Harry Sigmund on "Current Events."

The meetings of Tacoma Lodge, No. 741, of Tacoma, Wash., are well attended, and much interest is displayed by the members. The Lodge has appointed a committee to take charge of the arrangements for a ball to be given some time in January. The election of officers will be held at a meeting in December.

The Daughters of the Covenant, auxiliary of the B'nai B'rith lodges of Portland, Ore., held a successful card party on December 1, 1913, in which a large number of the members participated. The proceeds will be devoted for the benefit of the hospital fund.

Rainier Lodge, No. 627, of Seattle, Wash., held a joint smoker with Tacoma Lodge, No. 741, of Tacoma, Wash., on Monday evening, December 8th, at their club rooms.

Brother David S. Hirschberg, a charter member of Oakland Lodge No. 252 of Oakland, Cal., died on Nov. 22, 1913. Mr. Hirschberg was a native of Oakland, an attorney by profession, served as Grand President of District Grand Lodge No. 4, served as member of the Executive Committee of the Order, and was a member of several Constitution Grand Lodge conventions.

The funeral services were held by Rabbi Friedlander at the Masonic Temple and were attended by an immense gathering.

The 51st annual session of District Grand Lodge No. 4 will convene in Covenant Hall, B'nai B'rith building, San Francisco on Sunday, Feb. 15, 1914, at 10 a m

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DISTRICT, NO. 5.

The General Committee of District Grand Lodge, No. 5, held a meeting at Raleigh, N. C., on Monday, Nov. 24. As a result of the meeting the former Leo N. Levi Lodge was re-established.

[illegible] Lodge, No. 68, of Richmond, Va., is planning a membership campaign, at the close of which it hopes to initiate 50 candidates at a rally meeting of the lodge.

The annual convention of District Grand Lodge, No. 5, will be held in Atlanta, Ga., in March, 1914, at the same time that the 25th anniversary of the Hebrew Orphans' Home will be celebrated. Prominent visitors from all over the South are expected to be present on these two occasions.

A new B'nai B'rith Lodge was instituted on Nov. 30, 1913, at Winston-Salem, N. C., to be known as Sadie Jacobs Lodge.

DISTRICT NO. 6.

At a recent meeting of Saskatoon Lodge, No. 739, of Saskatoon, Sask., Canada, a class of four candidates was initiated by the degree team of the Lodge.

This year again as in former years the annual Thanksgiving dinner for the poor children of Saginaw, Mich., was given by Mr. Max Heavenrich, one of the leading members of Saginaw Lodge, No. 636. The event took place at the Elks Temple, and about 300 poor children were the guests of the well-known merchant.

At a meeting of Nebraska Lodge, No 354, of Omaha, Neb., held on Sunday afternoon, Nov. 16, 1913, Mr. Isadore Rees of the Omaha High School faculty delivered an address on "The Blood Accusation." Rabbi Frederick Cohn and Brothers Elgutter and Sher also spoke.

B'nai B'rith Day will be celebrated by the Chicago Lodges on Saturday evening, Jan. 17, 1914, at the Hotel La Salle. Arrangements for the celebration are in charge of the Central B'nai B'rith Council. Hon. Wm. B. Wilson, Secretary of the Department of Labor, Washington, and Hon. Simon Wolf, Past President of the Order, will be the speakers on the occasion. The entire Executive Commitee of the Order will be in attendance, as a meeting of the Executive Committee has been called for the following day.

At the annual meeting of David Fish Lodge, No. 130, of Chicago, scheduled for Dec. 15, 1913, an address on "Chanukah and Its Lessons" will be delivered by Dr. Tobias Schanfarber.

Julius Houseman Lodge, No. 238, of Grand Rapids, Mich., gave a banquet on Tuesday evening, Nov. 25. As a result of the affair a class of eight candidates was secured. Rabbi Eugene Mannheimer of Des Moines was the principal speaker and delivered an address on the work of the Order.

Dacotah Lodge No. 731 of Grand Forks, N. D., is making preparations for the annual meeting of the lodge, which will be held on the 21st inst., on which occasion it is expected to initiate a large class of candidates. At the close of the meeting a dance will be held.

Mesaba Lodge No. 673 of Virginia, Minn., held its annual meeting on Dec. 7, on which occasion the officers for the ensuing year were elected. The lodge is making arrangements to celebrate B'nai B'rith Day on Jan. 4 next, on which occasion it is expected to initiate a class of candidates.

DISTRICT NO. 7.

Memphis Lodge, No. 35, of Memphis, Tenn., held its regular meeting on Sunday morning, Nov. 9, 1913, which proved to be one of the most largely attended meetings of the year, and the proceedings were full of interest. Short addresses by Rabbi Max Samfield, Leo Goodman and a general discussion by these and others, added interest to the meeting. Committees to solicit additional funds for the Leo N. Levi Memorial Hospital, and to secure new members and for other purposes, were appointed.

Adasa Lodge, No. 208, of Monroe, La., is making arrangements for the observance of B'nai B'rith Day on Jan. 12, 1914.

Rabbi L. J. Rothstein of Alexandria, La., reports a visit by himself and Brother M. Weiss, of that city to the adjacent towns of Glennora and Oakdale, where they secured six members to Rebecca Lodge of Alexandria, La.

On Sunday, Nov. 23, under the leadership of Sol F. Klarberg, the lodge at Jonesboro, Ark., which for some time has been dormant, was reorganized with a membership of 30. Prominent members of the Order from Little Rock were present for the opening exercises.

Steps are being taken to organize another lodge of the Order in the city of Dallas, Tex. The new Lodge will be an outgrowth of the parent Lodge and will in no sense conflict with the older organization. It will serve rather to supplement the charitable endeavors and good work of the parent body. The work of organization is under the direction of Brother Arthur L. Kramer, President of District Grand Lodge, No. 7, whose aim is to form a new lodge to be composed mostly of the younger men of the Jewish faith.

Carrying out the already popular idea of extending the membership of Lodges to smaller and surrounding communities, Jonas Meyer of Monroe, La., a member of the General Committee of District No. 7, together with Rabbi Pollack, Mr. Abe Kaplan, and Mr. Sugar, made a pilgrimage to Bastrop, La., and secured eight new members for Monroe Lodge.

In the afternoon services were held by Rabbi Pollack at the temple and a very impressive and inspiring address was delivered by him on "Judaism's Ideal in Relation to Humanity." Not only the members of the Jewish congregation but a large number of Bastrop's representative citizens gathered to listen to the address.

The visitors were entertained at the homes of Mr. Mose Wolf and Mr. August Leopold, who contributed very much toward making the trip a pleasure as well as a success. A similar trip is to be made to Farmersville in the near future, to be followed by excursions to other surrounding towns.

Herzl Lodge, No. 608, of Houston, Texas, has decided to give a ball for the benefit of the members and their friends.

The Origin of the Jewish Calendar

E. M. Knobel, a well known astronomer and oriental scholar, has announced the solution of a problem which has hitherto baffled scientific research. The problem has been to discover the method in which the Jewish calendar was regulated prior to its reform in the fourth century C. E.

Until the discovery of the Aramaic papyri at Syene, translated by Prof. Sayce, and A. E. Cowley, there was no definite knowledge of this subject, but the Syene papyri contained a number of contracts dated according to the Hebrew and Egyptian reckoning. As the Egyptian calendar was well known, it only remained to find a common denominator, as it were.

This was the problem upon which Mr. Knobel set to work, and in a lecture delivered at the Royal Astronomical Society, of which he has twice been president, he reported the successful completion of his task.

The key to the solution was given by the circumstance that two of the Jewish dates were situated exactly thirty Jewish years apart. From this it became clear that, at that time, as at the present day, the Jewish calendar was essentially a lunar one, made up of months running from new moon to new moon—that is to say, actual lunations. This lunar year was made to conform to the solar year by interpolating a thirteenth month occasionally, but the occasions when this correction was made followed a definite rule. This rule is based on what is known as the Metonic cycle, after its supposed discoverer, Meton. It is upon this rule that the "golden numbers" used in the prayer book rules for finding Easter, are based, since nineteen solar years contain almost exactly a complete number of lunar months.

The great interest of Mr. Knobel's paper lies here, that he showed that the Jews were able to compute their calendar by the use of this cycle more than a generation before the time of Meton. The earliest date on the papyri in question is the year 471 B. C. E. The date of Meton is assumed to be about 433 B. C. E., but Mr. Knobel was able to show that this Jewish calendar was in use earlier still. For there was a partial eclipse of the moon in the seventh year of Cambyses, the King of Persia, for which we have the date, according to the Jewish reckoning, and this falls into line precisely with the calendar dates given by the Syene papyri.

No doubt at one time the Jews determined their months from the actual observation of the new moon in the sky. This was quite possible so long as the temple was standing and the Jews were in their own small country. When they were scattered, after the conquest of Judah by Nebuchadnezzar, into countries so far apart as Babylon and Upper Egypt, the only way by which they could secure consistency in their calendars was by adopting some reasonably accurate method of computation.

The Jewish colony at Syene (the modern Aswan) appears to have been composed of some of the refugees who fled from Judah after the murder of Gedaliah, the son of Ahikan, under the leadership of Johanan, the son of Kareah, taking the prophet Jeremiah with them. (See Jeremiah, Chapters XI-XIII) as recently discovered papyri have shown, they built a temple there by permission of the Persian governors, which temple was destroyed by the Egyptians when, for a time they threw off the Persian yoke.

DROP 1,600 JEW STUDENTS.

Following the ritual trial at Kieff, 1,600 Jewish students of both sexes in the schools of dentistry at Kieff, have by order of the governor, been served with notices of expulsion, on the ground that they possess no legal right of domicile in Kieff.

THE IMMIGRATION LAW.

Louis F. Post, Assistant Secretary of Labor, has opened fire upon the immigration law, which he thinks should be changed so as to give more publicity to proceedings under the law and curb the arbitrary power of inspectors. The evidence upon which immigrants are deported, he says, is often flimsy and the opportunity of the immigrant to make a defense is insufficient.

There have been many mutterings in this country against the operation of the immigration laws, though the general principles upon which they rest are well established. Cases involving extreme hardship often arise, and there is a widespread impression that much of this hardship is unjust to the immigrant and wholly unnecessary for the protection of this country. Ignorance of the law, language and customs of America makes the immigrant peculiarly open to oppression while the Immigration Bureau is both prosecutor and judge.

In such a situation it is the duty of the United States to be solicitous of the rights of these people, and every reasonable safeguard should be thrown around them. There can be nothing unreasonable in the demand of the Assistant Secretary for greater publicity in the proceedings against immigrants and for a less one-sided trial of their cases. —St. Louis Republic.

COMMUNICATED.

San Francisco, Cal., Dec. 4, 1913.

B'nai B'rith News,
1228 Tribune Bldg.,
Chicago, Ill.

Gentlemen:—On page 9 of your November issue appeared an article under the caption "Col. Harry Cutler Honored." The last paragraph reads, "Colonel Cutler is the only Jew who has ever been elected to the command of a militia regiment in the United States."

I know of my own knowledge that this is an error, for Col. H. P. Bush, who I believe is a Past President of District No. 4, was colonel of the First Regiment Infantry National Guard of California. He died some years ago. This regiment was the first to volunteer for foreign service during the Spanish-American War, and over ten per cent of it was composed of Jews, most of whom, including the writer, were awarded Special Congressional Medals of Honor on recommendation of President McKinley. I have no doubt that there has been a number of Jews who have commanded militia regiments in the United States.

Respectfully,
M. A. NATHAN.

Protests against Rumania's wicked persecution of the Jews are obtaining formidable dimensions. It has been an international scandal for 35 years and has broken Rumanian pledges to Austria-Hungary, England, France, Germany, Italy and Turkey. A congress is to be held at Berlin next January to prepare for action, and this country is one of the seven great countries that will send delegates there. Secretary Bryan only followed the just example of Secretary Hay when the former protested to Rumania last summer against its violation of its treaty engagements in regard to the rights of Rumanian Jews.—Spokane (Wash.) Review.

NEWS FROM LONDON.

(Continued from page 11.)

have found a leader and supporter in Mr. H. S. Polak, whose father is honored and well known in the city of London. Mr. Polak is at present in prison for his zeal, but it is a fine thing to see a Jew demanding political liberty for those that have it not. Mr. Polak may be blamed for his methods, but the cause is so good that it covers a multitude of errors. Political liberty is one such cause; the world peace movement is another. Here, too, Jews should be in the forefront of the work, and members of the Order more especially. Their ideal of brotherly love and harmony may quite well be applied to the national systems of the world. Beating swords into ploughshares and turning spears into pruning hooks was a picture that a Jew gave the world. Jews should therefore help the world to realize it.

B'NAI B'RITH NEWS
BENEVOLENCE BROTHERLY LOVE AND HARMONY
Vol. VI JANUARY, 1914 No. 5
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The Work of the National Jewish Hospital for Consumptives

Address Delivered by Rev. Dr. Wm. S. Friedman, of Denver, Colo., at the Fourteenth Annual Meeting of the Hospital in the Temple, Cleveland, Ohio, January, 4, 1914.

Twenty-four years ago the thought of a free Jewish Hospital for Consumptives was given birth. Denver was then a city in the making with about a third of its present population, settled by sturdy pioneers in quest of fortune, and many a miner had come down from the hills to transmute his precious ores into stately structures. The fame of Colorado's Capitol City, nestling in a valley flooded with sunshine, protected from the extremes of heat and cold, soon attracted not only the ambitious seeker of wealth, but the enfeebled searcher for health, who, if he had not the strength to gather gold, could at least breathe the air with healing on its wings. No wonder Colorado was a land of promise toward which tens of thousands turned their faces with the confidence of the Psalmist of old: "I lift up mine eyes to the mountains, whence cometh my help."

In this hegira journeyed hundreds of penniless sufferers, whose emaciated frames and hacking coughs and hollow, purple cheeks were sadly eloquent of close confinement in crowded tenement cells. Like gaunt spectres they walked the streets of Denver, begging for work and finding none, subsisting for the most part on the necessities provided by our Relief Society, sleeping in the cramped quarters of unsanitary cottages, or living in the dingy room of a cheap boarding house, where they innocently spun death shrouds for their little children and loved ones. Witnessing their pitiable plight, I appealed to the sympathy of my congregation, and determined to enlist its support in building a hospital. Warm hearts quickly responded; $42,000 were collected, a half block of ground was purchased, a substantial building was constructed, and the president of the congregation was made the president of the hospital. And as Abraham at the cross-roads, under the oak at Hebron, built the first sheltering inn for weary pilgrims, so the Jews of Denver built there, gateway between the East and West, the first free Consumptive's Sanatorium.

We fondly hoped that we could nurse back to health all who came and cried for help. But our dream was doomed to the disappointment of a rude awakening. The panic of 1893, especially disastrous in Colorado, because accompanied by the demonetization of silver, swept fortunes to the winds; the rich man became poor and were painfully reminded that charity begins at home and must for a while remain there. The hospital building over-looking the splendid woods and shaded groves of our picturesque City Park, commanding unobstructed view of 200 miles of snowy summits, stood like Rachel of old, weeping for her children and refusing to be comforted because they were not. It was a promise broken in the middle; a memory of better days, until that great international brotherhood of benevolence, the B'nai B'rith, flung an arch over the cloud-curtained skies and lent another fadeless hue to its encircling bow of love.

The Order opened the doors of the Hospital, and the vision of the little band of Denver enthusiasts came true. The impulse given by the District Lodges and by the Jews of the nation induced the Constitution Grand Lodge to become sponsor for the Hospital, to make of it an independent corporation, and to increase the assessment gradually to forty cents for every American member, which now amounts to $10,000.00 annually. During the year 1913, the various Federated Jewish Charities contributed $25,000.00; the National Council of Jewish Women $1,200.00, and several fraternal organizations $2,200.00. But the major support of the hospital, which requires $85,000.00 annually, is drawn from individual philanthropy.

At first the institution accommodated sixty patients, but the demand for entrance became so urgent that the Guggenheim Brothers consented to erect a pavilion, which is used exclusively for men, enlarging our capacity to ninety patients. Then the Woman's Pavilion, with its circular verandas, was built by the subscriptions of a host of Jews, now enabling the hospital to care for one hundred and thiry patients. It was dedicated in 1909, together with the cosy Chapel, the gift of Adolph Lewisohn, of New York.

Dr. William S. Friedman.

Three hundred patients are treated during the year with an average of seven months' residence for each. They come from every quarter of our land, although New York alone has sent us one-third and Chicago one-fifth of the 2,500 patients who have been admitted. One-half were between twenty and thirty years of age, one-fourth between thirty and forty, and the remaining one-fourth were little children or older men and women. The proportion of men to women has been two to one. Women are less exposed to tuberculosis than men; they are freer from industrial hazards and from the vitiated atmosphere of certain trades. Besides, women are less eager to enter institutions; to break home ties and the familiar scenes of endeared associations.

Our inmates are under the direction of the Superintendent, the first and second Assistant Medical Superintendent, the Medical Advisory Board of five, a staff of thirty consulting physicians and eight nurses. And medical supervision does not cease when patients leave the hospital. Ex-patients who remain in Denver may claim treatment of the hospital externe, who averages fifty calls a month; and may summon our visiting nurse who, during the past year, paid 2,476 visits to individuals and families, or about six visits a day.

It is interesting to note that most of the physicians have located in Denver because they themselves were once afflicted or threatened with the disease they are now trying to exterminate in others. And the same is true of physicians everywhere in the high and dry and sunny altitudes of the cities of the Rockies. The proverbial disagreement between doctors is at an end in Denver, so far as Colorado's climate is concerned, for most of the doctors are living evidences of its efficiency. All physicians are a unit in agreeing that sunshine, pure air, wholesome food and existence in the open are life's elixir for the consumptive. The United States Weather Bureau reports that there are few sections that compare with Colorado in its almost perennial sunshine. Denver enjoys 305 cloudless days during the year; the average annual rain-fall is fourteen inches, while in the Atlantic States the sun is obscured more than half of the year, and the precipitation is forty-nine inches. The mile-high altitude impels deeper respiration—twenty per cent more of air must be inhaled to obtain the requisite amount of oxygen—quickens sluggish circulation, stimulates impaired nutrition, and consequently upbuilds the entire system. The examination of Colorado herds of cattle shows five per cent tubercular implantation, in comparison with fifty per cent in Eastern herds. The climate is without doubt a vital factor in the remarkable results achieved by the hospital. More than one-half, to be exact, three-fifths of all the patients admitted to the hospital recovered from tuberculosis or were greatly improved; in one-fifth there was apparent cessation of the progress of the disease, and of the remaining one-fifth, who were advanced consumptives sent to Denver by the faulty diagnosis of physicians, a number died before they were in the hospital a month, and the others were unimproved.

It should be clearly understood that the hospital was never intended to be a home for incurables. If it were, a fatal injustice would be done the incurable consumptive and the hospital would sadly fail of its purpose. The sudden change from sea level to a highly rarefied atmosphere, with the severe strain and wearing hardship of long travel, are apt to aggravate tuberculous complications and hasten death. Misery loves the company of wife and child, and certainly the sick poor feel the anguish of separation as keenly as luxury does. The privilege of passing the closing hours at home with loved ones at the bedside is a consolation all the more precious and sacred to the incurable consumptive for whom life offers nothing else. Colorado as a last chance is a lost chance.

Besides, incurable consumptives exercise a very injurious influence upon those in early stages of the disease. To place the ill-starred victims of the valley of the shadow of death in hourly contact with those whose hearts beat high with hope, is a pitiable attempt at performing service. Even the staunch and strong of mind and body feel a diminution of vital activity in the presence of the dying. Good cheer is indispensable to a healthful and happy life. It is a magic wand to the consumptive. The constant effect of depressing mental suggestion is fatal to recovery. Nor dare we make a plague center of Colorado—the paradise of the early consumptive—or invite State or Municipal restrictive measures which may bar the curable with the incurable. Since Colorado cannot welcome America's consumptive million, it is the imperative duty of each city or commonwealth to care for its own incurables. Every incurable consumptive admitted to the hospital excludes a curable on the waiting list, and, in turn, may make of him an incurable.

In addition, a flagrant wrong is perpetrated upon the people of Denver by sending us advanced consumptives. Although sympathetic men and women are everywhere hurrying on errands of mercy, our Relief Societies are always ready for the hands of the receiver; and adequate aid, is, of course, impossible. It is sentimentalism run wild; it is philanthropy perverted, to transport incurable consumptives to Colorado. There are unthinking individuals and sometimes an organization, that pursues the policy of shifting its own responsibility upon us, and there are even those who still consider that by ridding themselves of the sad burden, they have made a shrewd bargain. Experts everywhere are again insisting that the incurable consumptive remain at home, while strongly advising consumptives in the early stages to seek a favorable climate.

The primary mission of the National Jewish Hospital for Consumptives was to give the poor, absolutely without cost, the same opportunity the rich enjoy in our health-restoring climate. But the character of our patients soon convinced us how incomplete would be the work, if having arrested the disease, the patients were sent out stranded into the world. Many are recent immigrants unfamiliar with our native tongue, and the great majority are accustomed to vocations which they cannot follow without imminent danger of relapse. The generosity of Mrs. Joseph E. Shoenberg and your own Mrs. Hermon August, whose philanthropy has been felt in several cities, in Cleveland, St. Louis, and notably in Denver, built, a little over a year ago, a classic, white-stone, fire-proof structure, a Memorial to beloved husband and father, Joseph E. Shoenberg, our former Trustee, whose soul was knit in the Hospital's welfare. A graded school holds sessions in spacious rooms, and the patients with their hereditary thirst for learning eagerly avail themselves of its advantages. Little children, already handicapped in life's race, no longer carry the additional weight of enforced backwardness, and men and women are given the incentive to fit themselves for vocations otherwise beyond their reach.

But the problems of the hospital are by no means ended here. Sixty per cent of the discharged patients are advised to remain in Colorado or in a similar climate. Work must be found for the new man and woman, something often radically different from that which had been done before, and in which consumption was contracted. The National Employment and Relief Agent of the Hospital, renders valuable service, but it is extremely difficult to secure the positions the patients want, because such positions are already overcrowded. And so an industrial school has also been established in the Shoenberg Memorial so that many patients may substitute for their old indoor employment, a new outdoor healthful pursuit, which will insure permanence to the benefits received. Classes have been organized in drafting, drawing and sign-painting, electric wiring and telegraphy, typewriting and stenography, and women are given particular instruction in domestic science and dress-making.

Moreover the Joseph E. Shoenberg Memorial contains a carefully selected, well adapted Library of 1,500 volumes, with a large reading and writing room; a Recreation Hall with moving-picture machine, player-piano, and various games; a stage for lectures, concerts and theatricals. This is no mere luxury. Entertainment and amusement are at least as essential for the health and happiness of the sick as for the sound, and contribute largely to the cheerful atmosphere and kindly spirit which characterizes most of our unfortunate inmates. The equipment of the Shoenberg Memorial was supplied by one of your townsmen, Hermon August. And what merits especial emphasis and highest praise is the rare fact that this unique and far-reaching social service of the Hospital is conducted without a dollar's expense to the institution. Hermon August has permanently endowed the Joseph E. Shoenberg Memorial.

On the day of the dedication of the Joseph E. Shoenberg Memorial, the great heart of Louis D. Shoenberg, once a citizen of Denver, presented to the Hospital "The Dudley C. Shoenberg Memorial Farm," a tribute to his only son, whom God had summoned to the realms of eternal light and life, just as he was crossing the threshold of youth. Those who knew Dudley and loved the gentleness, the tender sympathy and unaffected simplicity of his sweet nature, realize how significant and singularly appropriate was the father's gift of the Dudley C. Shoenberg Memorial Farm.

The Farm is eight miles from the center of the city; consists of 70 acres of highly fertile soil, with modern sanitary brick buildings, and is stocked with choice cattle and poultry—all the free-will offering of Louis D. Shoenberg. The purest products are thus supplied to the patients.

And now to perfect the work of the Hospital there has come forward, as usual, the modest and compassionate prince of philanthropy, whose bounty is known everywhere and who has enriched the institution not only with his generous gifts of money, but with years of painstaking thought; who has seen it grow from a stripling to a sheltering oak nursed into strength by storms. I refer to our honored president, Samuel Grabfelder, who, during the coming spring, will build and completely equip that greatest of all present needs of the Hospital, a model Medical Building, including examination rooms, laboratories, drug room, X Ray Department, animal quarters for experimental purposes, and a Medical Library. Inadequate facilities have all along prevented thorough research work; but with the Grabfelder Medical Building we may await results in original investigation that will prove a priceless boon to the human race.

The group of buildings, constructed at a cost of $300,000, and standing on two blocks of ground, gives but a faint idea of the real worth of the Hospital. Dead figures do not symbol live values, and figures are often juggled to suit the temper of the statistician. There is no uniform system of hospital bookkeeping. You cannot count the cost of human souls in dollars and cents. When I read reports of institutions that boast of low per capita cost I grieve that life is so cheap; and I know from such rating that something is wrong; that souls are dear and that cheapness is always at the sacrifice of efficiency and humane service. Not the least that can be done for the poor consumptive, but the most for his lasting health and future welfare, should be the watchword.

It may or may not be true that the per capita cost of patients in the National Jewish Hospital for Consumptives is slightly higher than in several other tuberculous sanatoria, but there can be no doubt that there is no consumptives' hospital in the world whose scope is so wide and embracing as the National Jewish Hospital for Consumptives. There is no other hospital that so lovingly provides for the physical, mental and spiritual well-being of its patients; that employs not only the interne but the externe; not only the house-nurse but the visiting home-nurse; that cares for the patient not only within the hospital, but that secures work for him after he has left the hospital, and even supplies him with a Loan Fund if he is able to embark in business for himself. No there is no other hospital that besides giving the patients the most wholesome food and the best of out-of-door sleeping accommodations and engaging experts in every department, employs teachers for sick children and recent immigrants, educates in healthy trades, cheers with helpful entertainment, comforts with spiritual instruction and floods with the light of joy and a new hope the darkened lives of impoverished sufferers.

The work of the National Jewish Hospital cannot be measured by the ordinary method. True, during the fourteen years of its blessed existence, it has harbored 2,500 patients, and has saved more than 2,000 from certain death. It has not only rescued these men and women, but it has restored them to economic independence and has reunited with his own many a sole supporter of a family which otherwise would have become pensioners of our Relief Societies, and whose children would have entered our orphan asylums, as the Jewish Charities of Cincinnati have testified. The Hospital thus stands in the first rank of new and old constructive Jewish philanthropy—it helps the poor to help themselves.

The Hospital has not only prevented parents from infecting their children and children's children, but every ex-patient of the hospital enlists as a trained soldier in the war against the White Plague and wields an influence in staying its progress that cannot be over-estimated. So the Hospital sends out medical missionaries who usually live amid environments where there is imperative call for their presence and example. As a pioneer in the work it has given inspiration to a score of local sanatoria, and many institutions throughout our land have profited by its long-tried and approved methods. It depends upon you and the favored Jews of our country whether you will give practical encouragement to the aims and ideals of the Hospital—a witness to the truth that Judaism is first in all that makes for the better life and loves to translate creed into conduct.

Naturally, the Hospital has taken a guiding hand in that battle which is more destructive of human life than wars, calamities and contagious diseases combined, which counts among the stricken over a million of our citizens, and which annually reaps its grim harvest of 150,000, or one-eighth of all who succumb to death. We cannot compute with exact accuracy the financial loss entailed by tuberculosis—five hundred millions a year, or five dollars for every man, woman and child in the nation is a conservative estimate. Yet what is this stupendous sum when compared with the families broken up, the lives wrecked in their prime, the suffering, misery and wretchedness that accompany the disease.

The National Jewish Hospital is lucid illustration of the control and final conquest of tuberculosis by scientific application. We, of course, shall not live to see the day when all tubercle bacilli will be annihilated, but the decrease in the death rate of twenty-four per cent in the past ten years, is proof that the blighting implantation may be entirely neutralized by strengthening the soil in which the vegetable parasite flourishes. We must do our share in raising the low standard of living, implying as it does diminished vitality, unsanitary surroundings, insufficient food and inadequate clothing. Justice and Righteousness—Zedakah, is the remedy for the disease. However, until Justice and Righteousness—Zedakah become universal, there will be urgent need for Gemiluth Hasodem—love, self-sacrifice and personal service in the support of the Hospital and similar sanatoria.

I know that the Jews of Cleveland, as well as of many other cities, have built their own hospitals and are giving liberally to their own local charities. None can withhold from you the full measure of unstinted praise. But, bear in mind, that the National Jewish Hospital for Consumptives is not a Denver institution; it belongs no more to Denver than it does to Cleveland or to the sister cities of our land; it is the property of the Jews of the nation. It was located in Denver not because Denver was eager for a National Hospital, but because poor consumptives from every section went there and were sent there, and are there and crave for loving care. Denver is carrying the burden,—a blessing, that belongs to all, and in which each should have a part. And the early consumptive has been amply justified in his choice of residence. You can hear the story told by a thousand lips, the story of abandoned hope and abject despair turned to gratitude and cheer and a life of usefulness.

Like unto the prophet of old, the hand of the Lord is upon our hospital which is set down in the midst of the valley which is full of dry bones. From the four winds, from thousands of American Jews, has come the spirit which has breathed upon these slain ones that they may live, an exceeding great army. They have come up out of their graves and have been restored to their own. They rise up and call you blessed.

There is no worthier cause in philanthropy than the maintenance of the National Jewish Hospital for Consumptives; none whose appeal should stir us to quicker response.

All honor to the distinguished Trustees and members who have come from far and near to attend our Annual Meeting. All honor to the loyal men and women in every city and hamlet who willingly give their time and their treasure to this life-saving cause. They form a holy brotherhood—a Hebra Kedusha—who find their reward in the satisfaction which the world cannot give and which the world cannot take away.

CO-OPERATION OF RABBIS.

The committees on Religious Endeavor and Intellectual Advancement of District Grand Lodge No. 1 sent the following communication to the rabbis within the District:

Reverend & Dear Sir: The I. O. B. B., with those activities you are doubtless acquainted, asks your aid and co-operation in creating propaganda for the work it is doing for Jews and Jewry, not alone in America, but over the entire world. We have today lodges in every continent of the globe, where we are fighting prejudice and race hatred, as well as all slander and crimes against our brethren wherever they may be found.

Every Rabbi should be a member of the Order for the sake of the good that could thereby be accomplished. That, however, is aside from the purpose of this letter, which is written to enlist your moral support. To this end every Rabbi in a given district is being asked to assist in our uplift work by delivering a B'nai B'rith address at any one of his services which he may prefer during the present season.

Will you not be one of those to help forward this international work? If you are unwilling or unable to devote an entire talk to this subject, will you not, at least, speak on it for five or ten minutes at one or more of your services? Kindly let me know when you expect to deliver the address, so that proper notice may be taken of same. Any detailed information as to the plan and scope of the Order will be gladly furnished you upon application.

Trusting that our efforts at propaganda will appeal to you, and that we may be favored with your valued services, I am

Faithfully yours,

JEW PRESIDENT OF SWITZERLAND.

The American Israelite, in its editorial columns of December 19, reports: "The Great Council of Switzerland on December 11 elected the former Vice-President of the National Council, Dr. Arthur Hoffmann of St. Gall, as President of the Republic for 1914." If that report is correct, we have at last succeeded in securing a Jewish president of a republic.

JEWISH RELIGIOUS EDUCATION ASSOCIATION OF OHIO SEVENTH ANNUAL CONVENTION.

The seventh annual convention of the Jewish Religious Educational Association of Ohio was in session at Columbus from December 29 to 31. Rabbi Louis D. Gross, President of the Association presided, and a large number of teachers from all over the State were in attendance.

One of the most important features of the meeting were two institutes conducted under the auspices of the Teachers' Institute of the Hebrew Union College. The first institute in 3 lessons was conducted by Dr. J. Z. Lauterbach on the "Talmudic Period and the Growth of Jewish Tradition." It was a remarkably clear presentation of the development of the oral law and the origin of the Sadducees and Pharisees.

The second institute, conducted by Dr. Henry Englander, was on Biblical History and Literature from the exile through the Maccabean period. He showed how many of the books of the Bible were the outgrowth of the political and social conditions of the times, and suggested many other ideas useful in teaching this period.

A number of valuable papers were presented. Rabbi David Lefkowitz of Dayton speaking on the "Religion of Young Childhood," made clear that the child is by nature religious.

Other papers were delivered by Miss Rosalind Schanfarber of Columbus, on "Discipline in the Sunday School," and by Miss Bernadine Elgutter of Toledo on the "Teachers' Responsibility." Miss Anna Berger of Cleveland ably discussed the Adolescent in the Sabbath School, and Miss Lena Schulman of Dayton dealt interestingly with the Circulating Library in the Sabbath School. "The teaching of Hebrew in a Reform Sabbath School," was the theme of a paper by Mr. M. Krohngold of Akron. A Religious School Exhibit, consisting of models, pictures and reference books, was provided by the Department of Synagog and School Extension and conducted by Rabbi George Zepin.

Under the title, "What is Religious Education?" Rabbi Jos. S. Kornfeld of Columbus, O., pointed out the duty of implanting in the Jewish child a Jewish point of view.

The various papers as well as the institutes aroused considerable helpful discussion, which was participated in by many of those present.

An open meeting was held on Monday evening, Dec. 29, in B'nai B'rith Israel Temple. The following program was enjoyed by a large gathering:

Symposium: "Judaism and Life;" Invocation, Dr. Henry Englander; "Judaism and Industrial Ethics," Rabbi David Alexander, Toledo; "Judaism and Philanthropy," Rabbi Jacob Mielziner, Cincinnati; "Judaism and Education," Rabbi Louis D. Gross, Akron; "Judaism and the Ideal," Dr. David Philipson, Cincinnati.

This was followed by an informal reception tendered by the B'nai Israel Alumni Association.

The local congregation gave a banquet and dance on Tuesday evening to the delegates and visitors at the Progress Club, who were hospitably entertained by the Jewish community in numerous other ways during their stay.

The following officers were elected: Rabbi Louis Grossmann, Cincinnati, President; Miss Ruth Elgutter, Toledo, First Vice President; Miss Schapiro. Cleveland, Second Vice President; Mr. S. Katzenstein, Alliance, Treasurer; Mrs. Dr. Henry Englander, Cincinnati, Secretary.

B'NAI B'RITH LIBRARY AT THE UNIVERSITY OF ILLINOIS.

Dr. D. S. Blondheim, formerly of the University of Illinois, has succeeded in making for the University of Illinois a reasonably inclusive collection of Jewish books. He published recently a pamphlet reciting how it came about that such a library was created at the University, stating therein that the officers of the District Grand Lodge No. 6, I. O. B. B., recognizing the importance of affording Jewish students the opportunity of developing a Jewish intellectual life, provided the necessary funds for the purchase of books, thus carrying out in a practical manner one of the ideals of the Order. The fund placed at the disposal of the University authorities by the B'nai B'rith of District No. 6 has enabled the University to purchase the beginning of a useful Jewish library, which is being added to by gifts from private individuals, for the most part members of the Order and by annual contributions of the District Grand Lodge.

THE KEHILLAH

BY PROF. DR. GOTTHARD DEUTSCH, Ph.D.

III.

The most cruel of all laws discriminating aaginst Jews was the restriction placed on marriages. If, however, we wish to understand this condition thoroughly, we ought to view the wider subject of Jewish disabilities. To my knowledge this has not been done comprehensively up to this day. These disabilities may be divided into four classes: political, economic, social and religious.

The political disabilities begin with the edict of Ravenna, issued by the Roman emperor, Theodosius I, 380. This law requires a religious test for all who wish to hold public office. They are disqualified if they do not profess the Christian religion. It was not directed against the Jews particularly, but it affected the Jews as a matter of course. These disabilities still continue in Russia and Roumania by direct legislation, and as a force of tradition in western Europe and even in America. Of all German states, for instance, only the grand-duchy of Baden, had a Jew as minister. He was Moritz Elstaetter (1827-1905), who was at the head of the department of finance for twenty-five years. Even in this liberal state, which preceded all the states of Germany in the improvement of the condition of the Jews, by the "constitutions edict" of 1806, it is safe to say that no minister of the interior would have risked appointing a Jew as the head of a Bezirksamt, and surely in Prussia where Jews have risen to the high position of Oberlandesgerichtsrat in the department of justice, a Jew might just as well expect to become king as to be appointed as "Landrat," which is the position of head of a county. Similarly in Austria we had various Jews who rose to the rank of "Oberlandesgerichtsrat;" others occupied the position of head of a department in the ministries, one of them, Ludwig Doczy, baptized since, having been the right hand man of Count Andrassy, minister of foreign affairs, but no one ever was appointed "Bezirkshauptman," which is equal to the rank of "Landrat" in Prussia.

Economic disabilities of the Jews might easily fill a book, and would make very interesting reading, illustrating both the cruelty and the folly of statesmen. The strongest illustration of this sad chapter of Jewish history is an instruction, issued by Markgrave Albrecht of Brandenburg in 1462 to his deputies who had to collect a special tax from the Jews of the German Empire. The markgrave, who occupied what we might call today the position of minister of finance, says in his circular, "When a Roman king or emperor is crowned, it is his right to confiscate all the property of the Jews and to kill them, leaving only a small number as a specimen. To follow this subject up in detail is impossible, but just as an illustration I would quote a case in Frankfort a. M., which occupied the courts for over thirty years, from 1740 to 1771, and (one might say of course) was decided against the Jews. Some Jewish grocers sold flour. The governing senate of Frankfurt found that this act was a violation of the "Judenstaettigkeit" of 1616 which prohibited that Jews engage in dealing with produce. About the same time an order of the senate prohibited that Jews sell sugar and coffee because the same law prohibited that they deal in "aromata," and the law department of the University of Goettingen had declared sugar and coffee as spices. As late as 1824 we find in Frankfurt such restrictions. Very numerous also are the social disabilities. It was the object of the church, from the time she obtained control of the Roman Empire, to erect a barrier between Jews and Christians. Canons of the various church councils made laws which prohibited that Jews and non-Jews dwell under the same roof, that they frequent public bath-houses together or eat at the same table. The two strongest expressions of this were the "Yellow Badge" and the ghetto. The first law was promulgated for the first time by the Lateran council of 1215. The designation is not exact, because the church did not demand a yellow badge, but merely that the Jews wear some distinguishing mark on their outer garments. It was not the merit of the church that this law was abrogated. As late as 1740, King Charles III of Sicily, wishing to improve the condition of the country, readmitted the Jews who had been expelled in 1492, and one of the conditions which the Jews made was that the ignominious law of the yellow badge which invited the mob to attacks, be abrogated. The king consented, but the pope strongly protested. The ghetto is found occasionally in medieval times, but it was not until 1555 that Pope Paul IV declared the institution an ecclesiastic law for all Christianity. The last ghetto in Europe existed in Rome, and its walls fell, when September 20, 1870, the Italian troops marched into the Eternal City, and made an end of the papal dominion.

Religious disabilities were based on the principle that Jewish worship should not be public. About 600, Reccared, King of the Visigoths in Spain, ordered that the Jews should not sing Psalms at funerals. After the battle on the White Mountain near Prague 1620, which decided the defeat of Protestantism in Bohemia, the dean of the Catholic Church of Teplitz complains in a report to his bishop of the "roaring and the bellowing" of the Jews in the synagogue, which disturbs the services of the church. The landgrave of Hesse, a very strong Protestant, orders in 1695 that the synagogues must be on side streets in rooms which do not front on the street and that the sound of the services must not be heard outside. In 1826, when the Jews of Vienna for the first time after their expulsion, were permitted to build a synagogue, one of he conditions was that the front must look like an ordinary house. In order to be just, it must be stated that a similar order was imposed on the Protestants. As late as 1852, when the Jews shortly before readmitted to Nuremberg, after their expulsion in 1490, for the first time held services in a rented hall, the city council made it a condition of the permit that no sound must be heard on the street.

It is difficult to decide which class of these disabilities the restriction on marriages belongs. The main object was the same which Pharaoh of old promulgated nearly 3,500 years ago: "Let us deal wisely with them lest they multiply." We find this law in various forms. Usually it was merely implied by the Schutzbrief conditions. A Jew could not settle in any country without a special permit. Children might live with their parents, but as soon as they married and established a household of their own, they had to obtain a Schutzbrief for themselves. In some countries the government laid down a fixed number for the Jews who would be permitted to take up residence, though in other countries it was left entirely to the will of the sovereign how many jews he would admit, but the theory was maintained everywhere that their number should not be increased. This is stated indirectly in the Prussian regulations which remained in force up to 1812. It was declared that only one child of each family could marry. Under special circumstances when a young couple could prove that they possessed at least 1,000 thalers they could marry even if a brother or a sister had married previously, but they had to pay double the amount of the usual license. In the beginning of the 19th century, a Prussian Jew had to carry on litigation in the court for several years, when he wished to marry his daughter, because the authorities declared that he had received the exceptional privilege of marrying as the second child of the family, and if such a second child had the right to perpetuate his right, the law would defeat its own ends, and the Jewish families would be doubled with each generation. The king finally decided that this law was antiquated and should not be carried out strictly, and in 1812 it was definitely abrogated. In Bavaria, however, the law of June 10, 1813, while intended to improve the condition of the Jews, still maintained this principle. It required that no Jew should marry without obtaining a special permit, called a "Matrikel," and this piece of medieval legislation survived even the storms of 1848, and was not abolished until 1861. In the kingdom of Bohemia, the so-called "Numerus Clausus" obtained since the days of Maria Theresa, 1704-80. Her father had ordered in general that any Jew who would marry without special consent would be publicly flogged and sent out of the country. In a later order this punishment was extended to include the rabbi who would perform the ceremony. Maria Theresa had in 1774 ordered the expulsion of all the Jews from the provinces of Bohemia, Moravia and Silesia. In two unfortunate wars she had lost the greater part of Silesia to Frederick the Great, and a scapegoat had to be found. However, before the beginning of the war, Baron von Seherr-Thoss, the commander of the fortress of Spielberg in Bruenn, a persecutor of the Jews, who before the beginning of the war, exacted from them a contribution of 40,000 florins, implored the empress to relieve him of his command, because he could not hold the fortress against an enemy, and he did not wish to end his long military carĕer in disgrace, yet the defeat was ascribed to Jewish spies. The empress ordered the expulsion of the Jews, and owing to her independent character it was very difficult to make her change this cruel decree, which would have sent nearly 150,000 souls into exile. When she finally yielded, she merely suspended her order and allowed the suspension to stand, but it is significant as an evidence of her calmness in later years, that during the war of seven years, 1756-1763, the charge of treason was not repeated, and in one instance it was expressly stated that the charge leveled against the Jews in 1774 was unfounded. In connection with these events, however, a new census was taken, and it was declared that the number of families then tolerated, should not be increased, nor should any Jew be permitted to reside in a place, where up to that time Jews had not resided. It was found that Moravia had 54,000 Jewish families, divided into 53 congregations.

No Jew could marry, therefore, unless a place in his town became vacant. The applicants had to prove that they were residents of that particular town, that they were twenty-four years of age, of good repute, possessed both secular and religious education, and owned property worth 600 florins, which in the absence of real estate, they might produce in cash. The decision rested with the provincial government, which again acted upon the report of the subordinate authorities, the "Amtmann," who was appointed by the landed proprietor.

The legal situation is very complex. Since the 13th century the control of the Jews was transferred from the emperor, who represented the federal government, to lower instances. In our case it was the king of Bohemia, who not later than the 14th century exercised the privilege of the "Judenschutz." He transferred it again to what we might term, vassals, the lords who owned landed estates. The landed proprietor was to a certain extent a sovereign. He appointed an official, Amtmann, or Oberamtmann, who united in his person both the executives and the judiciary factions. A very important source of his revenue, formed the various disabilities of the Jews.

If a Jew died, a family became vacant, and all persons entitled within the law to fill this vacancy were invited to apply. It was a struggle in which both pull and money counted. Very few Jews possesed secular education, but for this there was a remedy. One Yaykef, whose widow I still knew quite well, could neither read nor write. He passed to the Oberamtmann a snuffbox filled with ducats—though this may be an exaggeration—the Oberamtmann took the snuff, and Yaykef was told to learn how to write his name in German. His family name was Ekler, adopted in accordance with the law of 1787, which required the Jews to assume family names, chosen because he lived on one of the corners (Ecke) of the Ghetto. Yaykef learned how to write Jacob Ekler, and he obtained the right to marry, although his opponent claimed that he could not write any other word. The final authority was the Oberamtmann, who declared truthfully that Yaykef had passed the examination to his satisfaction.

A very difficult test was the proof of religious education. Not that the Jews were ignorant of their religion, for even Yaykef could give a point to many an American rabbi on the questions of synagogue ritual, but the government had ordered that every candidate must pass an examination in catechism, for which Herz Homberg's "Bene Zion" was prescribed. When the candidate had convinced the Oberamtmann of his worthiness, he had also to fix matters up with the Jewish teacher, for nothing was easier than to ask Yaykef what he knew about "Patriotismus," and the duties of the Jews in this respect. Very comical stories are reported in this connection. One girl was asked, "Who was Abraham?" She quickly replied, "Abraham is my father, and I also have two brothers whose names are Herschel and Pinkus!" Another candidate is asked to state the difference between "Thier" (animal) and man. He replies, a "thuer" (door) has hinges and a man has not. Once the Oberamtmann takes a turn in posing a question. He asks a young lady, "Which are the duties of married life?" She blushingly replies; "Der Herr Oberamtmann is a rascal." No inconsiderable difficulty was met with in the case of proving one's moral character. It actually happened that a man, whom I knew quite well, was rejected because when a boy, attending a fair where he helped his father, he tripped a woman who carried a basket of eggs on her head. The Oberamtmann, who had been convinced by the candidate's rival, that the latter possessed a high moral character, disqualified Nossa for this immoral act. Sometimes the objections were of a more serious nature. Young folks, who possessed neither influence nor money married in spite of all restrictions secretly. Of course the rabbi could not perform such a ceremony, but the Jewish law did not require the presence of a rabbi, and so the marriage was performed in a quiet place by some poor devil of a teacher. It was called "Bodenchassene" (garret-wedding). By and by such people would come into the possession of means, and would try to obtain the permit afterwards, but then their previous record was a strong argument against it. In one such instance—and I still remember both parties—the husband, anxious to legalize his marriage, stated before the tribunal that the woman was not his wife and the children not his children; she was merely a tenant of his. In Bohemia, where as it seems, the law was enforced less strictly. Adam Sattler, an old schoolteacher in the congregation of Bruex, where I was rabbi, told me that he had married without a license, and when, as it would happen, the police asked a question, he said that this woman was his housekeeper. Dr. Wise also told me that he did not bother about getting a license, though in his case it was not a matter of great consequence as he, not so long after his marriage, emigrated to America. Even the law requiring to furnish a proof that the applicant possessed 600 florins was a considerable hardship. In spite of the proverb, "Rich like a Jew" a majority of the Jews lived in dire poverty. In such a case, the family would scrape together what they possessed, and friends would help temporarily to furnish money as a deposit, and all efforts would be made to furnish the required amount. One instance which happened within my own family is worth telling because of its typical nature. My grandfather was Judenrichter, when the son of a friend applied for the marriage license. My grandfather, wishing to help, pawned the silver ornaments of the Thorah that were used only on holydays, to enable the young man to deposit the required amount with his application, but the leader of the political opposition got on to the game, and informed the authorities, with the result that the petition was refused, my grandfather indicted, and glad that with considerable sacrifice of money he was permitted to retire from office.

The whole story of this misery has a moral for our own time. Our present anti-immigration movement is still based on this silly conceit that those in authority have both the right and the wisdom to regulate all public and private activities. How much they wasted their efforts in those days of old, is proven by the fact that the population of Moravia has been decreasing steadily, not merely in proportion, but even in numbers since these restrictive laws were abolished. The census of 1900 showed 44.225 Jews among two and one half millions. The census of 1910 shows that the Jews had decreased to 41,158. The same condition pertains in Bohemia. If we observe Germany, we also see that those states which had the strictest laws against increase of the Jews, have lost in some instances as many as one half of their Jewish inhabitants. If Russian statesmen were real statesmen, they would be able to learn a lesson.

HOLLAND PLACES RESTRICTIONS ON RUSSIAN STUDENTS.

Following the example of several German and Austrian universities, where restrictions against Jewish students coming from Russia have recently been introduced, the Government of Holland also took measures of limiting the number of Russian students in the universities there. According to a recent ruling, only 5 per cent of the total number of students in any university may be of Russian origin. By "Russian" only Jews are meant, so that now in liberal Holland, Jewish students who come from Russia will be admitted only in accordance with a percentage norm.

The Situation In Roumania

Special Report to the B'nai B'rith News

The situation in this country is becoming more and more critical. A furious campaign has been started by plotters against the Jews. Our adversaries are disapproving in advance of all concessions which might be made to us; they declare that they are under all circumstances against and will oppose by all means all naturalizations even that of the mobilized Jewish soldiers. They will not permit a word to be said about the solution of the Jewish problem.

The "Ligna Culturala," an important association and of great influence upon public opinion, has recently published a manifesto which may be taken as a declaration of war against the Jews in general and against our "Union" in particular. This league has decided to hold meetings and a special Congress for the purpose of exerting a pressure upon the government to prevent all concessions in regard to the naturalization of mobilized Jews. In a conversation held with one of our people the president of the league has declared that this is the motive of the action commenced against us. A more vigorous campaign is announced against the political organization of our "Union." The fight is becoming violent and it is not all impossible that it will lead to excesses It is my opinion that this is the opportune moment for us to appeal to the Occidental press and to point out the fact that the provocations of the nationalists and anti-Semites may degenerate into pogroms as is evidenced by the attitude of the Ligna Culturala.

The recent agitation about the theatrical piece "Manasse" is only one of the signs of unrest. The director of the National Theater saw fit to reintroduce this play. At once a great cry was raised by the enemies of the Jews, principally by the students. What treason against the fatherland to present the masterpieces from the pen of a Jew in a theater subsidized by the state! The Government becoming intimidated interdicted its presentation. The fact that this anti-Jewish manifestation happened shortly before the "Ligna Culturala" appeared on the scene is very significant. We consider it the gravest menace, more so for the future, because this League has great influence in the country and because its actual aim is to hinder by all means the naturalization of the Jews who participated in the last Bulgarian campaign. Below we give you the names of persons who compose the League and we hope you will devote your attention to these agitations. Some serious events are preparing themselves and it is not impossible that a new era of animosity and persecution will begin for the Jews of this country. We implore you to awaken to our fate and act accordingly.

In closing I give the answer which our "Union" considered it its duty to make to the "Ligna Culturala":

Mr. President:

As representatives of the political organization of the native Jews we permit ourselves to submit to the Central Committee of the League our refutation of the communication which it has recently published in the newspapers regarding the Jewish question.

The Committee reproaches us for discussing the Jewish question in an agressive tone; this we now formally deny. No one can prove that affirmation. We cannot understand why the Committee of the League attaches so much importance to the tone, that being a secondary matter. You confuse violence with dignity. If it is at all a question of violence it manifests itself in the agitations of which we complain and the same violence gives a color to our tone of which we are not culpable. This confusion puts the question in the wrong light.

On the other hand the Committee affirms that the tone used by the Roumanians is "soft." We can prove to you that immediately after the demobilization a violent campaign of invectives bordering upon open threats was begun against the Jewish population

Concerning the congress of the "Union of Native Jews" which your Committee designates as a defiance on our part, permit us to tell you that we have no other aim than the one to strictly state our claims and to find means by which to so organize the work that it [illegible] be able to clarify public opinion.

The native Jews, deprived of all rights, pursued, subjected to a rule which places them in the position of a class of alien vagabonds, claim at least the right to freely organize themselves to discuss the problem which is of vital importance to them, to seek to convince their Roumanian fellow-citizens of the justice of their cause. Does the "Ligna Culturala," which assumes the mission of fighting for the victory of liberty, believe that this liberty is to be refused to the native Jews?

However, the communication states that the Central Committee has arranged beforehand that the League shall examine the question of naturalization. That would be excellent, if at the same time the same Committee would not have indicated the opinion of the Central Committee upon the Jewish question. No person that reads this communication can have a doubt of the ideas, the sentiments and the projects of the leaders of the League. The manner in which it is conceived shows that the Committee intends to oppose energetically all favorable solutions which the government may attempt to give to the Jewish question.

We consider it our duty, Mr. President, to address to you before the Congress of the League takes place, the publications which define the viewpoint of the "Union of the Native Jews" and in which the Jewish question is treated in detail. Perhaps we will succeed in convincing somebody of the justice of our cause and that it is to the interest of our country to settle once for all the Jewish problems in accordance with our claims, which prove our sincere patriotic sentiments.

If by the communication which you publish or by the interventions which such publication brings about, any one believes that the Jews will permit themselves to become intimidated and as a consequence give up the fight, he is very much mistaken. We are not disarming; whatever happens we will defend outselves. It is our duty to do so. We are convinced that we fight for a just cause and that we are acting in the interest of the country. No one can safely drive the Jewish population to extremes; the subjugated minority to whom the elementary right of organization is refused is obliged to defend itself by all means.

We complete this information with the following: The agitation of the "Ligna Culturala" has transformed itself into campaign of savagery. At present the minds are highly excited. In all the cities, little or big, meetings are held which are called by sections of the League and it is openly preached to raise the shield against the Jews who have the great audacity to demand rights.

This movement is assuming very grave proportions and it is not impossible to notice in it evidences of coming excesses. Violent appeals are scattered to all parts of the Kingdom and in the public meetings all kinds of prejudices and baseness are exploited with the view of reviving in the minds of the lower classes their fanaticism and instincts of hatred against the Jews. The members of the League have openly declared that the aim of the campaign is not only to thwart the solution of the Jewish problem (it is not the same question) but to hinder the naturalization of the Jewish soldiers who have taken part in the last campaign. Here are some examples of that which is being published in the press on this subject.

At the meeting in Jassy on the 3rd of November, one of the leaders of the anti-Semites, the professor of the University, A. C. Cuza, declared "that today as in 1866 (in 1866 violent agitations were made against the Jews) there are Roumanian butchers who are ready to whet their knives" and "that some synagogues are still demolished." (An allusion to the Temple of Bucharest which was destroyed in the same year).

The same Cuza has threatened the Jews with street troubles.

Another creature, G. Sturtza, has declared that resistance against Jewish pretensions should be carried to the point of savagery. Here are his own words: "It is our sacred duty to organize without delay a tenacious and—if necessary—a savage resistance."

A third creature, the Capta[illegible]lulescu, said: "* * * The [illegible] Roumanians are in duty bound to [illegible] by all means even if it must be violence, the naturalization of the Jews."

An anti-Semite journal, the "Cuvantul," organ of the "Ligna Culturala," in the issue of November 5th, announces "that the meetings of the League will be followed by a violent anti-Semitic movement."

This movement has already assumed disquieting proportions. The peasants are not invited to the meetings of the League? The rural population cannot be made to believe that the Jews demand rights for the purpose of laying their hands upon their territory? Only those who are familiar with conditions and the spirit of Roumania as well as with the grave aspect of the agrarian question, can figure out the disagreeable consequences of these criminal excitations.

All these we consider grave events. Last Sunday, the day of the meeting at the capital section of the League, a part of the Jewish population was thrown into panic for several hours. The Government called out all the police and all the gendarmery; the disorders in the streets were evident everywhere. On their part the Jews took measures to defend themselves in case of necessity.

Unhindered, the anti-Jewish campaign is developing a more violent character from day to day. The old times have returned with the expulsion of the Jewish intellectuals, who fight for the emancipation of their brethren. When one reads the resolutions (attached hereto), which were voted upon at the last meetings of the League, not counting the number of pamphlets scattered all over, he can form an idea of the aim pursued by the anti-Semites and the Nationalists. Our adversaries take advantage of the coincidence that the same persons who stand at the head of the "Union of Native Jews" are also members of the B'nai B'rith lodges to excite the minds against the whole Jewish population and demand the expulsion of all the Jews.

We pray you to give your earnest attention to the examination of this grave situation, to bring it to public notice, and to find a way to prevent these agitations from degenerating into pogroms.

TEXT OF THE RESOLUTIONS VOTED UPON AT JESSY AND BUCHAREST, AT THE MEETINGS OF THE "LIGNA CULTURALA" AND THE TEXT OF AN ANTI-SEMITIC MANIFESTO AT CALARASI.

Resolutions of Jassy.

The citizens of Jassy meet today, November 8th, 1913, in the hall of the National Theater, in response to a call issued by the Committee of the "Ligna Culturala" for entire Roumania;

Noticing the movement instigated by the native Jews who demand naturalization in bulk;

Noticing the declarations made by certain politicians of the Government party concerning the solution of the Jewish problem in the sense of the claims made by the Jews;

Noticing the announcements appearing in the official journals of the Government which affirm that the Council of Ministers has decided to naturalize at once and by a strange project of the law all the Jews who mobilized on the occasion of the last emergencies;

WHEREAS; the Jews are not at heart assimilated with the mass of Roumanians, not even economically, for it is said that they do not admit Roumanians to work in their stores and factories;

WHEREAS, they are of a foreign culture, having no affinity whatever with our Latin culture;

WHEREAS, the simple military service and a campaign of a few weeks void of all perils of real war does not constitute a sufficient reason for trampling underfoot the fundamental laws of the country;

WHEREAS; all naturalizations in bulk are an evident violation of the law which does not recognize it neither in its letter nor in its spirit;

WHEREAS; according to the actual state of our electoral system naturalization in bulk of 20,000 Jews means the preponderance of a foreign element in the electoral college which today directs the politics of the country.

WHEREAS, from an economic standpoint the naturalization of these Jews is equivalent to the alienation of the rural estates and to their passing into the hands of the Jews who are already masters of industry, commerce and the crafts;

WHEREAS; the aggressive tone of the claim of the Jews, together with the provoking agitation and the odious calumnies spread among foreigners—provocations and calumnies against which those who appeal for naturalization have never expressed one word of protest—besmirching the good name of the country;

WHEREAS; if the right is granted to the Jews Moldavia will surely be lost to Roumania;

WHEREAS; Article 7 has given sufficient satisfaction to all foreign elements which in reality are assimilated and defend our legitimate Roumanian interests;

WHEREAS; this article is an agreement entered into by us and the European Powers who have executed the Berlni treaty;

For all these reasons the meeting believes that it is right and our duty to demand:

1. That Article 7 of our Constitution shall remain an absolute intangible point. We cannot allow the least violation neither of its letter nor of its spirit.
2. That steps shall be taken to protect the Roumanian element whose economic life is being endangered.
3. That an effective surveillance be exercised against the infiltration in the country of strangers who continually show themselves indignant and demand more rights.
4. That measures be taken against the Jewish agitators who abuse the right of meeting which the Constitution grants to Roumanians only; they menace the latter and disturb public order which will finally provoke great disorders.

That the Jews shall be excluded from military service, for they have proven themselves to be lacking in all military virtues.

RESOLUTIONS OF BUCHAREST.

1. WHEREAS; there is certain proof that the agitation of the "Union" is the ostensible and delud[illegible] Semitic-Masonic S[illegible] whose Grand Mas[illegible] and [illegible] themselves in New York, America;
2. WHEREAS, for a long time this Order has been carrying on a political anti-Roumanian agitation in the country and finds blind and traitorous instruments in the lodges affiliated in Roumania belonging to the so-called 9th District of the Order;
3. WHEREAS; it is proven that the 9th District of the Order I. O. B. B. is ready to overcome our fatherland by a net-work (sic) of industrial and commercial banks endowed with vast foreign capital, which is placed exclusively at the service of the Jewish population of Roumania;
4. WHEREAS; the action of this Order is an unexampled audacity of the organization of a state within a state:

The citizens of the Capital in meeting called by the "Ligua Culturala," on November 10th, therefore decide to request the Minister of the Interior and the Minister of Justice:

1. To order the office of the Public Prosecutor and the Police to proceed against them in all cities where lodges of B. B. exist;
2. To propose and execute the expulsion of all the foreign agitators and the members of the lodges who act in violation of the principles of the Constitution of the Country;
3. To thus give entire satisfaction to this morally maltreated country (sic) by these agitations and by the greatest abuse of our hospitality, which is being perpetrated in Roumanian territory;
4. The Minister of Public Instruction is requested to verify:

(A) The amount of subventions accorded by the Lodges B. B., and the influence obtained at the price of these subventions.

(B) To ascertain whether the parties connected with these schools colaborate or not in the political agitations of the Lodges and of the "Union."

TEXT OF THE ANTI-SEMITIC MANIFESTO MADE PUBLIC AT CALARASI.

Roumanian Brothers!

A new danger threatens us!

The country has hardly escaped from barbaric Bulgaria, thanks to its children who presented their breasts in its

(Continued on page 16)

Our Neglected Educated Classes

By Jacob D. Schwarz

Every once in a while we hear complaints because Jews do not do missionary work. Some religious or communal leader is continually taking the rabbis to task because they do not make more direct efforts to acquaint the world with our beliefs and principles—what we are and what we stand for. Surely only good can come from creating an intelligent understanding of Judaism in the world at large. It sounds a trifle pretentious, however, to say the least, to talk of expounding Judaism to outsiders when so much of the very same thing remains to be done in our own camp. If our leaders and organizers are sincere in their avowed purpose of making the new Judaism a living creed in American Jewish homes, and if they attempt to meet whole-heartedly and adequately the indifference and the apathy which has laid hold on a portion of our people, they will find that they will have their hands full and that all the financial resources and all the effort that can be mustered may easily be expended in lengthening the cords of our own tent and in strengthening its stakes. How many, not only in isolated communities, but even in larger centers, are in large part if not wholly without the pale of Jewish religious influence! What a vast work is required to be done in reaching the lukewarm and those already estranged from the faith of their fathers!

In none of the many spheres in which the Jewish influence must be extended and the Jewish spirit make itself felt, can more important or more effective work be done than among the Jewish students in our colleges and universities. As is to be expected in a land of opportunity such as ours, many of our Jewish young men are eager to secure the advantages of a university education. They are flocking in no inconsiderable numbers to the larger and smaller colleges of the country. What a pity that in those intellectual centers they are in most cases, almost as a matter of course, cut off from nearly all Jewish influences! We who are so proud of the place that Jewish young men are coming to occupy in the business and professional world, do so little to keep them Jews and to attach them to the Jewish cause, while their minds are ripening and while their ambitions and ideals are being shaped and molded. It is our duty to see to it that the superior training and insight of our college men are turned to the account of Judaism and not to the account of the free-thinking and the indifferent. These young men will be the molders of opinion of the future. They are the very ones to whom we must look for future leadership in our congregations, in our young people's societies and in all the activities that make a living Judaism. We have the right to expect distinguished service to the Jewish cause from our college men, and we need their leadership. In order to preserve their loyalty we must stimulate it, and in order to attach them to the faith we must first reach them. If we allow them to drift away while their minds are developing and their characters are forming, not only will so many more young men be lost to us, but the opportunity will also be lost of securing a larger number of trained and enthusiastic leaders in our congregational and other religious activities.

The pitiable need for Jewish influences in our colleges is strikingly revealed by a letter received some time ago by The American Israelite which, by the courtesy of the Editor, I am permitted to make use of. The letter reads as follows, the name of the writer being withheld for obvious reasons.

University of North Carolina,
Chapel Hill, N. C.,
October 11, 1912.

Editor American Israelite:

Dear Sir: I am a student of the University of North Carolina, where there are about ten Jewish students. University life here centers around the Young Men's Christian Association, into which the Jewish students are also drawn.

I am a faithful son of my religion and earnestly desire to do religious work in the university among my fellow Jews and also in the small neighboring Jewish communities. My humble request to you, as the head of a paper that labors for the Jewish cause, is to give me suggestions and connections that will help me to do good work on religious lines. I am myself of a small southern town and am not familiar with the proper methods by which such work should be conducted.

With the sincere hope of a speedy reply, I am

Respectfully yours,

N. B. I must start to work at once, for the Jewish students may join other societies and no time will be left for a Jewish one.

This letter shows that the absence of religious influences among Jewish students in our higher educational institutions is keenly felt at least by some, and other instances might be cited of students who have felt the need of strengthening the tie that binds them to their Jewish fellows. A few will always be found who have been brought up in religious homes, and in exceptional cases there will be those who remain loyal in spite of the long years of famine as far as Jewish interests and Jewish inspiration are concerned. But unless some means are devised for reaching them effectively, the majority of those who leave their homes and are cut off from Jewish congregational and communal life during their college years, will in all probability be lost to us.

Here is work to be done by our rabbis and by our central organizations. Where the number of Jewish students warrants it, regular weekly services should be instituted. While in Cincinnati about a year ago, Mr. Israel Abrahams, of Cambridge University, England, made mention of the fact that weekly services and other Jewish activities are part of the regular routine among the Jewish students at Cambridge. This example may well be emulated by our American institutions of learning. In union there is always strength, and organizations of Jewish students established specifically for religious purpose will help solve the problem. Where the universities or college are in or adjoining the large centers the responsibility rests upon the local rabbis and much may be done by them in the way of religious welfare work among the students. The students should not only be welcomed to the services in the synagogues and to the congregational societies, but the rabbi should strive to come into personal contact with them wherever possible, to understand their needs and to keep alive the Jewish spirit within them. The rabbi's duty does not end with those who are enrolled on his congregational roster. He must reach out and extend his influence to all who are in need of it, and to none more than to the young men who, away from home and engrossed by various interests, need him perhaps more than some of his own congregation.

In the colleges removed from the larger centers other means must be found for promoting religious welfare work among the students. The value of Jewish students' organizations has already been pointed out. In this work also, as in many other spheres of activity, the spoken as well as the printed word may be powerful factors. Lecture courses on Judaism, on Jewish history and on Jewish literature should be provided, and would without doubt in most instances be warmly welcomed. Two years ago the Union of American Hebrew Congregations provided a series of lectures by prominent rabbis for the Jewish students at Harvard University under the auspices of the Harvard Menorah Society, which were acknowledged by a large number to have been productive of excellent results, and requests have since come from several large universities for similar lecture courses. Where it is not feasible to provide lecturers, well-planned series of lectures can be printed and distributed for use in the Jewish student organizations. Perhaps some Jewish Maccenas will come forward to furnish adequate funds for this work.

Some day when our religious forces have become more effectively organized and our resources for carrying on all forms of home missionary work have been greatly augmented, the bringing of the message of Judaism to our college men will be no longer a theory but an extensive activity, and religious welfare work of this kind will rank among the most important activities that our central organizations can carry on.

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Charity is a universal duty which is in every man's power sometimes to practice, since every degree of assistance given to another upon proper motives is an act of charity, and there is scarcely any in such a state of imbecility as that he may not, on some occasions, benefit his neighbor.—Johnson.

THE UNION OF AMERICAN HEBREW CONGREGATIONS.

Annual Meeting of the Executive Board at Cincinnati.

The annual meeting of the Executive Board took place on December 7, 1913, at the Hebrew Union College. President J. Walter Freiberg was in the chair. Full and comprehensive reports were presented by the several officers and boards showing the excellent condition of the affairs of the Union and its continuously growing activities and influence in American Jewry.

Preparations for the Next Biennial Council.

Committees were appointed to prepare a program and make suitable arrangements for the meeting of the next biennial Council which will be held in January, 1915, in Chicago.

Monument to Moritz Loth.

It was announced that the monument to Moritz Loth, the first president of the Union of American Hebrew Congregations, would be dedicated with appropriate ceremonies on February 18, next—the first anniversary of his death.

National Propaganda Fund.

Rev. Dr. J. Leonard Levy of Pittsburgh was appointed chairman of the National Propaganda Fund Committee to collect money in furtherance of the objects of the Union of American Hebrew Congregations.

Temple Sisterhoods.

The President stated that in view of the action of the twenty-third Council held in Cincinnati last January, the National Federation of Temple Sisterhoods had been organized and it was resolved that the Executive Board regard the National Federation as a subsidiary organization and that its direction, as far as such direction is advisable or necessary. be placed in the hands of the Board of Managers of Synagogue and School Extension.

National Advisory Board.

The president reported that in accordance with the action of the Twenty-third Council, a National Advisory Board had been created under his direction and the following resolution in reference thereto was adopted.

Resolved, That the action of the president with reference to the National Advisory Board be approved and that he be authorized to proceed in such manner as will in his judgment prove for the best interests of the Union. It was further ordered that the attention of the Board of Governors of the Hebrew Union College be called to the foregoing action with the request that they invite the Central Conference of American Rabbis and the Alumni Association of the Hebrew Union College to appoint either annually or for a term of years, their quotas of the members of such Advisory Board. The Board of Governors was also requested to consider the advisability of providing for annual meetings of the Advisory Board and for paying the expenses of their appointees attending such meetings, as in all probability similar action will be taken by the Central Conference of American Rabbis and the Alumni Association of the Hebrew Union College.

Superannuated Ministers' Fund.

The President was authorized to appoint five members of the Superannuated Ministers' Fund Commission, pursuant to the action of the Twenty-third Council.

Anniversary and Founders Day.

The following preamble and resolution was offered and unanimously adopted:

Whereas, Since the death of Isaac M. Wise, his birthday anniversary, the 26th day of March, has been observed by appropriate proceedings as Founders Day, and

Whereas, the thirtieth day of March is the anniversary of the first organized meeting of Congregational representatives that led to the formation of the Union of American Hebrew Congregations, therefore, be it

Resolved, That the occupants of the pulpits of the congregations belonging to the Union of American Hebrew Congregations be requested to deliver on the last Sabbath in March yearly an address or sermon devoted to setting forth the aims and objects of the Union and asking support for our cause.

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FIGHTING AT JASSY (ROUMANIA).

Many Jews Wounded by Anti-Semites.

Anti-Semitic students recently forced an entrance into a hall at Jassy where a meeting was being held in support of the Jewish cause in Roumania. Severe fighting took place there, and the assaults on Jews were subsequently continued into the streets. Twenty persons were severely injured, and many others were slightly wounded.

ANNUAL MEETING OF NATIONAL JEWISH HOSPITAL FOR CONSUMPTIVES.

The fourteenth annual meeting of the National Jewish Hospital for Consumptives was held at the Jewish Orphan Asylum in Cleveland, Sunday, January 4. The meeting was one of the largest ever held by the trustees of the hospital, and one of the most enthusiastic. Mr. Samuel Grabfelder, who has been President of the hospital since its inception, was re-elected and was given a great ovation by the members present. He announced in his report that on account of his advancing years he would not again accept the presidency. He was, however, induced by the great appreciation and great love shown him by the members of the board, to again accept the office. Other officers elected were: Walter Freiberg of Cincinnati, First Vice-President; David S. Lehman of Denver, Second Vice-President; Dr. Wm. S. Friedman of Denver, Third Vice-President, and Mr. Hermon August of Cleveland, Fourth Vice-President; Mrs. S. Pisko of Denver, Secretary, and Mr. Benjamin Altheimer of St. Louis, Treasurer; Messrs. Martin. A. Marks of Cleveland, L. D. Shoenberg of New York and the Rev. Dr. J. Leonard Levy of Pittsburgh, on the Executive Board.

The plans for the Samuel Grabfelder Medical Building were discussed, and as soon as arrangements can be made with architects to complete the plans the building will be begun. This will undoubtedly be one of the most complete medical buildings in the world.

The financial report of the hospital showed $131,000 in the endowment fund. It is the intention, in the near future, to make a campaign for a million-dollar endowment for this institution. One enthusiastic friend of the hospital has already promised to start the fund with a $10,000 donation. No charity institution that is dependent on the voluntary subscriptions of people from all over the country, as is this institution, can be considered on a solid financial basis until an endowment fund of this size has been obtained. Most generously has the hospital been supported during all these years, and the management bespeaks the continued interest of its many friends for the years to come. The management of the hospital reported a better percentage of cures than ever, and, as the work of the hospital grows more and more proficient, it will occupy even a greater place in the affection of the Jews of the United States, through whose bounty its existence has been made possible. During the past year over 300 patients have been cared for in the institution. More than half of them left the hospital cured, or so greatly improved that they were restored to economic usefulness. Those remaining in Denver have been looked after by our ever-watchful and faithful national relief agent, a visiting nurse and an interne doctor. They live in sanitary cottages in a neighborhood that is not congested and where the bright sunshine penetrates their rooms. And so the work of this institution goes on from year to year, healing these sick people who come from all parts of the United States, without cost to them, and giving them the opportunity for renewed life and usefulness.

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THE PASSING OF DAVID HIRSCHBERG.

The removal by death of David Hirschberg at San Francisco last week takes from among the Jews of the Pacific Coast one of their most capable defenders and one of California's leading exponents of conservative Judaism. David Hirschberg was a most prominent figure for many years in the District Grand Lodge of the B'nai B'rith and was ever on the side of what to his mind was the "underdog." His defense of the so-called country delegates in the various conventions and his wonderful oratorical powers were ever listened to with rapt attention. He was one of the few real leaders of this Grand Lodge, to whom the rank and file of the delegates looked to for instruction and information. Possibly the best posted past grand president, he was ever appealed to to solve knotty problems, and to him nearly every year fell the honor of installing the newly elected officers of the Grand Lodge. He was a man of many parts, of broad sympathies, of deeply Jewish feelings, ever playing fair with his friends and neighbors. He will indeed be missed in the deliberations of the Pacific Coast B'nai B'rith and the San Francisco and Oakland Jewish activities with which he has been connected for many years. Zichronoh livrochoh.—Portland Jewish Tribune.

News From The Orient

By Our Correspondent, DR. ISRAEL AUERBACH, Constantinople

For several months your correspondent was not able to report to you. A serious illness and a long journey prevented him from doing it. What an endless number of events transpired during this comparatively short space of time! It is almost an impossibility to report them all and to do justice to all the extraordinary changes to which the Orient, and with it also the Jewish Orient, was subjected! The second Balkan war, which we repeatedly predicted, has in the meantime taken place; it has caused new terrors in addition to the old ones; it has opened new fearful wounds in addition to those yet unhealed; the much too patient earth drank new Jewish blood in addition to that which has already been spilled. Also the B'nai B'rith in the Orient has again to lament its sacrifices. Siberia Lodge has already sent in the list of its dead to the Grand Lodge and we have fulfilled the sad duty of remembering its dead in our lodge. We do not yet know the number of victims who fell on the Bulgarian side, but alas, it will surely be much greater than the first named.

The position of the Balkan Jews has again become entirely disarranged. Large communities were again apportioned to territory of different states. Adrianople has returned to the lap of its former fatherland, Turkey; Greece has now absorbed the Jews of Kawala and of other Macedonian communities; Servia has now considerably enlarged the number of her Jews; by giving up Dobrudsha to Roumania Bulgaria has lost more Jews than she gained from Turkey through the conquest of the first war; some of our people will even have to get used to a totally new State, namely, that of Albania, who, by the common consent of the powers, is now receiving her prince or king. The new conditions can be stated in the following figures: Turkey has lost about 130,000 Jews. of whom 20,000 to 30,000 go to Servia. 10,000 go to Bulgaria and about 100.000 to Greece. The last has therefore become a country with a comparatively very large Jewish population, which she never had before with her former 7.000 Jews.

To our regret we must now expect that this will bring the so-called Jewish question into Greece. For even if the Hellenic statesmen are thoroughly in earnest in their intention to grant to our co-religionists, their new subjects, complete political equality, as they did to their old Jewish subjects, it is already evident that they will not be able to keep away for a long time from the anti-Semitic pressure of the Greek population of Salonika who consider this the right time to annihilate their Jewish competitors. Although it has naturally become quieter and more peaceful in Salonika than in the first few months after the conquest, the Jews of Salonika see themselves exposed to all kinds of persecutions and spiteful acts. The highest Hellenic state officials, like Konfiuges, the authorized representative of the government, admit it regretfully by a shrug of their shoulders. One of the pet ways of oppression is the transferring of the market day to the Sabbath. so that those Jewish merchants and traders of the new Hellenic territory who up to that time have remained faithful to their religion, have the choice only between violating their religion, their economic ruin or emigration. And the Jewish emigration from these parts is actually assuming great proportions.

The Jews which Roumania has gained by receiving Dobrudsha from Bulgaria will surely fare worse. It is true prominent Jews and Jewish organizations of the entire world, among which the Order of B'nai B'rith has been among the foremost and energetic, have betimes raised their voices in favor of these brethren of our people; it is true, the Italian statesman Luzzatti has especially attempted to introduce favorable action; it is true, the English and the American governments have repeatedly manifested their intention to insist upon a strict maintenance of the designations of the Berlin treaty in regard to equal religious rights in the Balkan lands But all this will apparently not save the heretofore free Jews of Dobrudsha from suffering the same persecution as their Roumanian brethren. For it is already reported that the Roumanian minister of the interior has given notice that a single Jewish congregation only is permitted to exist in the village communities of the Dobrudsha, that the acquiring of land by the Jews in the Dobrudsha will likely be limited and that the Jews of the new province will be allowed to send two deputies only to the Roumanian parliament and not the number corresponding to their population. So we must live to witness how the political status of the Jews grows worse and it is a question whether anything can be succesfully undertaken against it.

The course of the Balkan wars has not remained without serious consequences also for the inner life of our order. In a peculiar and sad manner it has brought the danger of disruption into its ranks. Not that lodges in the Balkan lands were ruined by the loss of members or of money—a kind fate has protected us against that. But the political revolutions have turned the heads of our brethren in a strange way. When Bulgaria, after the first war in which she was so successful, grew so extraordinarily in extent and political significance then our Bulgarian lodge brethren felt all at once as though the role which they heretofore played in the District of the Orient had become too insignificant for the eminent rank of their country. Because Bulgaria has, so to say, freed her Macedonian children from the Turkish yoke, it seems that our Bulgarian B'nai B'rith entertained the feeling that they should also free themselves in some way in their district and decided to free themselves from the Turkish Grand Lodge, and because Bulgaria united with the rest of the western Balkan lands as "the first among her equals," our Bulgarian brethren evidently believed that the time had come for them to construct a block of buildings together with the Hellenic and Servian lodges, if not in opposition to the Grand Lodge of Constantinople, at any rate without it, and they consider it the proper thing for them to assume the leadership of this new B'nai B'rith union in the Balkans by establishing in Bulgaria a Grand Lodge of their own. They have taken steps hastily, perhaps too hastily, to attain this aim, and they seem determined to persist in this dangerous way.

But subsequent events have completely demonstrated the fallacy of their ideas and their undertaking. If our Bulgarian brethren wish to model their ideas after the political events, they must now not only relinquish their longing for a district of their own, but logically they must even ask for the expulsion of the Servian and Greek lodges from our Oriental District. This consequence shows plainly enough the bad mistake of their hasty desire. Through our dispersion in Goluth and the usual border lines of different lands we Jews are divided enough, we surely need not think of wider separations in consequence of the political quarrels of our momentary home countries. And this is one of the basic thoughts and part of the glorious work of our sublime Order in striving to unite our people in all countries, to keep our brethren together and to inspire them to follow Jewish aims unitedly. In diverse great and strong states a division into districts may be unavoidable for reasons of organization. But when in a conglomeration of little states, which those of the Balkan are, in spite of the results of the Balkan war, each one, in consequence of accidental political conditions, claims the right to establish lodge districts of their own, then the beautiful thought and the future of our order in this respect are at an end. Heaven guard us against it. We were and are so happy with the united forces in the Grand Lodge of the Orient, forces which otherwise were shivered into pieces which our immortal and never-to-be-forgotten Bergel has succeeded in bringing together with great hardships, that we will not permit any one to take them away from us. We are sure that the attempt of our Bulgarian brethren will today meet in Greece and Servia as well as in all the lodges of our district with the same condemnation as it finds here in Constantinople, and we surely hope that the Executive Committee, who can have no greater desire in their hearts than the preservation of our work, will decide in the same negative sense. But our confidence is not yet extinguished that even before this decision our Bulgarian brethren will see the error of their way and will continue to work with us in harmony and love under the authority of our District Grand Lodge, just as they did before.

The relief work which the Jewish organizations united in the "union of associations," had arranged in favor of the Balkan Jews who suffered from the war is nearing its close. All the refugees who were in Constantinople have been forwarded to their homes in which work our brethren—and foremost among them our Aron Barzilai—represent the best force. The Grand Commission which existed here at the Grand Rabbinate has now been disbanded, but we were entrusted with the liquidation of the last things in Turkish territory. Upon the inducement of the delegate of the "union," Dr. Kahn, who was here a short time ago to take the last measures, our brother's Niego and Dr. Markus went to Gallipoli, Tshorlu and Adrianople to study there the conditions once more and they brought back the last positive propositions. In the meantime the last and perhaps the most important relief work is being prepared in many places of the Balkans and this is the establishing of loan funds, in which our Grand Lodge will probably participate strongly with the remaining relief funds. In Constantinople the loan fund is about ready and the by-laws have been adopted. Our honored president has been chosen as manager of this peoples' bank and of the seven directors four are our local lodge brethren. Our lodge will undoubtedly have influence upon the management of this important institution. Three thousand francs of the funds of our Grand Lodge were recently sent to Serbia Lodge, in Belgrade, for the war sufferers there, and 1,000 francs will shortly go to Adrianople for similar purposes. The fact that late aid is coming through our intervention will surely contribute to the honor of our order in the Orient.

The fight against the traffic in girls will soon begin with renewed vigor. Your correspondent has enjoyed the prerogative of meeting in conference with the president of the German Committee appointed for a similar purpose in Berlin, our brother Maretzki and other prominent brethren, and to have explicit talks concerning this question, to determine with them the important principles for the activity in Constantinople and to receive positive promises of moral and material aid from them for our work. We hope that the Executive Committee will also lend us a helping hand, so that we can entertain the hope for success.

The District of the Orient has again enlarged its circle by the founding of a new lodge. It is the "Aben Ezra Lodge in Rhodus."

Constantinople Lodge has again energetically opened its new season. Its first act was to work in favor of the Jewish Institute for the Blind, which work was stimulated by the presence of Dr. Nathanson, of Jerusalem, the manager of this institution. The work consisted of getting the names of a large number of our members upon the membership list of this institution, which assures it a regular annual income of 600 francs from this city.

Our lodge members derived great pleasure from the arrival of our prominent brother, the new United States ambassador in Turkey, Henry Morgenthau. A delegation of the Grand Lodge, consisting of three brethren, went to the American legation accompanied by our Brother Yudelsohn, where they were received by Mr. Morgenthau in a very hearty manner and assured of his lively interest in, and his love for the order. He promised to give his aid to local Jewish affairs and said that the lodge may expect his visit in a short time, and he offered in an amiable way to assume the patronage of the lodge festival of this year.

JEWS' GIFT OF AN AEROPLANE.

The Jews of Haifa, Palestine, are to present an aeroplane to be named "Israel" to the Turkish government as an expression of gratitude for generous treatment.

ANNUAL MEETING OF JEWISH CHAUTAUQUA SOCIETY.

The twentieth annual assembly of the Jewish Chautauqua Society was opened at the auditorium of Rodeph Sholem Temple at Philadelphia on Dec. 25, 1913 Delegates representing more than 100 Jewish communities were present. After the opening prayer, which was offered by Rev. Dr. Samuel Friedman, the president of the society, Mr. Perry Frankel, read his annual message in which he outlined the activities of the organization during the past year. He was followed by Chancellor Dr. Bercovitz, who spoke of the motives that prompted the organization of the society and reciting its growth until it has become one of the important Jewish organizations of the world. After an address of welcome on behalf of the congregation by Mr. Albert Wolf, the exercises were closed with prayer and benediction by Rabbi Marvin Nathan.

Following the session, an informal reception was held under the auspices of the Rodeph Sholem sisterhood.

The Friday morning session was held at the B. F. Teller Memorial Building, and in the afternoon the Dropsie College was the place of meeting.

In the evening the delegates assembled at the Beth Israel Congregation Temple, and Rabbi M. Nathan preached a special sermon on "Light of the Law."

The special feature of the morning session was a special model class that studied the lesson of Passover, which, however, brought forth criticism from Dr. Cyrus Adler, who opposed the advisability of teaching by comparison in the religious schools.

On Saturday morning the anniversary sermon was preached by Rabbi L. J. Kopald of Buffalo at the Rodeph Sholem Temple, and the services were conducted by Rabbi E. Mayer.

On Saturday afternoon Chancellor and Mrs. H. Bercovitz, Vice Chancellor and Mrs. Wm. Rosenau, and President and Mrs. P. Frankel were at home to the delegates. In the evening there was a social gathering and a reception at the St. James Hotel.

At the afternoon session on Sunday Prof. Eugene Lehman of Yale spoke on "Jewish Ethics." In the morning Miss H. Nathan conducted a model assembly exercise.

Sunday evening was devoted to the topic of Jewish farming. An address was delivered by Mr. L. G. Robinson. manager of the Jewish Agricultural and Industrial Aid Society.

Monday morning's session was devoted to the correspondence school features of the society. Dr. J. H. Greenstone of Graetz College was the principal speaker, his subject being "The Synagogue and Public Worship."

In the afternoon the delegates were entertained by the Philadelphia members with an auto ride, seeing different points of interest and instruction throughout the city.

The summer school symposium was the topic of discussion on Monday evening at the Temple Keneseth Israel. Mr. Israel Cowen, ex-president of the society, presided and delivered the address of welcome. Hon. Simon Wolf of Washington delivered the principal address and was followed by Dr. Abram Simon of Washington, Dr. W. Fineschreiber of Memphis and by Rabbi Dr. Geo. Solomon of Savannah. A musical program was arranged for the evening.

COMMUNICATED.

Editor B'nai B'rith News:

With reference to Jewish colonels of militia regiments, I have two additional to furnish, which are in my mind at this time.

Colonel L. M. Oppenheimer of Texas was colonel of the Second Texas Volunteers during the Spanish-American war. Colonel Louis Herzberg of Alabama was colonel of the Third Regiment, Alabama National Guard, several years ago.

While he is not a colonel of a regiment yet, I know that it will be of interest to you to know that in this state a former president of the Seventh District, I. O. B. B., Captain Leon Schwarz. has been for years one of Alabama's most active military officers. Captain Schwarz has served for more than twenty years in the Alabama militia and the volunteer troops furnished by this state during the Spanish-American war, and is one of the most widely and favorably known of the state militiamen. Very few have held a commission longer than he has.

Yours fraternally,
HERBERT U. FEIBELMAN.
Mobile, Ala., Dec. 31, 1913.

New Publications

Speeches of Wendell P. Stafford (Arthur F. Stone, St. Johnsbury, Vt., Publishers.)

This is one of the few books of speeches that compensate the reader by valuable instruction and delightful impressions. Among the twenty-seven speeches which this book contains there is not one that makes dull reading. They are almost all masterpieces of oratory, they express lofty poetic thought in simple diction and deep and beautiful sentiments in flowing graceful sentences. Even the speeches delivered on certain occasions and in certain places, which are, so to say, local in their character, have something in them to inspire general interest, to impress and to inspire.

Take for instance the first speech in the book, "Sons in Exile," delivered before the Brooklyn Society of Vermonters. This speech is the shortest in the whole collection, but it contains a wealth of exquisite beauty. With this speech he can not fail to rouse in every soul of the sons of Vermont who dwell in the distance, love and loyalty for their native state. He speaks so softly and so touchingly of the memories of childhood, of the green hills, of the forests and the flowers, of the bursting leaves and buds, and of the homes and firesides of Vermont that the hearts of the children of Vermont must be deeply thrilled and lifted by a common pride in the state of their birth, and how tenderly impressive are the words of his peroration to this short speech.

And as the reader proceeds with the perusal of the book he finds that the author is a philosopher and a thinker, an historian and an economist, a patriot, and a citizen free from prejudice and a lover of humanity. He has original thoughts and he expresses them in an original manner. In his speech "Lincoln and His Times," a centennial address delivered before the Lawyers' Club of Buffalo, New York, in 1909, he gives utterance to the following striking words: "The state is not made out of men. It is made out of man. It is made out of his faith, his aspiration, his courage, his devotion. It is man himself magnified, transfigured. The nation has a being of its own. It has its own conscience and its own ideal. We do not make our ideals—our ideals make us. America did not choose the great doctrine of equal rights; that immortal truth chose America. It has molded her from beginning; it will mold her unto the end, or, if it cannot it will cast her off with the wreckage and refuse of the past and take up some other nation that is worthy." These are powerful words indeed! And of such caliber is the entire book. In his speech, "The Lawyer," this earnest and profound speaker shows that he can also be a jolly good fellow. He can tell a good entertaining story and handles an anecdote with skill and tact. This speech is brim full of highly interesting and amusing little humorous tales and mirth-provoking recitals.

Mr. Stafford has often proven his friendship for the Jews. On several occasions he addressed Jewish audiences and he has always shown himself to be a strong defender of our claims and advocate of our rights. His speeches "Israel's Ideal of Justice," and "Russia and the Jews," the first delivered at a banquet of the B'nai B'rith in Washington in 1910, and the second at the mass meeting in Washington in 1906, do full justice to the Jew, his history and his life. He shows that he understands the Jewish spirit and fully demonstrates his sincere indignation over the inhuman treatment from which so many of our people are suffering even today.

We could quote passages from these two speeches which would fully bear out and support our statement but we prefer to leave it to the reader to judge for himself. We do not hesitate to say that the reader will find the entire book a rare treat, something out of the regular run of this kind of literature.

Our Modern Debt to Israel, by Edward Chauncey Baldwin, Ph. D. (Sherman French & Company, Boston, Publishers).

It is a well-known fact that since the time of the Reformation Biblical exegesis, the interpretation of the Hebrew Scriptures, flourished in the Christian world almost as well as in the midst of the Jewish people. The Jews boast of a galaxy of brilliant and profound interpreters of their Bible. They have Rashi, Ibn Ezra, the Kimhis, Moses Mendelssohn, Zunz, Rapoport, Krochmol, S. D. Luzzato, Sachs, Fuerst Geiger and Graetz. All these are indeed names of great luster and fame. But the Christians, too, muster with pride a list of names of which they have a right to be proud. Such names as Reuchlin, the founder of modern Hebrew science, Martin Luther, Melauchton, Calvin, Cardinal Xiemens, Brian Walton and others, are stars of the first magnitude.

Most of the last great Jewish exegets lived during the first periods of the Jewish Reform Movement. Since their time it seems that the study of the Bible and Biblical literature has been on the decline among the Jews. The Jews completely neglected their own Bible and left its interpretation entirely to Christian theologians and scholars. It seems to be true what has often been said in our days, that Jewish literature, especially Biblical exegesis, is now given more scientific attention among Christians than among Jews. The author of this book almost substantiates this accusation against the Jewish people of our time. The author is assistant professor of English Literature at the University of Illinois, he is not a theologian or a teacher of religion or of Biblical literature, and yet, how well versed he is in the Hebrew Scriptures, how deeply he penetrates into the spirit of our Bible, how truly his mind embraces the full knowledge of the vast domain of Biblical literature, how deeply he enters into the life and ethical mission of the Jewish prophets, and into the position and functions of the Jewish priests! How well he understands the messages of Israel's sages, the significance of Israel in the modern world and the value of the Hebrew law! It is indeed a delight to read his thoughts and to follow his ideas. In all his interpretations and deductions he is brilliant, and entirely free from prejudice, which is rarely the case with other Christian interpreters of the Hebrew Bible.

The contents of the first chapter of his book, "The Literature of Israel," Professor Baldwin sets forth in an address delivered before the Chicago B'nai B'rith lodges. He delighted his audience with his ingenious interpretations of Biblical passages, his liberal sympathetic assertions concerning the modern Jew, the richness of his knowledge and the greatness of his scholarly attainments. This address was published in 1912 in the September number of the "B'nai B'rith News" and was read with pleasure by the many readers of our journal.

We cheerfully recommend this book to all who love liberal thought, profound scholarship, sincere seeking of truth and honest love of humanity.

Stage Caricatures

A prominent Chicago preacher protests against the stage's manner of caricaturing the clergy. He says the typical stage minister "is a pale, sickly fellow, who will not ask his landlady for a pinch of sugar for fear of his own voice." It is quite true that the stage's caricaturing of preachers is along such absurd lines, but it is the same with some others beside preachers. Jewish people have for a long time complained of the grotesque and by no manner characteristic representations of the Jew on the stage. But there is another class of people who, we think, have equally as good ground for protesting as the clergyman and the Jew, and that is the newspaper worker.

Did you ever try to fit into your conception of a reporter the creature depicted for one upon the stage, generally a precocious upstart with a cigarette in his mouth, a pencil in one hand and a paper pad in the other? Clyde Fitch seemed never happier than thus caricaturing reporters, although no one had a better opportunity than Mr. Fitch for knowing that this came about as far as possible from a real description. Reporters who approach people for interviews with pencil and paper in hand are about as scarce as the detective who, before starting out on a still hunt for a crafty fugitive, first bedecks himself with numerous badges of his authority, belts a row of pistols about him and sticks a Bowie knife in his teeth. Similarly, the average reporter is not a chest-sunken, anemic fop, but an ordinary ablebodied young man with two strong arms and two good legs, and a mind as sound as most sane men have. The chief antagonism to idiotic stage caricaturing should come, though, not from those misrepresented, but from the better sponsors of the stage, those who care to hold it up to be a worthy standard of its art.—Omaha (Neb.) Bee.

THE JEW OF LESSING AND OF SHAKESPEARE.

(By Edward A. Wagener of Oklahoma.)

Through the centuries, like the vein of metallic ore through successive geological strata, runs the record of a people without a country, without a banner, without a government, yet a people with one genius, one law, and one God.

As auriferous veins that enrich different formations are due to volcanic fires, so the Hebrews in their dispersion have benefited the countries whither they have been driven by national convulsions, or by the flames of persecution. By their thrift and sobriety, their obedience to law and their zeal for education, they have always strengthened their inhospitable and alien homes.

To this people the most enlightened nations of the present day are indebted for their religion, their morals, and much of their material wealth. In return therefor, what has been their reward? In medieval Europe, confiscation of their property because they dared to thrive amidst the dissolute bankruptcy of Christian nobles; in England, massacre because they presumed to a deeper knowledge than that possessed by the brutal Norman; in Spain, the rack of Torquemada and banishment, because they fearlessly proclaimed liberal views in theology; along the Rhine, death, for escaping by their sanitary code, the pestilence that decimated their filthy and debauched Christian neighbors—everywhere, in fact, until the partial triumph of secular ideas over religious prejudice, they suffered insult, cruelty and wrong!

The comprehensive literature of the Jews touched all hearts, and their "prophets, transfigured saints and martyrs brave," were venerated throughout Christendom, while they themselves were for generations persecuted with an energy equaled only by the zeal with which their God was worshiped.

The imagination of Dore has pictured the legendary Wandering Jew in his everlasting penance for his alleged cruelty to the Savior when He bore the cross along the via Dolorosa to Calvary. Wherever he journeys, be it through the forest or on the sea, this traditional Jew is haunted by the mild yet reproachful gaze of the thorn-crowned Lord. His doom is the symbol of the fate of his race—pursued by its Nemesis—the stigma of having rejected and judicially murdered the Messiah.

In Nathan, the Wise, Lessing has drawn a type of the exceptional Israelite, who has risen, despite persecution, to the serene height of universal tolerance, whence he looks down upon the rolling mists that envelop and darken less lofty minds.

In Shylock, Shakespeare has personified the narrow minded Jew in whom oppression has produced natural effect—whom it has enraged but has not subdued. Nathan, the wealthy merchant of Jerusalem, under the tolerant rule of the chivalric Saladin, is the social peer of Oriental princes. Shylock the crabbed usurer of Venice, prefers the hatred of his fellow merchants on the Rialto, to their friendship. If they spurn him, and spit upon him, in return he scorns them, and with "a patient shrug" continues to heap up his gains. But within him burns the true Arabian vindictiveness—waiting for an opportunity "to catch his enemy upon the hip," and "feed fat the ancient grudge he bears him."

Lessing has portrayed an ideal Jew, in whose character are combined the faith of Abraham, the regal generosity of Solomon, and the scholastic acumen of Maimonides. Shakespeare has depicted the actual Jew whom he saw bartering in the streets of London, or chafing under the humiliations heaped upon him during those rough but merry times.

Both the Jew of Jerusalem and of Venice are true representatives of their race in the intensity of their family feeling. Nathan elevates that feeling above his creed, while Shylock smothers it beneath his prejudice and hate. Shylock would more willingly see his Jessica dead than wedded to a Christian. But Nathan will consent even to the union of his darling Recha with the Knight Templar, who was "born and bred his dearest foe."

Although Nathan is ready to discuss with the Dervise, Al Hafi, the profoundest questions in theology, yet he is not a mere mystic; he is a man of the world. He is equally ready to answer Saladin's ingenious question as to the rival religions or to negotiate a mercantile loan.

Shylock's detestation of the Christians does not prevent him from trading with them, although his feelings are not very different from those of Isaac of York in "Ivanhoe," toward the Norman baron whose prospectus for a loan was a threat of broiling upon a gridiron. Persecution has seared and hardened, instead of chastening his haughty spirit. To Bassanio's invitation to dine, he answers: "I will buy with you, sell with you. * * * but I will not eat with you, drink with you, nor pray with you." He will not bate one jot of his ceremonial law—the welcome barrier between him and the accursed Gentile. When anticipating the dishonor of Antonio's bond Shylock lays bare his nature and motives by gleefully exclaiming, "the villainy you teach me I will execute." And he prepares to carry out the letter of the bond as relentlessly as Judith smote off the head of Holofernes or as the prophet hewed in pieces the priests of Baal. Shylock is utterly broken hearted when compelled to give up half his fortune to the apostate Jessica; but Nathan thankfully adopts a Christian orphan with the words, "O Lord, of seven thou grantest me one again," even after his wife and seven goodly sons have been slaughtered by the Crusaders.

Lessing's Nathan is cosmopolitan while clinging to his faith. With clear and tranquil insight, he sees that any one of the three religions—Christian, Mohammedan or Jewish may be perverted so as to generate bigotry and hypocrisy, or that any one of them is capable of nourishing virtue and human love. The keynote of his tolerant character is given in his words to the fanatical young Templar, "Despise my people with all your heart. Neither of us chooses his people. Are we our people? What does 'people' mean? Is a Jew Jew, is a Christian Christian, rather than a man?" Nathan's allegorical rebuke to the Sultan's challenge to name the best religion, anticipates the time when bigotry shall be swallowed up in fraternity and when the test of the true religion shall be the power of love.

The Jew does not live merely in history and literature, or in the sublime and lasting systems of the great Lawgiver and Prophet. He is still living, everywhere a potent factor in the evolution of modern society. In the financial world, the Hebrew is now as all-powerful as when Nathan's purse was the treasury of Saladin.

Fortunately the Jewish future will tend to develop Nathans rather than Shylocks. Both social and political ostracism is nearly at an end.

Who shall say that the sceptor is forever departed and that the chapter of Jewish glory is brought to a close? Whether the Chosen People coalesce with other nations, or whether they remain encamped on foreign soil, or once more gather in a commonwealth of their own, their prosperity and their happiness will depend on the care with which they exterpate the sordid spirit of a Shylock, and cherish the magnanimous virtues of a Nathan the Wise.—American Jewish Review.

A JEWISH LORD CHIEF JUSTICE.

The whole desperate force of Russia's judicial system is at present engaged in an effort to incite an ignorant and degraded population to the murder of Jews within that barbarous land. The plan is to convict a Jew of having slain a Russian lad and get his blood for use in a religious ceremony.

Great Britain could have delivered no more withering rebuke to the Czar than has been done by announcing at this critical hour the elevation of a Jew, Sir Rufus Isaacs, to the exalted post of Lord Chief Justice of England. No formal protest through diplomatic channels, no petitions signed by tens of thousands of Englishmen would have conveyed to the Czar and the world such sharp and unequivocal disapproval of Russia's disgraceful persecution of a great race.

So perfect is the machinery of despotism in Russia that the common people of this generation may never even learn that Jews are among the most trusted, distinguished and brilliant men and women of other lands. The Czar's plan of government is intended to keep the masses without knowledge and without hope, possessed of none but those dark passions which St. Petersburg may rouse at will to serve its own despicable ends.

Sir Rufus Isaacs has become Lord Chief Justice of England because no theory of promotion which recognizes worth could bar him from it. Americans view his elevation as a gratifying evidence that the spirit of religious and racial tolerance and fair play shows no sign of weakening in Great Britain. Upon the constant safeguarding of this spirit depends the validity of a people's claim to real civilization.—Philadelphia Telegram.

B'NAI B'RITH NEWS

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JEWISH CALENDAR.

1914.

Rosh Chodesh Shebat	**Wed., Jan. 28**
Rosh Chodesh Adar	**Friday, Feb. 27**
Purim (Feast of Esther)	**Thurs., Mar. 12**
Rosh Chodesh Nisan	**Sat., Mar. 28**
Pessach (Passover)	**Saturday, April 11**
Rosh Chodesh Iyar	**Monday, April 27**
Rosh Chodesh Sivan	**Tuesday, May 26**
Shabuoth (Feast of Weeks)	**Sun., May 31**
Rosh Chodesh Tamusz	**Thurs., June 25**
Rosh Codesh Ab	**Friday, July 24**
Fast of Ab	**Saturday, Aug. 1**
Fast of Ab	**Sunday, Aug. 2**
Rosh Chodesh Elul	**Sunday, Aug. 23**
New Year's Eve 5675	**Sunday, Sept. 20**

THE NEW CRUSADE.

A new Crusade is upon us. The old Crusades had for their object the deliverance of the Holy Land from the Mohammedans. What the ultimate outcome was is well known to students of history. For a while a Latin kingdom was established in Jerusalem. But in the end Asia was lost to Christianity and the Ottoman Turk was entrenched in Europe. It is true in our days the Mohammedan domain in Europe has been reduced to a narrow strip of land holding and protecting the city of Constantine. But the war that led to that issue was plainly and unmistakably of the land grabbing variety; though priests may have incited the soldiery in the name of the Cross, there was absent all religious glamour and that romanticism which makes the medieval Crusades interesting examples of religious motive force. We Jews have an interest in our own in those Holy Wars of by-gone days. On the road to wrest the Sepulchre from the Saracen, the Crusaders found an infidel nearer home in the hapless and helpless Jew. We know the tale of whole Jewish communities in the Rhenish provinces decimated, and to this day we mourn the stout-hearted martyrs who with their own hand killed their wives and daughters to save them from an ignominy worse than death. The old Crusades brought us death and misery as a by-the-way affair. This "eighth" Crusade which is upon us is a direct onslaught upon the Jew, and the consequences whether immediate or future are terrible to contemplate.

We knew when the double verdict left the hands of the Kiev jury acquitting Beilis and at the same time condemning Beilis' people that an ominous sequel would be forthcoming. How the verdict was manufactured the authorities alone know. The government may and may not have wanted Beilis proclaimed guilty; it is possible that in the last moment their courage failed them and that in the face of a universal protest they feared to go the whole length. But one thing is now certain. The government is eminently satisfied with the stigma upon the Jewish race and the Jewish religion. It was not Beilis, but it was a Jew that killed the lad and the manner of the murder indicates a blood sacrifice. That is what the verdict means to the Czar and his minister of justice. And in this spirit the lie once propagated is suffered to take root in the minds of the populace. From St. Petersburg to Irkutsk in the ice fields of Siberia ignorant priests are spreading the libel, and from pulpits goes forth the call to vengeance.

Religion is a potent factor. It should be so. The world is the better for the belief in God and goodness. But religion when turned into bigotry and fanaticism and the hatred of the stranger is a baneful thing. All the emotions that stir the human soul are a source of danger when unbridled by reason. Religious revivalism has been known to lead men and women astray into paths dark and disastrous. As in politics, so in religion, the demagogue is abroad, the man with an ulterior motive who to further his own ends is unscrupulous enough to arouse the baser instincts and to fan the flames of class or race hatred. The experience of mankind has been that in the end the mischievous machinations recoil upon their perpetrators. But in the meanwhile incalculable damage is done. This is, of course, a type of Christianity that means the gospel of love and goodwill, that is tolerant of other religions which are allowed to appeal to their votaries in a manner suitable to them and which pursue a goal ultimately not much different though the road thereto may be of another kind. But in the East of Europe Christianity is bound up with so much that is crude and base that when a wave of religious revival sweeps the land the outcome is neither religious nor righteous.

We know full well that religion there is but a tool in the hands of a reactionary government. The truly pious and religious must be ashamed of the unholy alliance of politics and religious fanaticism and bigotry. But the alliance is there and the preachment of ignorant popes and the audiences recruited from the cream of society. The cream of society! After all the masses are much maligned. Whatever of honesty and sturdy morals there still are in that benighted land will be found in the peasantry and in the laboring classes. Whatsoever goes by the name of society, is immersed in the pursuit of gain and pleasure. Society is cynical in Russia. With a veneer of refinement, it is barbarous below the surface. From the circles of society comes the boycott in Poland now spreading beyond its confines. From them comes the economic warfare waged against the Jewish small traders. From them comes the onslaught on the Jewish religion.

What is to be our weapon in this new Crusade? We shall in the first place as of old pray to the God of Israel to pour forth His spirit of true piety upon the misguided Russian people and direct them once more to the paths of right thinking and right acting, that the blind may be made to see and the erring made to realize that they are engaged in a course of action which spells disaster to themselves. In the second place we shall appeal to public opinion We shall continue to repudiate the brazen lies of our enemies. We shall restate our position, our faith, our ethical doctrine. We shall point to our great and noble history and to our religious literature. We shall work assiduously to open the treasures of our literature to all who with honesty of purpose would peruse them. We have nothing to hide and nothing to fear. On our side there shall be the light if they persist to walk in darkness. On our side God and the right—and the issue in the end will be, must be our vindication, our lasting victory.

JEWISH EDUCATION.

The paramount importance of Jewish education in the sum of Jewish endeavor is admitted by all who have at heart the preservation of the Jewish identity. Where differences of opinion will assert themselves, the question will turn upon the amount and the method. We have, it is true, capable boards of Jewish education with all the modern machinery and such perfection as will be imparted to them by bureaucratized organization of one form or another. We have also experts on Jewish education, Jewish educators by profession, who combine a knowledge of the theory of education according to most approved psychological doctrine with practical acquaintance with all the phases, difficulties and perplexities of educating the Jewish child. Nevertheless, a lay opinion may not be out of place on a subject which concerns the welfare of our children and the stability of Jewish institutions.

How much of Jewish education can be imparted will depend largely upon local conditions. It may be taken for granted that all parents have a desire to give their children a maximum of Jewish education. But it is often a question of where to get the time. The child is overburdened with school work and homework and extra lessons. The Jewish child must be fitted to take its place in the civic and economical and social life. Education is the way to the business career or the professions just as it is the door to citizenship and to good society. All of which is important and all of which we could not with impunity impair in the least. Now, on the top of it or by the side of it, we would have our children learn and value their Jewish antecedents and associations. There is unquestionably a time limit which cannot be ignored. Some of us put up with an hour or two in the week for religious instruction; others insist on two or three sessions. Whether the hours thus snatched away from recuperation or play may not work havoc with the child's health is a matter for each parent to decide. All that we wish to call attention to here is the fact that the time limit is not of our own creation or volition; it is imposed by the environment. What is possible in Russia or Palestine may not be workable in America. The time limit given, a curtailment of the subjects of study follows of necessity. The time limit operates with a tyranny which few will escape; all the rest which partakes of the nature of doctrine or dogma is of subordinate moment. Whether the knowledge of the Hebrew language is desirable or not, the supreme question is, Is there time for it? For we are not dealing here with individual opinions or party slogans. Each opinion is entitled to a hearing when enunciated with conviction and force of argument. The question of desirability may fitly be left to the individual to grapple with. But the difficulty of the time limit is general and inexorable in present conditions.

As to method, there is bound to be much variety. A certain measure of it depends upon the point of view or the angle of vision from which the nature of the object to be obtained is conceived. So much will remain disputed territory upon which we would not venture. Different interpretations of Judaism exist and between them there can be established a truce, an attitude which will make for mutual tolerance and forbearance, but no more should be expected. Each theory should be allowed to work itself out. The future alone will tell which was right and which was wrong. But there are also methodical differences of a purely pedagogic kind. Educational methods vary. Fads and fashions will make themselves manifest. But if the experienced teacher is allowed to say the final word, the truth will come out that method is but a subsidiary matter and that efficacy is of primary moment. It makes after all but little difference as to the manner in which results are secured, provided that the child learns the lesson and learns it well. No teacher of consequence will tie himself down to a single method. He will try all and in the end make a new combination which will be neither the one nor the other. He will not waste time on an academic question He will study the concrete class before him, nay, the individual child And with a view to that child he will use the best means of conveying information and making it permanent in the child's memory. Yes, the real object is not even to convey information as to instil in the child a love for Judaism, to build up in its heart and soul the Jewish consciousness. So long as that is accomplished, it matters little how it is done.

But whatever differences as to amount and method, we must welcome all honest endeavors to foster Jewish education and to provide the facilities and instrumentalities. It would be invidious for us to discriminate between one agency or another. All are laudable. All are doing great and noble work. Each and every one has a field of labor which none will take away from it. There is no room for competition. There is so much to be done that no one agency can do it all. Sunday Schools and Talmud Torahs, congregational schools and the much maligned Heder, Kehillah boards and Chautauqua circles, all have their functions, all are doing efficacious work, all are entitled to our serious attention and support. We have reason to congratulate ourselves upon the achievements of the last two decades. There has been much shifting of position and much searching of hearts. Problems undreamt of have presented themselves. The cry for Jewish education comes from the out-of-the-way nooks and corners, from the isolated country town and farm. Sometimes the cry is pathetic. The parents lament the difficulty of providing a Jewish education for their children. Let that cry not go unheeded. And let us be thankful to the organization that will come to the rescue no matter what its label or watchword. The watchword which is universal is a Jewish education for every Jewish child in the country, whether much or little, whether by one method or another.

BOYCOTT OF JEWISH DOCTORS.

The quesion of the anti-Semitism that prevails in the Vienna hospitals has been raised in the Austrian Parliament. In several hospitals (among them the Elizabeth hospital, which has a Jewish ward endowed by the Rothschild family), no Jews have received appointments for several years, while from others Jewish doctors are being systematically driven out. The most flagrant case is that of the Emperor Francis Joseph Hospital, where there is a children's ward, founded and endowed by two Jewish philanthropists at a cost of some millions of crowns. The hostility to the Jews on the medical staff there is so intense that there are separate dining rooms for Jews and Christians, a "Christian bowling alley" and a "Jewish billiard room." There is also a tennis court, but the time table is so arranged that Jews and non-Jews never meet at the game.

ANTI-JEWISH PROPAGANDA IN BUCHAREST.

The Bucharest anti-Semites have succeeded in carrying on their propaganda to the extent of creating a pogrom panic in the city. The excitement of the mob at the last anti-Jewish meeting attained threatening dimensions, especially against the Order of B'nai B'rith, which the Jew-baiters described as an institution dangerous to the state. Military patrols were called out to maintain order, and the police surrounded the hall at which the meeting was held. After the proceedings the crowd broke the police cordon, and began to plunder the house of a Jewish doctor. Mounted patrols, however, dispersed the rioters, who, nevertheless, succeeded in inflicting severe injuries on a Christian child which they took for a Jewish boy. The Government has ordered the provincial prefects to maintain order.

The Jassy anti-Semites have held another meeting at which they formulated demands for the exclusion of Jews from the army, the establishment of a control of all foreign Jews arriving in Roumania, the prohibition of Jewish meetings and the introduction of further economic measures against our coreligionists. The meeting also wired to the King protesting against any concessions to Jews.

ROUMANIAN KING TO AID JEWS.

Monarch Sees Condition of Race in His Country Is Untenable.

According to dispatches from Bucharest, King Charles of Roumania recognizes that the condition of the Jews in his country is untenable and has resolved to alleviate it.

His majesty informed the leader of the Jewish movement that he had reached this decision owing to the fact that many Jewish soldiers participated in the recent Balkan war. As a constitutional monarch, however, he said he must first come to an understanding on the subject with the legislative bodies.

The question of the persecution of the Jews in Roumania, of whom there are about 270,000 among the population of 7,250,000, has given rise to discussions in various parliaments of Europe and in congress at Washington. On the last occasion on which it was brought forward in the Austrian parliament, on Dec. 17, Count Von Berchthold, the foreign minister, said there was no likelihood of foreign powers taking any direct action in the matter, which was regarded as purely a domestic one for Roumania.

THE JEWISH QUESTION IN ROUMANIA.

The Austrian Foreign Minister's Statement.

The full text is now available of the statement made by Count Berchtold, Austrian Minister of foreign affairs, at the sitting of the Hungarian Delegation on Dec. 17, 1913, in reply to the interpellation of Count Michael Karolyi.

Count Berchtold said: "In matters which concern Article 44 of the Berlin Treaty all the powers who were signatories to the treaty can only effectively intervene by united action. I do not think that such a step can be brought about, and I am of opinion that notwithstanding the sympathy which everybody must feel for the cause of religious equality, we have no interest in taking the initiative in the matter. I may further remark that I have no knowledge of any such initiative on the part of the English government. The English government has not approached us on the subject. I also very much doubt whether the international treatment of this question would benefit the Jews of Roumaina, for the Roumanian government regards it as being exclusively an internal affair of Roumania. I request the delegation to take note of my statement."

Count Michael Karolyi said that he was not prepared to take notice of the minister's reply. He regretted that Austria was unwilling to take the initiative in the matter, which as a neighbor they were more competent to do than were other signatories to the treaty.

The delegation voted by an overwhelming majority to take note of Count Berchtold's declaration..

RESTRICTIVE BILL REPORTED TO CONGRESS.

A hearing was granted by the Immigration Committee of the House of Representatives on Dec. 12 to representatives of various Jewish organizations to present arguments against the literacy clause in the pending immigration bills. Hon. Simon Wolf of Washington appeared for the B'nai B'rith Order, Mr. A. I. Elkus for the Union of American Hebrew Congregations and Mr. C. L. Sulzberger for the American Jewish Committee. Notwithstanding the arguments advanced, the committee reported the bill without amendment.

ITALY TREASURES JEWS OF RHODES.

The Duke d'Abruzzi, cousin of the Italian King, who recently visited the island of Rhodes, which was taken from Turkey by Italy, received in audience a Jewish deputation and delivered an address to them. The Duke praised the Jews in general, and declared that the Turkish Jews who have come, through the fortune of war, under Italian rule, could rest assured that their position would certainly not be worse than before the transfer. Wherever Italy rules, the Duke said, there is no room for race hatred.

LORD MILNER PRAISES JEWS.

At the dedication of the headquarters of the Jewish Lads' Brigade held in Aldsgate recently Lord Milner formerly High Commissioner for South Africa, delivered an address in which he praised the patriotism of the English Jews, and told of the distinction won by Jews in the South African war. Leopold Rothschild presided at the exercises.

WORLD INDEBTED TO JEWS FOR ITS MORALITY.

At a meeting of the Menorah Society of Cornell University, President J. G. Schurman of Cornell delivered an address. He said:

I am glad to welcome the Menorah Society in Cornell, not alone because it makes us conscious of the great contribution of Judaism to civilization, but because it is particularly fitting in this university. We would be false to our own ideals if we allowed ourselves to become victims of particularism.

That is the comprehensive note of the university. We are glad with this comprehensive spirit to have this society to remind us what Judaism has contributed to the world and to teach the younger generation the great ideals which have played such a great and wonderful part in the history of the world.

The university stands for morality. This is the contribution which this people has made and the great thing for which the world is striving. Our science, our history, our art, our literature and our mathematics are the contributions of the Greeks and are all right, but we must have morality or we are barbarians.

There is another thing which we must have in our civilization and that is law and order. The people who developed this on a large scale were the Romans. It spread from them to all parts of the world and is still used. This was the Roman contribution to modern civilization. No one who has been a student of history will say that sufficient attention has not been given to what the Greeks and Romans stood for.

This other element cannot be dissociated with civilization, however. As Greece stands for art and Rome stands for law and order, so Jerusalem stands for morality and so it occupies an exalted position in history. This is the distinguishing note which runs throughout every verse and chapter of the Bible.

The Menorah Society comes to the university with a challenge and defies us to ignore to our peril that which Judaism has contributed to civilization and which we have derived from it. We have derived our religion from this, and that spirit of Puritanism which was so closely connected with the settlement of the new world.

RECEPTION TO MEMBERS OF THE INDEPENDENT ORDER OF B'NAI B'RITH AT SAN FRANCISCO IN 1915.

A committee of San Francisco members of the Independent Order B'nai B'rith has taken initial steps toward preparing a reception and entertainment for their brethren from every part of the world, who will assemble in San Francisco in 1915, at the convention of the Constitution Grand Lodge, the supreme body of the Order, which is to be held during the Panama-Pacific International Exposition.

The 1915 convention will bring to San Francisco leading Jews from every part of the civilized world. The Constitution Grand Lodge embraces subordinate lodges in the United States, Canada, England, Germany, Denmark, Switzerland, Austro-Hungary, Roumania, Bulgaria, Servia, Turkey, Asia Minor, Palestine and Egypt.

Details for the 1915 convention will be arranged at a meeting of the executive committee of the Constitution Grand Lodge to be held in Chicago in January.

The local committee in charge of the entertainment of the 1915 delegates has had several meetings and elaborate plans are being considered.

"The convention will bring leading Jews from every part of the world to San Francisco in 1915," said I. J. Aschheim, secretary of the local arrangement committee. "The most vital issues concerning the welfare of the Jewish people throughout the world will be discussed by these delegates. There will be about 120 delegates and we are planning to entertain them in fitting style. Already a per capita tax has been levied upon the members of District Grand Lodge No. 4, including the western lodges, to defray entertainment expenses."

A NEW JEWISH ACADEMICIAN.

M. Raphael George Levy has been elected a member of the Academy of Political Sciences. He is one of the most distinguished economists who have ever entered the Institute of France. M.Levy is a son of Benjamin Levy, who was inspector-general of public education, and a nephew of the celebrated financier, Bamberger, and the renowned Prof. Michel Breal. He closely identifies himself with Judaism, being a member of the Central Consistory of French Jews.

THE ANTI-DEFAMATION LEAGUE

(By Rev. Archibald Ross, D. D.)

It is a matter of congratulation that efforts are being made through the Anti-Defamation League of America to discourage, and if possible stay the vile practice of caricaturing the language and methods of a people who have done so much for the elevation of human nature in the world. It is inconceivable that any earnest thinking mind can resort to a system of badinage regarding the race that has given us the gist of our civilization in the Bible. And moreover, considering that the great majority of scholars are for holding intact the accuracy and grandeur of the text of the Old Testament as in many respects superior to the New, it may well awaken our conceptions as to the mighty trend that lies before us in this revelation. Magnanimity is a rare jewel today; we run shy of her, and consequently are lacking in vim and manhood.

The matter has a double significance when we consider the future in its far-reaching possibilities. While the name of Christianity is used, and has been used for centuries as a shield for the paternalism of governments and orgies of politicians, with its heterogeneous display of war, rapine and crime—the tendency today to shake off superstition through the education of the people, will work changes so mighty and eventful that the Hebrew Record will be looked upon with clearer acumen and more respect. Regarding the New Testament, all along through the centuries the great difficulty lay in the way of separating the valid and pure metal from the dross and superstition pressing upon the old fathers and works. The matter is not yet settled—our keenest thinkers running off for shelter to other fields—while Christianity has largely fallen on one side to mariolatry, as on a bed of roses; and on the other side to a passive adherence, and to vaudeville as a text book in embellishing its perplexing theses. Whatever of allegory may remain in the Scripture, it is evident that the aspirations of the human heart are quickened and revivified by the terse and majestic reasoning of the prophets, singers and lawgivers specified in the Hebrew text. This cannot be denied. Yet this much can truly be said: There is encouragement, yes and salvation for all honest, truth seeking people. We need not be afraid. Let us preach the doctrine of brotherhood without delay. It will be better for ourselves and our homes, better for our coming children. Hatred will disappear. The Kingdom of God will be realized more and more in the heart of humanity, while physical suffering will be largely eliminated.

Then, again, as we divest ourselves of unhealthy prejudices, we will see new fields of health and enjoyment opening before us. Distempers of body as well as of mind are often hastened through the truculent respirings of certain cities. English history alone offers a large field of suffering in this direction. And in America we need but mention the name of the late good Mayor Gaynor. The bullet of Gallagher certainly affected the Mayor physically, and impaired his mental health. But beside this, the uncalled for stabs of harsh critics touched him profoundly and he fell as it were smothered to death under an avalanche of the bitterest calumny.

In this hour of vantage it will be well to open up avenues for the better acquaintanceship of thinking minds, both Jew and Gentile. We say thinking minds—for it must be admitted that there are so many of our people who will not take time to think, who rise to a certain level in the moral atmosphere, and there they stay, and carry their prejudices with them to the grave. There is so much unnecessary isolation. We are reticent, when we should be open and above board. In man's moral capitol there is a large area left for rejoicing. And to look at it rightly, the labors of the Anti-Defamation League will result in a system where sociability and pleasure will have their just demands. The end of the world is not yet, as we religionists affirm; but now, when education and privilege are in the path of all, we need not waste time by aping the conceits of fashion, but rather strive, with a little close thinking, to find out the debt we owe to each other. The light is already breaking, and ecclesiasticism and superstition cannot prevent it. The public school, with its noble ENDOWMENT, will foster the claim more and more. But this ENDOWMENT taken away, or tampered with, our country's grandeur will ultimately vanish, and our race sink into the lowest serfdom.

It is not a pleasing thought that so many writers in touching upon themes of public interest strive to be evasive—shirking the real stamina of the question. There is nothing simpler, in our investigation of the public school question than the fact that our young scholars are offspring of Jews, Christians, Buddhists. Mahometans, and many other cults. Does not reason tell us that where there is such variety—for the happiness and content of all—religious teaching should not be favored in the public school? Ecclesiasts here and there are doing all they can to force religious teaching in the school. Our Roman Catholic brethren forced the Bible out. That was all right. But now they and others are striving to force it in again. When ecclesiasticism presses down the screws, she presses with a vengeance. And, as she says that she never changes, then we must plainly tell her that the public school is one of the strongest fences that we have put up to keep back that horrid wave of medievalism that has dwarfed the world for centuries. Let the fathers and mothers think of this. Let them teach the qualities of religion in love and obedience to their children from birth to eight or ten years of age, and we will not be crying out for the school to take up that work.

Considering that Mother Nature in her rich investiture kindly wraps us in the robe of illusion, where the full revealing of essence would speedily destroy in the grandeur of its flame, it will behoove us to think well and carefully regarding this wondrous environment. It will pay us to be humble, to cultivate discretion. Our moral astigmatism is partly generated in the feeling that we think we know things thoroughly. The conception is fallacious. The lesson that we are learning, and in which we are to advance, is the lesson of clean, healthy progress. The Infinite Being constantly knocking at the door of our hearts, is the one indelible fact that we may all know, and to know well is the great secret of living.—American Citizen.

WHAT PINDELL MAY MEAN.

The President has told the members of the Senate Foreign Relations committee that unless the nomination of Pindell of Peoria to be ambassador to Russia is confirmed before the close of the present extraordinary session of Congress, he will send the nomination in as soon as the regular session begins.

This means that Pindell is persona grata to Russia. Indeed, if the Russian statesmen were to express themselves freely and frankly they would probably tell Secretary Bryan that he could send no one to St. Petersburg at the present time that would please them better than Ad Interim Pindell. His appointment means that none of the perplexing diplomatic questions which we have put up to Russia will be pressed for a year at least.

Russia would like nothing better than this. The trade treaty has been abrogated for the purpose of punishing Russia for discriminating against American citizens of the Jewish race. Russia will, therefore, have another year, at least, to flout American passports when carried by Jews, and we shall have no redress. And Russia will have another year, also, in which to perfect an embargo on American goods, unhindered by any trade treaty guaranteeing to our merchants and manufacturers the ordinary rights of international commerce. The appointment of Pindell plays into the hands of Russia as though it had been made for that purpose.

Who shall say that it was not? Who shall say that Wilson is not trying to side-track the Jewish question for a year or more until he has got some other questions out of the way and is not deliberately using Pindell as a stop gap? It would be characteristic of him to use Pindell in this way, for he boasts that he has a single track mind at a time when everybody knows that the transportation business, if not the business of statesmanship, has long outgrown the single track institution, and needs two or even four tracks to meet the pressing demands of expanding commerce.—Boston (Mass.) Morning Herald.

ASKS ACTION IN ROUMANIA CASE.

Conditions arising from alleged discrimination against Jews in Roumania were described as "pitiful" by Representative Chandler of New York before the house foreign affairs committee. He urged a favorable report on his resolution calling upon the signatory powers to the Berlin treaty of 1878 to enforce Roumania's observance of that convention, which promised no discrimination because of creed or race. Secretary Bryan, Mr. Chandler said, was in sympathy with the resolution. The committee took no action.

The First Psalm

Written for the B'nai B'rith News

BY
DR. MAX L. MARGOLIS

Of all the books of the Bible the Psalter is perhaps the best known. The Church has made it its hymn-book. It has appended it in ancient as well as in modern times to the New Testament. The captions of the Psalms in their Latin garb are known far and wide beyond ecclesiastical circles. The Synagogue likewise makes ready use of the Psalter for liturgical purposes. The Psalter shares with the rest of the Bible that singular application to all times and conditions which made the Scriptures universal. But it must not be forgotten that the songs and prayers and meditations of those gifted bards to whom we owe the Psalter centered in the first instance in conditions of a definite period in the life of the Jewish people. It is true, the clue to the definite circumstance or condition is not always on the surface. The phraseology is often too general to lend itself to specific interpretation. Hence it is that scholars are not agreed in locating the greater number of the Psalms, whether they are named or nameless. The first psalm is an example in point.

There is certainly no obscurity as to the meaning. The contents are easily summarized. The happy lot of the godly is contrasted with the unhappy condition of the ungodly. "Godly" and "ungodly" are certainly general terms. They fit our present-day conditions as they are opposite at any time and under and circumstances. We interpret today those terms in a churchly sense. The godly man or the saint is the man who is a regular church-goer. We Jews have the same conception. We speak of a piety which manifests itself in the thumbing of the prayer book. Not that such practice is to be made light of. But it is not always that an inward piety goes hand in hand with the outward expression. Being a godly man in the Scriptural sense is a very difficult matter. It means outward piety, but also and especially the inward variety. It denotes conformity to established custom, but primarily righteous conduct. Religious consecration is something vastly different from mere sanctimoniousness. There is a mimicry of saintliness which may betoken quite the reverse. The saint of the first psalm finds his delight in the laws of the Lord in which he mediates day and night. If we give these words their highest interpretation, we are face to face with a man who in all his walks of life, throughout the daily routine of his avocation, in his business activity and in his domestic relation, at all times has the divine law before his mental vision and in the innermost of his being, who in any and all of the various problems that life brings consults the will of God as expressed in His law and acts accordingly. Yet the words may be taken literally. We have known the Jewish saint, whose sole occupation is with the law of the Lord, who by day and by night studies the ancient books, who scarcely indulges in the ordinary pursuits of life, who gives scant attention to the wants of the body. Such men are necessary in all religious communities. We of the ordinary run of mankind cannot be like them if we would. The business of life could not be carried on if all were to forsake the world and fly from it into the bosom of the law. We specialize nowadays. We do not regard it as the business of everybody to be or to play the scholar. Even religion is with us a specialty. We leave it to our ministers to exemplify it as well as to teach it. Yet we recognize the need. We want the scholar to be in our midst. We want the saint secluded in his house of study to embody the ideal for us that we may gaze at it from a distance. We may take it that the men who made the law their sole occupation were few and far between even in the days of the psalmist. We may also take it for granted that their lot measured by earthly or worldly standards was by no means happy. Of course, theirs was an inward contentment which certainly marks the highest happiness. Happy is the man that day in and day out studies the law—happy from a higher point of view. The beautification which religion bestows is of a different kind from the humdrum happiness which we mortals crave and for the sake of which we labor.

The saint is abnormal. We recognize his merits. We sing his praises. But we would not be like him. We sometimes look down upon him. He is often exposed to taunt and ridicule. He suffers at the hand of the men of the world, the scornful. His aloofness from the world makes him the butt of the frivolous. The majority of the sons and daughters of Adam are given to amusement. When the day's task is over, the night is spent in laughter and merriment. These are general conditions. But in the time of the psalmist there was a particular touch to the situation. The sinners and the scorners and the wicked who were the abomination of the saints were men and women, Jews and Jewesses who affected foreign modes of life and culture. It is true, even this feature has its analogue at all times and specifically in our own time. But the psalmist addressed himself to the conditions of his day. The people were divided into Hellenists and men after the type of Mattathias and his league of the pious who abhorred the foreigner and his mode of life. The clash between the innate Jewish genius and the foreign culture was most acute in those days. Yet it would be presumptuous to limit the psalm to the situation as it presented itself in the period preceding the great revolt. The language of the psalm is not specific enough for that. We would be begging the question if we were to speak with certainty and nail the first psalm down to the Maccabean period. For be it remembered, the sin is an old one just as it was repeated again and again aftertimes. The scorner and the true Jew were old enemies. The prophets contended with the men of scorn just as much as the psalmists. The aristocrats of Jerusalem were much the same in the days of Isaiah as in the days of Nehemiah or in the times of Mattathias. The fashions changed, but the mimicry of foreign civilization was always there. Now it was Babylon and Memphis that furnished the models, now it was Antioch and Athens. The twenty-eighth chapter of Isaiah may be pronounced a parallel to the first psalm. The drunkards of Samaria were probably no worse than the high livers of our own day. Nor were the men of scorn and the poetasters of Jerusalem upon whom the prophet pours out his wrath different from the writers of our times who make light of virtues and laugh at the humdrum moralities. The wiseacres were there too who dabbled in philosophy and in glib language, made vice attractive, who called evil good and good evil. Nor is the judgment of which the psalmist speaks different from the judgment which the prophet announced. Neither prophet nor psalmist allude to the doom which later theologians placed in another life. Individual judgment was no concern of the Scriptural writers. The fate of the Individual soul interested them but little. What was to them of supreme moment was the fate of the nation. They hoped and longed for a vindication of Israel as against the inimical world by which the nation was surrounded. But the nation itself was to be purified. An internal regeneration born of an internal conflict was to precede. A day, they hoped, was to come upon which the world would comprehend the difference that obtains between him that serves God and him that serves the world. The sinner and scorner shall have no endurance when the day of reckoning comes.

Thus it is made clear that while the first psalm must of necessity have been the product of a definite situation, that situation baffles identification. It baffles identification not so much because of the general terms employed, but for the reason that the situation always existed in Israel. Yes, it is still with us to-day. That is why we still turn to the ancient song of Beatitude for guidance and comfort. The positive tone of the psalm strengthens and encourages the wavering. We still hold to its ideal. We are still imbued with its hope. We have with us the scorners in abundance, the weak Jews who are a prey to novelty, who are ashamed of their identity, who would deny it if they could, who slink out by the backdoor, who betray us and desert us. We also have a sprinkling of the meek and unassuming Jews who delight in the inherited faith, the faith in the efficacy of the Jewish culture, of the Jewish law, of the Jewish outlook into life. Happy is the Jew who sitteth not in the seat of the scornful, who makes the law, the Jewish book, the Jewish literature, the standard of this life. There will be a day of reckoning. There will be a day of purification, of regeneration. Born of the stress of a particular situation, the psalm has seized upon an eternal truth. There may be wisdom in Edom, but there is no Torah there. And by the Torah the Jew is to be saved, saved for his own truth, saved for his own salvation, saved that the world may be saved through him. No wonder the world still clings to the beatitude of the first psalm. So much the more reason for us Jews to cling to the message Blessed is the Jewish saint.

A JEWISH PEOPLE'S BANK IN BULGARIA.

A Jewish People's Bank, Limited, has lately been established in Rustchuk. The share-capital amounts to 250,000 francs. All the shareholders are Zionists. The bank, which is of a purely commercial character, will serve greatly to strengthen the economic situation of the Jewish population of Bulgaria.

Conditions In Russia

Beilis is acquitted by the court of Kieff. But Russia, arraigned at the judgment bar of the world, is found guilty; guilty of attempting to brand the stigma of a medieval superstition upon a race as deserving of fair treatment as any other in the empire. The indictment of four thousand pages, drawn up, it is said, with the approval and encouragement of the Czar, had for its primary purpose, not the conviction of the brickmaker's bookkeeper of the murder of the boy, but the establishment of the blood accusation which has served for centuries as an excuse for the pogroms. There were days when the name of Beilis was hardly mentioned in the courtroom while the prosecution labored to prove to the peasant jury that the number of the wounds was seven times seven, or some multiple of thirteen, and that they were inflicted on those parts of the body from which, according to the Talmud and Cabala, the soul flowed out with the blood.

The chief support of the accusation was a book said to have been written by an unknown monk "Neophyte," who is said to have been converted from Judaism, and who since his conversion had read that somebody else had been told that Christian blood is used in all the principal Jewish rites. According to this "authority," the blood drawn from the veins of Christian boys is used for annointing babes at circumcision and put into the mouth of the dying Jew; it is mixed with the Passover bread and Purim cakes, and sprinkled in the form of ashes upon the boiled eggs eaten by the bridal couple.

Other "evidence" in the case was the story told by Apion and quoted by Josephus of a Greek prisoner found by Antiochus Epiphanes in one of the temples on the taking of Jerusalem in the second century B. C. The prisoner asserted that he was being fattened by the Jews for sacrifice, but had not yet become plump enough.

Father Pranaitis, a Catholic priest from Turkestan and star witness of the state, expressed his belief that there was more witchcraft in the twentieth century than in the Middle Ages, but that owing to the unfortunate abolition of torture it was more difficult to get Jews to confess it now than when the Inquisition was in power.

It must be borne in mind that this accusation is the most abhorrent to a Jew of any that can be brought against him, for his religion requires him to abstain from blood, and he will not eat any meat that has not been killed under the supervision of the rabbi in such a way as to drain it of all blood. The Old Testament gives evidence of the hard and continuous fight of the prophets and priests against the practice of the human sacrifice common among their neighbors. The same charge was brought against the early Christians and with much more excuse, for a spy attending one of their secret services and hearing it stated that the cup of which they partook contained human blood, might well have interpreted the language literally; in fact, an orthodox Christian would have insisted that it should be taken literally.

But religion is only a cloak for the persecution of the Jews in Russia. The real motives are economic and political. The Jews are shrewder and better educated than the Russian peasants and no doubt often get the better of them in a financial way. Many Jews are to be found in the ranks of the revolutionists plotting the overthrow of the autocracy, and with good reason.

The lot of the Jew in Russia is becoming harder to bear than ever. The present Minister of Education, Kasso, is making energetic efforts to shut them out from higher education. In St. Petersburg and Moscow the proportion of Jewish to non-Jewish students must not exceed 3 per cent; in other cities, 5 per cent; and even within the Pale of Settlement to which most of the Jews are restricted, they are not allowed to exceed 10 per cent. Minister Kasso, as we have explained in The Independent, has crippled the secondary schools by prohibiting the students from using the libraries for outside reading, and the universities are falling into decay. The number of students in Odessa University has fallen within the last few years from 5000 to 2000. Many of the young men and women, deprived of university facilities in Russia, have been going to Germany for their education. Berlin had 645 Russian students last semester. But this opportunity has now been shut off, for Berlin has closed its doors to Russian students, and other German universities have followed its example.

The censorship of the press is more stringent under the so-called constitutional government than under the old regime. During the first nine months of the present year the fines imposed on the press amounted to $53,500. For commenting on the Beilis case the government has confiscated twenty-four newspapers and four pamphlets, suppressed two newspapers and put four editors in prison.

About the middle of last September the eminent Danish author, George Brandes, took out a passport for Russia and asked the Russian Consul in Copenhagen to visê it. The consul declined to do so until Brandes should obtain permission from the Russian Government to enter the empire. The Danish Ministry of Foreign Affairs then made formal application, through its representative in St. Petersburg, for the necessary permit. The Russian Minister of Foreign Affairs replied that Mr. Brandes could not be permitted to visit Russia for the reason that he had shown a feeling of hostility to the country, and had written "sharply critical articles" about it for the Danish newspapers. The tone of the Russian minister's reply was so emphatic and uncompromising as to leave no room for further negotiation, and George Brandes, one of the most distinguished essayists and critics in Europe, must henceforth be regarded as an "undesirable."

There are many more in the same class, so far as Russia is concerned, but none so eminent, perhaps, as he. The Russian Government expelled Joseph Pennell, the well-known artist, from Kieff, in the late 80's, and in 1892 it sent out or forced out Poultney Bigelow and Frederick Remington. In 1901, it arrested George Kennan, in St. Petersburg, and sent him under guard to the German frontier. Upon his arrival in London Mr. Kennan wrote Mr. Sipiagin, the Russian Minister of the Interior, offering to report immediately to the Russian police at the frontier station of Wirballen, and come back to St. Petersburg under arrest if His Excellency would grant him a fifteen minute interview. The minister, however, made no reply. Mr. Kennan's book, "Siberia and the Exile System," has been under the ban of the censorship for nearly twenty years, and about a month ago it was formally condemned by the St. Petersburg Chamber of Justice, which ordered that all obtainable copies of it be destroyed.

The Russian Government would show more wisdom if, instead of expelling or excluding foreign critics, it would strive to remove the evils to which the critics have called attention. The Czar does not better his reputation nor strengthen his position by closing his doors to one of the best known men of letters in Europe. Brandes, who is now seventy-one years of age, has written three books on the great northern empire, "Impressions of Russia," in two series, and "Impressions of Poland." None of them can be properly described as hostile to the country or its people.

This, then, is a plain statement of conditions in Russia at the present day, the press muzzled, the universities ruined, distinguished foreigners excluded, the judges of the Viborg Court of Appeals imprisoned in St. Petersburg for defending the constitution of Finland, and the Jews imprisoned in the Pale, deprived of their property, officially accused of cannibalistic practices, and in daily peril of their lives from an ignorant populace whose race hatred and superstition is fostered by the Government.—The Independent, New York.

NEWS FROM LONDON

BY OUR CORRESPONDENT DR. M. EPSTEIN

London, 21st December, 1913.

There is a sort of lull in our activities here. Possibly it denotes a smooth working of all the communal machinery, and your optimist would apply the adage "No news is good news," or "Happy is the nation without a history." But there is another side to the picture. The lull may possibly be the quiet of a deserted market place, where no one comes and not even the cocks do crow. Who shall say? Yet one or two incidents do go far to indicate something of our condition. The other day there was a meeting at the Chief Rabbi's house to consider whether a Jewish Peace Society should be formed. Other religious bodies had their Peace Societies, why not the Jews also? The movement certainly deserves all support. Are not Jews among the foremost in demanding peace, in praying for peace, in greeting each other (so to say) in terms of peace? How much the Hebrew word **Shalom** can convey! But more than this. It is asserted in some quarters, **Shalom** and all that it indicates notwithstanding that the Jews are among the chiefest of war-mongers. Hence an additional reason for having in England a Jewish Peace Society. A meeting was called; invitations to attend were issued to a goodly number of the community. What was the result? One was reminded of the old fable of the mountain and the mouse. We understand that some ten people put in an appearance at that meeting. But then a **Minyan** suffices.

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Are we to conclude that the object of the meeting fell wide of its mark, That could hardly have been the case. The press blessed it in drawing attention to it. Perhaps there are too many societies for the community to support. It is not so much a matter of money as of persons and of time. It becomes a physical impossibility to attend to everything, with here a meeting and there a meeting. Moreover enthusiasm cannot be engendered in a limitless degree. But on the other hand, it may be sheer apathy on the part of English Jews, and the stress of daily avocations. Whatever the cause, so much is certain—that the keenness and enthusiasm that tell of life are hardly seen, and only apathy and stagnation are met with.

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If the creator of a new Jewish Utopia were to arise in our midst, might it not be possible that he would make a suggestion which for simplicity could hardly be surpassed? No doubt on pure religious grounds we must make an allowance for differences in our midst. They have been; they exist; they will continue to be. Have we not had Pharisees and Sadducees, Rabbanists and Karaites, Chassidim and Mitnagdim, Orthodox and Reformers? In the religious sphere, therefore, we must have our bethels, great and small; we must agree to tolerate each others **minhagim** and practices. But outside of purely religious matters there is a wide field of Jewish interest including political, social, economic and other matters affecting Jews as a whole, affecting one set of Jews (say in Russia or Roumania) from the standpoint of another set (say in England or in America). There is the passport question; the question of **Shechita**; the attitude of Jews to peace and what not. Our Utopian, viewing all these tendencies would surely suggest that though we must agree to differ on purely religious grounds and there be content to tolerate difference and groups, here we might well unite into one body. And what body more broad, more sympathetic in its outlook, more complete in its world-wide organization than our own Order?

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Let us apply this to the Anglo-Jewish community. Here are bodies whose name is Legion, doing all manner of work, some the happy hunting ground of one family or clique, others of another. And so on throughout. Why should not all of them combine together under the bright shining light of the Menorah for common work? Enthusiasm kindles enthusiasm. "And everyone sayeth to his brother, Be of good courage." Imagine such a Jewish Utopia. A Peace Society is determined upon. Not ten people would come but ten times ten. The Lodge would be their inspiration; the motto of the order their guiding star.

Or take another case. A prominent question before Jews the world over is that of the establishment of Jewish university in Jerusalem. Our intellect is held to be organized in "the Maccabaeans." Once brilliant in its very being, doing noble things, it now not even dreams of them. However, a requisition is sent by one of its more serious members to have this question thrashed out. What place more fitting for just this topic than the Maccabaean circle? In due course a meeting is summoned. Its composition was indicative of much. The majority of those present hailed from the East End of London,—as might have been expected. Bring up a matter of ideals, stir the imagination with questions of Jewish culture, and the young people from the East End are with you with heart and soul and might. That was to be expected then. There were a few from the West End, a mere handful. Of actual Maccabaeans in the company there were a dozen. Thus, it would seem that the interest of the Maccabaeans, the professional men of Anglo-Jewry, for this matter which is one for all Jews, is not very keen. Our imaginary Utopia would have them all Brethren of the Lodge, brought under the educative influence of its initiation ceremony and of the keenness which springs from the friendly rivalry of brothers in a good cause.

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But it was of a Utopia we spoke. Realities are so different. For better or for worse, however, realities are our environment as yet. At least the Lodge in London exists. As long as it is there, these Utopian aims may one day be realized. For the present it pursues the even tenor of its way, and at its January meeting it will witness a change of officers. There is a healthy clause in its constitution which limits office holders to a period of one year, saving only the secretaries who may continue for two years. New men get a turn at shouldering responsibilities, the older men assisting. It is too early as yet to say on whom the choice of the Lodge will fall. But a word of recognition is due to one who has done splendid service to the Lodge as Honorary Secretary. His thoroughness, his methodical habits, his keen desire to have everything working smoothly deserve all praise. Mr. Coleman P. Hyman has certainly done his work exceedingly well and the satisfaction he has derived from it, quite apart from any appreciation on the part of his fellow members, must have been his best reward. His method and system will certainly be of help to his successor, whoever he may be.

One or two curious things have happened here of late. Every year on the Sunday in Chanuka a military service for Jewish regulars and volunteers in His Majesty's forces are held at one or other of our synagogues. There have been twenty of them hitherto, and it was felt from the first that Chanuka was the appropriate season for an essembly for such a purpose. No doubt it was the memory of the Maccabaean warriors that inspired the twenty sermons and moved the twenty congregations, growing in numbers from year to year. This year an untoward event happened. The 25th of Kislev and the 25th of December were very near to each other. Sunday next, the Sunday in Chanuka week, would normally have been the day for the special military service. But Sunday next, following so close after Christmas, is somewhat inconvenient for the Officers and others, as many people go out of town for the holidays. Here was a fix. Abandon the Chanuka military service? Certainly not.. Is there an alternative then? Yes. Hold it on the Sunday before Chanuka. So the Chanuka military service this year, its 21st, was celebrated before Chanuka. It does not, of course, much matter. But it has a humorous side.

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The other occurrence is serious. For a good many years the Jewish Lads' Brigade has had no home of its very own. Through the generosity of Mr. Max Bonn, one of our public-spirited young men with money, it has now been provided with a building for its accommodation, containing at the same time a Boys' Club which had grown up in the vicinity. The idea was splendid, and its execution was carried out in fine style. Nay more. The structure was to serve the common cause of the neighbourhood, regardless of race or creed. All might come to use it. But the bricks and mortar must have a name. One was chosen that would give no indication of its Jewish origin. It was suggested that the place be known as Camperdown House. Very rightly, as some people think, the **Jewish Chronicle** took up a firm attitude on the matter and rebuked the promoters of the scheme for their choice of label. Why not Goldsmid House—in memory of the late Colonel Goldsmid, who was the father of the Jewish Lads' Brigade. Very properly the **Jewis Chronicle** urged that the place could be as undenominational as it chose under the style of Goldsmid House as under that of Camperdown House. A good many people were pleased with the independent attitude of our Jewish paper, more especially that it was on the right line.

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And here we are reminded of human imperfection. Right as was the attitude of the **Jewish Chronicle** on this particular question, there is a strong body of opinion that it is not always so. Whenever a matter of views arises, then there must surely be toleration. But when it is a matter of courtesy, then disappointment must ensue when, expecting it, one does not find it. Recently a new Society was established in London for the purpose of stirring up interest in Palestine. It holds Drawing Room meetings which have been fairly successful; and it has been instrumental in making a goodly number of people acquainted with affairs in the Holy Land. The Society is not a Zionist Society as such—rightly or wrongly so. The editor of the **Jewish Chronicle** was invited to several of its meetings and notably to the one held a week or two ago, at the Chief Rabbi's house. He came and he reported the meeting. Certainly the Society is grateful to him for that. But he placed the report under the heading "Zionism." Now as a matter of courtesy, he might have had some regard to the wishes of the Society in the matter. It is beside the mark to consider whether these wishes were justified or not. There they were, and one does expect common courtesy from a paper of standing, to say nothing of a Jewish paper. But then that paper is in the position of a monopoly holder and the editor knows it. In the fairy tale pride came before a fall; and even the Anglo-Jewish worm will turn. To our American brethren all this may be entertaining.

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The Congregation of British Jews, whose beautiful synagogue is situated in Upper Berkeley Street, have taken unto themselves an additional minister. Both the present occupants of the pulpit are getting on in years, and they require an assistant. The Rev. Morris Joseph who has made for himself an especial niche among the Anglo-Jewish ministers of today is not without honour in the United States, where there is a general chorus in praise of his excellent book **Judaism as Creed and Life.** Mr. Joseph is a scholar and a gentleman. Both he and his colleague, the Rev. Isidore Harris, of the Jewish Year Book fame, were trained for the ministry under orthodox auspices (or what goes under that name with us). In order to make provision for a supply of ministers for themselves, the Upper Berkeley Street congregation have established a Ministers' training fund, with the aid of which many young men have undergone a course of study in Jewish theology. The last holder was Mr. Vivian Simmons, a son of the late Rev. Laurence M. Simmons, of Manchester. In his late father Mr. Simmons has a model of all that a Jewish Minister should be, and doubtless the memory of his father's work will be an inspiration to him in his own at Berkeley Street. For he has been chosen Assistant Minister to Mr. Joseph and Mr. Harris, and so far as human vision reaches, this will be a life-long connection between minister and congregation. From one point of view it is an event in the history of the community when a new minister is appointed; it is so in a special degree when a minister is appointed at Berkeley Street. In the words of Lord Lytton's novel, "What will he do with it?"

* * *

Every minister may make or mar the history of his congregation and the corporate life of its members. Above all else the minister may do much to further or retard religious education. And we in England are in a bad case with regard to Jewish education. Our children die for lack of knowledge and our teachers cannot help them much. Some say we have no teachers worth mentioning. There may be truth in this. We do not attempt to train our teachers, (except in a very amateurish way), nor do we pay them adequately. The result is chaos. Sowing the wind, we reap the whirlwind. And curious to relate, such is the apathy, or let us call it, the thoughtlessness of our leaders, that instead of our ministers being requested to give themselves up to this, a vital matter for the future of Judaism in this country, they are told off to visit prisons and hospitals. This is undoubtedly good work, but what should we say of the governors of a city if they sent the bakers to make horse-shoes and let the people starve? Yet such is the policy of Anglo-Jewry in this respect. In all other countries of the diaspora a Jewish minister or rabbi is also a teacher, and not of the adults only. He teaches the boys and girls, and he aims at a maximum. In England we are content with a minimum.

* * *

The whole problem of Jewish religious education in England, though very difficult, is very pressing. The Lodge did wisely in discussing it at one of its recent meetings. Above all we require a recognition of the ills we are subject to, and the possible methods of remedying them. A discussion at the Lodge brings out different points of view and tends to clear thinking on the subject. Though directly the Lodge may not as yet be able to bring direct influence to bear on this question in a practical shape, indirectly it may contribute no small share to bring about an improvement. But even a practical influence ought not to be excluded. Practical influence is in this capitalistic age of ours usually obtained in return for money grants. Why should not the Lodge make money grants to educational bodies on certain conditions? The answer is, it must have the money. And to have the money it needs a large flock of members. Q. E. D.

* * *

Of larger Jewish questions we have heard but little during the last month. Unostentatiously things are settling down in the Balkans once more. What the re-arrangement will bring for the Jews it is impossible to foresee. Still, we have an assurance from Sir Edward Grey, and doubtless if Parliament were sitting there might be a likelihood of getting an expression of opinion in the House of Commons. Presumably a question in the House would receive more favourable consideration that the interpolation in the Hungarian Delegation on 17 December, 1913, by Count Karolyi, who asked the Foreign Minister whether he would invite the Powers to take common action with the object of putting into force the clauses of the Berlin Treaty dealing with the citizenship of Jews in Roumania. Count Berchtold gave a very cold reply: it was not in the interest of Austria-Hungary to take the initiative in this matter. Apart from this we hear nothing from Bulgaria, nothing from Greece, nothing from Servia. Possibly there is nothing to tell. Possibly events are brewing there and all may end in the victory of liberal ideas. Sooner or later these must triumph. In any event the year 1914 may bring with it many changes for Jews in the Balkans, and in the interests of humanity—because they are men not specially because they are Jews—it is to be hoped that the changes will satisfy the highest canons of twentieth century political thought.

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POWERS WILL NOT INTERFERE WITH ROUMANIA.

Replying in the Hungarian Parliament to the suggestion that the Powers who were parties to the Berlin Treaty take joint action to obtain equality of treatment for the Jews in Roumania, the Minister of Foreign Affairs for Austro-Hungary stated that he did not believe the Powers could be induced to take such action, that Austro-Hungary's interest in the matter would not justify her in taking the initiative and he doubted whether the raising of the question internationally would be of benefit to the Roumanian Jews, as the latter government held the matter to be a strictly domestic affair.

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KIEFF PROCUREUR REWARDED.

The Procureur of Kieff, who was so active in fastening the ritual murder on Mendel Beilis, has been rewarded by the Czar, who has appointed him director of the First Department of the Ministry of Justice.

PRESS COMMENTS

ON THE

ANTI-DEFAMATION LEAGUE

SALT LAKE CITY (UTAH) NEWS.

We are in receipt of a circular announcing the formation of an Anti-Defamation League, with headquarters in Chicago.

The league is founded under the auspices of the Hebrew Order of B'nai B'rith, and its mission will be to bring about the abatement of the defamation of the Jews. For this purpose it will place Jewish literature in public libraries; engage the services of lecturers and publicists to bring Jewish subjects before school children, university students, and the general public, and refute through the newspapers every article that may place the Jews in a false light.

Special attention will be paid to dramatic representations, vaudeville stunts and moving pictures in which the Jews are presented in offensive roles. It is proposed to secure legislation providing for the appointment of a board of state censors, and where the passage of such a statute cannot be attained, similar relief will be sought from the various municipalities by securing the enactment of appropriate ordinances. The league will endeavor to secure the passage of laws, making it unlawful for any hostelry, directly or indirectly, to publish, circulate, issue, display, post or mail any written or printed communication, notice or advertisement to the effect that any of the accommodations of such places shall be refused, withheld, or denied to any person on account of his creed.

We are in full accord with the general purposes of this league. In a country which very aptly has been called a melting pot, because in it white citizens from all parts of the world mingle and form one great community, there should be no attempt by representatives of one nationality, or race, to caricature those of another. It is not only bad taste. It is retarding the process of assimilation and is, therefore, detrimental to the very purpose for which, in the divine providence, the American nation was destined to become the crucible in which the great brotherhood of man should finally take form.

And yet it is done every day; not as a lesson by which to profit, in which case it might be beneficial, but for the amusement of the vulgar.

We believe, however, that an Anti-Defamation league could profitably be made large enough to take in all nationalities. It could teach a general lesson, just as well as confining itself to one people. The very exclusiveness of the league may render its work difficult. But every good American citizen will wish it success, for there is strenuous work ahead for such an organization. And it deserves success, provided it will confine itself to the object outlined and not reach out for political supremacy.—

THE PITTSBURGH PRESS.

The sympathy of all right-thinking people will greet the new organization calling itself by the above title. The Anti-Defamation league has not come too soon. There has been a vast amount of misrepresentation of that large and exceedingly worthy class of citizens, the Jews. They are not the only class which has undergone habitual disparagement in thoughtless, flippant, and even unprincipled fiction, theatrical productions, etc. Not long ago another very numerous body of citizens felt obliged to organize for protection from habitual stage slander. The Jew has not suffered alone, but he has suffered most.

The venting of ignorant, frivolous (sometimes malicious) racial and religious prejudices through comic papers, class publications, theaters, moving picture films and other mediums has become a habit the extent of which we do not as a nation fully realize. On the ground simply of the human wrong and injustice that it inflicts it is utterly deplorable.

Without respect to nationality or creed fair-minded men and women will unite in support of any and every measure within reason which promises to put an end to this systematic and unceasing detraction of multitudes of innocent and unoffending persons. That it does incalculable and deep seated harm by keeping alive, and stirring up, various class prejudices, hardly need be said. It thus tends to divide into hostile groups a nation which should be absolutely one. Society and government find the difficulty of a great variety of problems increased by this state of affairs. Where class spirit is fomented, there is always a danger of class government—the greatest danger that can threaten a republic. The ignorant and malicious slanderer of this or that class of citizens is a public enemy of the worst order.

It is not the purpose of the Anti-Defamation league, which is organized under the auspices of the Order of B'nai B'rith, to attempt to suppress innocent and good natured character sketches. It is gross and malicious caricatures, tending to wound the Jew and excite hatred of him, that the league will make war upon by every means at its command. It is a war which righteous public opinion will sanction. Defamation of the Jew, to whom our civilization is so heavy a debtor, has become a blot upon the land, which should be wiped out by appeals to the sentiment of fair-play, reinforced by legislation in whatever form practicable.

BAKER CITY (ORE.) DEMOCRAT.

The world's sympathy has been aroused for Jews in Russia, says the Journal. The trial and acquittal of Mendel Beilis, at Kiev on a charge of ritual murder accentuated the unfortunate condition of a people hounded by prejudice and persecuted by cruelty. Civilized people everywhere protested against an attempt to legally murder a man and to brand his co-religionists with infamy.

The Russian plot failed largely because of indignation it stirred in the United Sates. Americans feel keen satisfaction in the part they played against Russian intolerance. Therefore it is a good time for Americans to take stock of themselevs.

The Anti-Defamation league has been organized, with headquarters in Chicago. Its object is to eradicate the defamation of Jewish people by appeals to reason, justice and conscience. Its ultimate purpose is to secure equal justice and fair treatment to all citizens alike, and to put an end to unjust discrimination against and ridicule of any sect or body of citizens. Its membership includes representative Jews throughout the United States and Canada.

The league asks the support and co-operation of all broad minded men and women, regardless of creed. Its activities will be largely educational, with the purpose of giving the public a true understanding of the Jew and Judaism. The Jews themselves will be impressed with their responsibilities as citizens.

This is an opportune time for the league to begin its campaign for equal justice.

BUFFALO NEWS.

The Order of B'nai B'rith has organized a league called "Anti-Defamation." The purpose of it is to bring about an abatement of discrimination against Jews. The league will furnish libraries with lists of books on Jewish subjects. It will engage the services of prominent persons, regardless of religion, to deliver lectures on Jewish subjects. It will spread literature that gives a true understanding of the Jews and Judaism, and it will aid in safeguarding the mind of the growing child against prejudice and will wage war to remove textbooks which tend to create a prejudice.

Whether much good will be done in that way remains to be seen. The world is moving with respect to the Jew and that citizen gains in general respect and in protection of law in nearly all countries. If Russia is still barbarous, even infamous in her treatment of the Jew, she is less cruel than formerly and is beginning to respond to a world opinion that is growing in favor of justice to all, whether Jew or Gentile, bond or free.

The estimate of the Jew in almost any community is formed, largely, by conduct of the Jews in each community and since they are as a rule found to be highly industrious and thrifty and patriotic and intelligent, whatever prejudice may have existed generations ago in America, at least, is very largely dissipated.

One does not hear the question raised when a Jew is a candidate for public office. Neither is there the least social obstacle in their recognition as members of society, in accordance with their worth and station and circumsances, like any other class of citizen.

Still the league may be of service in pushing home all the time the merits of the Jew as an answer to the criticism or the prejudice that may be found on occasion and that lies in the mouth of the thoughtless.

The league recognizes that the main aid to its purpose is the Jew himself and says that he must keep his house in order, so that complaints of the league may be justified when they protest against unfair treatment.

BUFFALO ENQUIRER.

In very moderate terms, the Jewish Anti-Defamation league of America puts forth its first proclamation of its principles and purposes.

Briefly stated, the Anti-Defamation league "aims by organized effort to bring about the abatement of the defamation of the Jew and ultimately to put an end to unfair discrimination against all citizens."

The league's proposed activities include a campaign of education relating to Jewish ethics, customs, history, religion and philosophy as well as effort to diminish misrepresentation of the Jew in moving pictures, on the stage and in the press.

The Anti-Defamation league's announcement makes plain that it will ask and urge nothing but fair play. In its campaign it will have the support of all lovers of the square deal.

ALBANY ARGUS.

The Argus has received from the Anti-Defamation League of America a circular setting forth the objects sought to be accomplished by that recently formed organization, the executive committee of which is composed of prominent Jews of almost every leading city in the United States, and asking the co-operation of the press in the attainment of its objects. All the best newspapers of the country will heartily lend their co-operation to this movement, the main purpose of which is to put a stop to the defamation of Jews through scurrilous caricatures, misrepresentations in plays and moving pictures, and articles in publications that present the Jew in a false and unworthy light.

It is a sad reflection on the people of this country, where democracy and religious tolerance are supposed to prevail, that such a movement was necessary, and yet the defamers of the Jews constitute but a small proportion of the people of the United States. So bitter have been the attacks of this minority, however, that the formation of this league has been justified. The Jews have not been the only ones to suffer from insulting caricatures and other forms of defamation, but perhaps they have suffered the most.

It is hardly necessary to say a little good natured humor in regard to racial characteristics is resented neither by the Jews nor by any other people, but it is very easy to overstep the bounds of propriety in this direction.

We gather from the league's circular that it proposes to proceed in moderation and that one of its purposes will be to disseminate literature designed to give the public a true understanding of the Jew and Judaism. "The league is not unmindful," it says, "that upon the Jew himself rests a great burden. We must keep our own house in order so that our complaints may have their greatest justification and effect. We wish to emphasize the fact that in this work good sense and wise tolerance must guide our action. A little excessive pride or lack of perspective may seriously hamper our efforts. We are not complaining of every characterization of the Jew upon the stage, in the moving picture films or in the public press; we simply ask that where the characterization is untrue it be made honest, natural, just and truly representative of the actual social status of the Jew.

Nothing could be fairer. All unprejudiced Americans will extend their sympathy to this movement, and do whatever they can to help accomplish the objects of the league.

ISHPEMING WEEKLY IRON.

One has just been formed in Chicago having for its object the protection of the Jew. It is needed, it should have been formed long ago. The Jews have been ridiculed as a people because of a comparatively few individual characters. Nor should even the malefactors be described as Jews any more than should other wrong doers be called Protestants or Catholics. All this new organization demands is that the Jews be treated fairly, on the same basis as are all other people, and in this they ask for that which is right and just. The officers of the new league are men of high standing throughout the country, able men who are well and favorably known. They are in earnest in the work they are now attempting and they should have the hearty support of every law-abiding citizen, no matter what his nationality or creed.—Ishpeming.

OKLAHOMA CITY TIMES.

A new order has recently been organized which will be known as the "Anti-Defamation League," its purpose being to bring about an abatement of discrimination against Jewish people.

This league proposes to furnish libraries with lists of books on Jewish subjects and engage prominent persons, regardless of their religion, to deliver lectures on similar themes. It will spread literature that gives a true understanding of the Jews and Judaism, and it will aid in safeguarding the mind of the growing child against prejudice and will wage war to remove textbooks which tend to create a prejudice.

Whether much good will be done in that way remains to be seen. The world is moving with respect to the Jew and that citizen gains in general respect and in protection of law in nearly all countries. If Russia is still barbarous, even infamous in her treatment of the Jew, she is less cruel than formerly and is beginning to respond to a world opinion that is growing in favor of justice to all, whether Jew or Gentile, bond or free.

The estimate of the Jew in almost any community is formed largely by conduct of the Jews in each community, and since they are as a rule found to be highly industrious and thrifty and patriotic and intelligent, whatever prejudice may have existed generations ago, in America at least is very largely dissipated.

One does not hear the question raised when a Jew is a candidate for public office. Neither is there the least social obstacle to their recognition as members of society, in accordance with their worth and station and circumstances, like any other class of citizens.

SIOUX CITY TRIBUNE.

The large Jewish population of the United States is aroused over what is called the "constant and ever increasing efforts to traduce the good name of the Jew." The result is the "Anti-Defamation League," organized with headquarters at Chicago, which will attempt to secure equal consideration for Jews with those of any other race.

It has been frequently pointed out that the word Jew as applied to modern peoples refers to a religion rather than a race, and discrimination against Jews is religious persecution.

In Russia where the Beilis trial has happily resulted in an acquittal, this religious persecution is emphasized, and there is grave danger that failing to secure a conviction under the law on the absurd charge of ritualistic murder, other means of persecution may be employed.

The Anti-Defamation League may later extend its operations to countries where the Jews are discriminated against in various ways. In the United States it will seek to prevent unfair characterization on the stage, in moving pictures and in publications which create prejudice.

NEW ORLEANS TIMES.

Under the auspices of the Independent Order of B'nai B'rith the Anti-Defamation League of America recently has been organized "to bring about the abatement of the defamation of the Jew." In a circular just issued the league presents a statement of its principles and an outline of the activities it has planned. "Public and university libraries will be furnished with lists of books," it is explained, "which, in the opinion of the league, tend to show the facts regarding Jewish ethics, customs, history, religion and philosophy. * * * The services of prominent lecturers and publicists, regardless of religious affiliation, will be enlisted for the purpose of delivering lectures on Jewish subjects at universities, public schools and at appropriate gatherings. The league will provide also for the dissemination of literature designed to give the public a true understanding of the Jew and Judaism."

In addition the league proposes to keep careful watch upon theaters and moving picture films to prevent the production of plays giving "an unfair or untrue portrayal of the Jew." It will seek to secure the enactment of state legislation providing for a Board of State Censors, "with a view of preventing the presentation in moving picture theaters of films which are malicious and scurrilous caricatures, or are objectionable in other respects." Toward the close of its circular the league expresses the hope that "all persons, when once convinced of the beneficence of this work, will join with us therein, and that a spirit of sympathy and fellow feeling will commend our purposes to the co-operation of all citizens. * * * We wish to emphasize the fact," it adds, "that in this work good sense and wise tolerance must guide our action. A little excessive pride, or a lack of perspective, may seriously hamper our efforts."

The constant and consistent exercise of "good sense and wise tolerance" will, in our opinion, commend the work of the league to all fair-minded citizens, for liberal minds hold no sympathy for the attempts to provoke prejudice against a race or a faith by defamatory plays or literature. But it may be suggested in all kindness that a movement of this character carried to extremes by counsels of unwisdom or intolerance, might do more harm than good. A supersensitiveness that leads a people or a race to take offense where none is intended, to magnify a portrayal of individual character into an insult to a nation or a faith, may not safely be encouraged. The effort to disarm and to prevent the spread of cruel and groundless prejudices is worthy of hearty support and commendation. But its distortion, by supersensitiveness or intolerance, into an effort to suppress every book or play presenting delineations that might be misconstrued into insults or affronts upon this or that nation, people, race or faith, would deprive our libraries of some of their greatest books and bar from the stage not a few of its masterpieces.

THE AMERICAN CITIZEN.

There has been inaugurated at Chicago under the auspices of the Great Jewish organization of B'nai B'rith Order a league for systematic warfare upon all forms of defamation of Jews. This certainly is a tremendous task, a needful one and one that will keep its promoters very busy. We not only are in favor of the abolishment of the defamation of Jews but of anybody. All defamation is wrong. It seems strange, however, that in a so-called Christian country there should be need of such an organization. While it is operating we wish it abundant success and to that end we would urge that all Jews take part in the fight in addition to other ways by so conducing themselves as to keep beyond the possibility of defamation by even the most prejudiced and unkind of their critics. In this as in everything else we believe that prevention is better than cure.—

JEWISH VOICE.

The Anti-Defamation League is working most successfully through its system and through the wide-awake spirit in every one of its one hundred members. Nothing, needing immediate attention escapes their vigilance.—Jewish Voice.

JEWISH INDEPENDENT.

Cleveland Lodge, Independent Order B'nai B'rith, might benefit greatly by writing to Adolf Kraus of Chicago, international president of the Order and head of the Anti-Defamation League, for some more Anti-Defamation League literature. They seem to need it badly. Postal cards to members announcing Sunday night's open meeting mentioned the fact that there would be a "surprise." Well, there was. In fact, there were two surprises. One was a "Hebrew comedian" without the "Hebrew comedian" makeup, and the other was a rendition of "The Rosary." Pretty fair Chanukah festival that, for a Jewish lodge.—Jewish Independent.

JEWS ONLY ARE PERMANENT.

In a recent lecture on immigration delivered at the University of California, Prof. Carleton H. Parker made the following statement: "The only nationality which is consistently coming to America for religious and political freedom are the Jews. Others are what are known as the 'birds of passage,' that is, they come here for but a short time to acquire some end which they have in view. This is nearly always to earn a small amount of money with which they may return to their own country to set themselves up as rich men."

KING CHARLES OF ROUMANIA AND HIS JEWISH SUBJECTS.

The professed desire of King Charles of Roumania to remove the ban of legal restrictions from the Roumanian Jews may mean much, or it may mean little. We would fain hope the former; judging the future by the past, however, we cannot but fear the latter.

So far as the treatment of the Jew is concerned, there is no more hideous stain on the escutcheon of latter day civilization than that which Roumania has placed upon it. In "Darkest Russia" the race has not suffered more oppression, cruelty, contumely and injustice. More than that, revolting as have been Russia's proscription, intolerance and brutality in dealing with the race, the Russian government has been more honest in its infamy than the Roumanian. Russia has at least eschewed the miserable evasion and the flagrant breaking of faith with other nations touching the Jewish questions that have so damnably marked the Roumanian record.

Under the treaty of Berlin, which recognized Roumania as an independent kingdom, it was required that absolute freedom of worship should b guaranteed all persons living in Roumania, and that no religious belief should constitute a bar to the enjoyment of equal political privileges and rights. The constitution of Roumania had provided that only "Christians can be citizens," and was therefore amended so as to conform to the treaty stipulation. But the amendment proved to be not worth the paper it was written on. Through the enactment of a series of red-tape, temporizing, quibbling, statutes, both the amendment and the treaty obligation were completely nullified; and what with the continued efforts of the Jew-baiters to incite in the non-Jewish population racial and religious prejudice against the Jews, the last condition of the oppressed people, if anything, was worse than their first.

So much was this in evidence that, notwithstanding they had permitted the Berlin treaty to be torn into shreds as respects other provisions, several of the signatories to that pact felt called upon to make Roumania's outrages upon the Jews the subject of diplomatic representation to Bucharest. Even this government, though not a party to the Berlin agreement, protested against those outrages on one occasion. But all representations and protestations were without avail. Roumania continued to defy world sentiment; to flout the dictates of justice, humanity and civilization.

If King Charles is sincere in his profession that he has seen a "new light" as to the disabilities and persecution of his 300,000 Jewish subjects and shall translate his profession into use of his influence with the legislative bodies of Roumania, to clear away the barriers these have erected against the operation of the constitution, Roumania may at last have also turned her face to the morning. To put the religious freedom clause of that instrument into effect, in letter and in spirit, would be, apart from all bearing such action would have on religious intolerance, the first step in righting one of the grossest wrongs that have ever disgraced modern Europe. But King Charles, his solicitude for the downtrodden Roumanian Jews none the less, counsels them to continue to be patient. And as much as we could hope that we are mistaken, we cannot dismiss serious apprehension that the world also will have to be patient—and for a long and weary season. By the token o Roumania's previous arrogant, inhuman and defiant violation of her solemn pledges, we fear that the king's profession is but a mockery of his "desire."—Richmond (Va.) Times-Dispatch.

WAS COLUMBUS A JEW?

A remarkable statement concerning the origin and race of the great Columbus was made before a San Francisco audience a few days ago by Mr. Ben Schloss, an official of the Commercial Travelers' Congress, who declared that the discoverer of America was a Jew and that his immortal trip across the Atlantic was financed by one of the same race.

History is notoriously inaccurate and has been known to claim its rights only after centuries of error. So it may be with Columbus, who for 400 years has been regarded as an Italian and a native Genoese—the Cristoforo Colombo of legend and monument. Certain it is that recent discoveries in the archives of Spain throw considerable doubt upon the facts hitherto accepted as history, and within the last year many scholars have yielded the statement that the discoverer was in reality Cristobal Colon, the Spanish Marano, a pseudo-Christian of Jewish descent, native of Pontevedra, in Galicia.

The incidents in Columbus' life which support the belief were revealed by two noted Spanish historians, Dr. Celso Garcia de la Riega and Dr. de Horta y Pardo, who spent thirty years at their research studies before announcing the result. They found that when Columbus came from Genoa to Spain, he did, indeed, give Genoa as his birthplace, but there is no record in the Italian city to prove his statement and it is regarded as likely, for many reasons, that the discoverer should wish to conceal his origin. His son, who wrote his father's biography, said Columbus never disclosed his early life even to his wife and children, and contemporaries of the great man openly questioned his own statement that he was a native of Genoa.

This reticence is attributed to the Jewish origin of the discoverer, for at that period Jews were subjected to pitiless oppression in Spain and Portugal. They were known as Nuevos Cristianos, or crypto-Jews, and were compelled to worship in secret. On the day Columbus set sail for the West 300,000 Jews were forced to flee from Spain to avoid imprisonment and torture.

Other facts brought out by the historians were that all of Columbus' family bore Old Testament names not then used by Christians and that the discoverer himself never wrote Italian, but invariably used Latin or Spanish, the latter often in Galician slang.

As for the part played by members of the Hebrew race in fitting out the expedition that was to discover a new continent, the records are more explicit. The historians found that Luis de Santagel, head of an important commercial house in Valencia, loaned Ferdinand and Isabella 17,000 ducats, or $160,000, with which to supply funds to Columbus. Gabriel Sanchez, royal treasurer, and Jean Cabreiro, royal chamberlain, both of Jewish descent, pleaded with the monarchs on behalf of the sailor. Joseph Vecinho, physician in ordinary to King Joan II of Portugal, provided Columbus with Latin translations of astronomical tables, the work of another Jewish scholar, Abraham Zacuto. Isaac Abravanel, a wealthy Hebrew, gave him financial assistance.

Thus it is that history runs. What a fascinating study for the two doctors in the ancient archives at Seville and Madrid! Columbus may have been a Jew; possibly not—the facts are still obscure. They must be accepted for what they are worth, except the one great fact of the will and purpose of the man. That alone cannot be changed by what the historians may find. Jew or Gentile, it is the pride of all the world there was one man to say: "Sail on! Sail on, and on!"—San Francisco (Cal.) Post.

THE RUSSIAN JEW IN AMERICA.

An accepted public school authority says children of Russian Jewish families lead in their class room work, which they pursue with zeal akin to a passion. Though many of the little boys sell papers on the streets and do other odd jobs to help support the families, they are punctual and regular at school. Many fathers and mothers, together with older children, are to be found in the public night schools, grinding away at books denied them in earlier years. Wherever they locate among us these immigrants practice thrift and industry with almost religious fervor, and remarkable success, setting valuable object lessons to those about them.

And these are the people Russia evidently likes to persecute. How is it that as soon as he gets out of Russia into a land of tolerance, of liberty, of equal opportunity regardless of race or color or creed, the Russian Jew rises by his own powers in competition with the very best of all other peoples? How is it that only in Russia he is accused of imaginary crimes? It may be worth while to say in this connection that as a rule American breadlines are not formed extensively, American prisons and asylums not filled with Russian Jews.

Some day perhaps a way may be found to intervene in Russia in behalf, not only of the persecuted Jew, but of civilization itself. It is a poor commentary on what we call the "comity of nations" that it has no remedy for such medieval despotism and intolerant cruelty.—Omaha Bee.

I find the gayest castles in the air that were ever piled far better for comfort and for use than the dungeons in the air that are daily dug and caverned out by grumbling, discontented people.—Emerson.

THE JEW AS A FARMER.

An effort is being made by certain Hebrew relief associations which look after the Jewish immigrants arriving in this country to direct their footsteps toward the farm.

Heretofore they have crowded into already overcrowded cities. They find a means of meager existence in stores and factories and sweat shops, when the country offers them health and happiness and a means of making a comfortable living.

It will be a glad day for not only members of the Jewish race, but for all others alike, when they desert the shop and factory for the harrow and the plow.

The problem is, will the tide of Hebrew immigration that is ever flowing into this country be diverted from the congested cities of the east for the land of promise in the South and West.

National farm schools have been established, and nearly every state in the Union has its agricultural school, where the value of farming is pointed out and the applicant can acquire knowledge of agricultural work.

The Hebrews, although originally a pastoral people, have never in recent centuries been a race of farmers. The persecution to which they have been subjected in the past has forced them to learn to live by their wits rather than by their hands. In some countries they have been expressly prohibited from owning or from cultivating the land. In other countries the constant fear of banishment has deterred them from investing in farms. Up until recently the position of he Hebrew in almost every country of the old world has been so insecure as to render it highly imprudent for him to invest his fortune in any commodity that could not be quickly sold or removed in an emergency.

In the United States it is different. Here the Hebrew can live and die in peace. He is respected and has become a powerful factor in affairs, national and local. Here he is honored for his achievements, and is recognized for his ability. Some of the greatest lawyers, physicians, educators and financiers are members of the Hebrew race.

Should the tide of immigration turn toward the farm, a new field will be opened.

When the Jewish immigrant arrives he feels that he is a stranger in a strange land. It is natural that he should seek members of his own race, especially those who have immigrated from the same country. This is why they gather in cities. When they appreciate the value of the farm they will find the dawn of new prosperity.—Memphis Commercial Appeal.

THEY MAKE GOOD AMERICANS.

That the Jews take care of their own people has been demonstrated anew in the erection of the fine communal building on West Morris street, dedicated on Sunday night. It is for the benefit chiefly of the immigrants of the race, a place where they may be educated and made into better Americans than they might otherwise become.

It is very true, as Rabbi Feuerlicht says, that it is not necessary to Americanize a Jew; he comes to this country in order to be an American and the important thing is to make him a good one—a thing best to be accomplished by education.

The Jew adapts himself; he wishes to be American; he wishes to like the country; he does like it because of what it offers him. He makes a good citizen because of his industry, his thrift, his eager interest in affairs.

With education, of course, his citizenship is made the better, and the new communal house is therefore a building of importance to the entire community because its purpose is to make good citizens. It is a valuable addition to our educational institutions.—Indianapolis Star.

THE KING AND QUEEN OF WURTEMBERG AT A JEWISH ORPHANAGE.

A signal honor was paid to the entire Jewish community of Wurtemberg recently on the occasion of the inauguration of the new building of the Jewish Orphanage, "Wilhelmspflege" at Esslingen, for the ceremony was graced by the presence of the King and Queen. Their Majesties attentively followed the religious service and the speeches delivered subsequently thereto, one of the speakers being Dr. Von Habermaas, Minister of State, who tendered the congratulations of the Government. The King personally handed the Karl Olga Medal in silver to Landgerichsrat Dr. Stern, the President, and to Herr Rothschild, the Headmaster of the Orphanage.

What Our Lodges Are Doing

HOREB LODGE, NEW HAVEN, CONN.

Horeb Lodge No. 25 of New Haven, Conn., held its annual election on Dec. 28. A keen interest in the result of the election brought to the meeting an unusually large attendance. After the election all of the successful candidates made short speeches.

In accordance with the custom suggested by the Grand Lodge, Horeb Lodge celebrated B'nai B'rith Day on Jan. 11, 1914. The members attended divine service at Temple Mishkan Israel, at which Brother Dr. Thorner officiated.

The special entertainment committee of the lodge is arranging for the annual ball to be held on Feb. 18, 1914, and its proceeds will be turned over to the charity fund.

The Intellectual Advancement Committee is planning for the first social meeting to be held on Jan. 25, to which the ladies of the members will be invited, and a pleasing program is being arranged.

WASHINGTON LODGES OF NEW YORK.

An auspicious meeting for the District was held by Washington Lodge No. 19 on Thursday evening, December 4, 1913. The guests of the evening were the members of Zion Lodge No. 2, the officers of District No. 1 and the judges of the contest which is now going on for the best showing among the various Degree Teams of the District.

The meeting was called to order by President Adolph Wals of Washington Lodge, and after the transaction of routine business, the chair was turned over to President Sulzberger of Zion Lodge, who conducted the business meeting for his lodge. The meeting was also graced by the presence of Rev. Dr. Joseph Silverman, President of District No. 1, Brother Herman Asher, First Vice-President of the District; Sol. Sulzberger, Treasurer of the District; Reginald E. Zunder, Secretary of the District and Maurice P. Davidson, member of the General Committee of the District.

The interesting feature of the evening was the initiation of ten candidates, five for each lodge, by the Degree Team of Washington Lodge. This team held the interest of the candidates and members from start to finish. The members of the Degree Team consisted of Dr. Meyer M. Stark, President; Brother Koffler, Vice-President; M. S. Weeker, Treasurer, and A. G. Lutz, Monitor. The ritual was strictly adhered to and the music was furnished by two members of Zion Lodge, Brothers Wm. J. Falk and Dr. Leo Lieberman.

After the initiation services were concluded, the audience was favored with an address by Brother Rev. Dr. Silverman. The President of the District congratulated both lodges on the spirit which permeated the members and stated that the B'nai B'rith would be a huge success if all the lodges were as energetic and enterprising as Washington and Zion Lodges. Dr. Silverman particularly emphasized the fact that the names of the two lodges typified the present and the past, and that while Judaism has important problems to solve in the present time, yet it carries with it the lessons it has learned in the past.

A collation served after the meeting formed a fitting climax to such an interesting evening. Thanks are due to Brother I. Irving Lipsitch, chairman of the Committee on Intellectual Advancement of the District, for the arrangements whereby the joint meeting was held.

MISHAN LODGE, KALAMAZOO, MICH.

Mishan Lodge No. 247 of Kalamazoo, Mich., had a number of successful intellectual advancement meetings during the past year, and the intellectual character and standing of the membership has materially increased.

Through the efforts of a special committee the lodge has eliminated almost entirely picture films from moving picture shows and vaudeville sketches of an objectionable nature. Employment has been secured for a number of unemployed Jews, and the lodge is now at work compiling a Jewish census of the city for the purpose of carrying on the work in a more thorough and systematic manner.

SPRINGFIELD, ILL.

Emes Lodge No. 67 of Springfield, Ill., has arranged a series of lectures on "The Jews of Many Lands." The committee on Intellectual Advancement invited Brother Philip Schlesinger of Roumania, to be the first speaker, and a successful meeting was held on December 21. Brother Schlesinger introduced his subject with a brief historical sketch of the Balkan situation, then spoke of the Roumanian Jews in the Schools, in the Army, in Civil Affairs, and in the Field of Literature. He showed the manner in which Roumania is disregarding the spirit of the Berlin Treaty, by treating the Jews whose families have been living in the country for generations, as aliens. The various disabilities and the spirit of the nation towards our suffering brethren, were described in a vivid, scholarly manner and a clear picture of actual conditions was presented. On January 17, Dr. Leon Beilin will lecture on some phase of Russian Jewish life.

HARMONY LODGE, BRIDGEPORT, CONN.

A large gathering of the members of Harmony Lodge, No. 711, I. O. B. B., greeted Charles Hartman, member of Constitution Grand Lodge. Herman Asher, First Vice-President of the District, and Joseph Rosenzweig, chairman of the Finance committee of district grand lodge, No. 1, who paid the lodge an official visit as judges of the degree team contest last evening. Joseph H. Ullman, Past President of District Grand Lodge and members from other B'nai B'rith lodges in this state were also present.

The degree team of the lodge, which is competing for the prize offered by the district for the best degree team, initiated a number of new candidates.

All the officers of the lodge were re-elected for the ensuing year and arrangements are being made for a public installation during the early part of January.

After the meeting the band, under the leadership of Abe L. Kline, gave a concert and made a hit with those assembled. A number of the members have organized a stringed orchestra which will furnish music at the various affairs to be given by the lodge. A luncheon was tendered the visiting Grand Lodge officials at the Algonquin club by the officers of Harmony Lodge.

SAN DIEGO, CAL.

The official visit of Grand President I. M. Golden of District Grand Lodge No. 4 and the Grand Orator, Brother Morris Salzman, was a great event in B'nai B'rith circles of San Diego. The visitors addressed a public meeting on Friday evening, November 28, 1913, which was largely attended. On Sunday afternoon, November 30, a special meeting of Lasker Lodge No. 370 was held, at which a class of candidates was initiated. In the evening a banquet was served the guests, the members of the lodge and their ladies, and this was followed by a ball at which a great throng of friends greeted the visitors.

LOUISVILLE, KY.

Louisville Lodge No. 14 of Louisville, Ky., held its annual meeting in the vestry rooms of the Temple on Dec. 16, 1913. The annual election of officers for the ensuing year and delegates to various conventions took place. The work of the lodge for the coming year was outlined through the propaganda committee, and a class of candidates was initiated by the degree team. Dr. Sidney J. Meyers addressed the gathering on "Pace of the Age," touching specifically on social hygiene. Rabbi Jos. Rauch spoke on "Caricaturing the Jew" and among other things said:

"The problem can hardly be solved by an organization. As long as there is a chance to win money and popularity by caricaturing the Jew, there will be found people to sell us. The problem is not limited to the Jew. The non-Jew faces the same question. He has been represented as a villain in literature and the drama. What we, as Jews, object to is unfair and dishonest characterization. I should say that 'The Fine Art of Bankruptcy,' by Montague Glass, has created a very wrong impression, that fifty years will not be long enough to wipe out."

AMATEUR SHOW OF INDIANAPOLIS LODGE.

On Monday evening, December 8, the friends and members of Indianapolis Lodge No. 58, I. O. B. B., enjoyed the annual amateur show and dance at the German House. An old time minstrel show, "Way Down South," took the place of the musical comedies heretofore presented, and was a pronounced success. Though it was a minstrel, the B'nai B'rithers upheld their reputation for originality. The opening scene presented a plantation on the twenty-fifth wedding anniversary of the planter and his wife. Soon a boat glides down the river and stops at the plantation landing, where about seventy-five darkies get off to surprise their master. They seat themselves around the place on bales of cotton that appear to be ready for shipment. The following delightful program was then given: 1. Opening Chorus, the Company and the Band. 2. "Uncle Joe Plays a Tune," by Hannah Beatrice Kuper, a young miss of six years, who, amid all the talent of amateurs and professionals, made the decided hit of the evening. 3. "I've Lost My Dog," by Max Siegel. 4. "Floating Down the River," by Isador G. Kohn. 5. "Old Black Joe," by Will Lowenberg. 6. "Mammy Jinny's Jubilee," by Alvin Levy. 7. "Moonlight on the Mississippi," by Charles Karabell. 8. "Kentucky Bage," by Mrs. Louis Traugott. 9. "Mooney, Mooney Man," by Jennie Von Binzer and Mooney Men. 10. "Steamboat Porters," by Selig Joseph and porters. 11. Tolliver & Co., a troupe of professional colored dancers and entertainers. 12. "The Spaniard That Blighted My Life," by Leon J. Bamberger. 13. Cake Walk by the Octoroon Octette and the Finale. Sidney Erdman, another professional, also gave two splendid numbers, which helped make the show the success it was. Nine members of the Indianapolis News Boys Band also took part, furnishing the music on the stage. Dancing followed the performance. Much credit is due Mr. Abe Borinstein, chairman of the amusement committee, which had the play in charge.

ANNUAL BANQUET OF WORCESTER LODGE.

Many notables of the Order attended the second annual degree team contest and banquet of Worcester Lodge No. 600 of Worcester, Mass., on Sunday afternoon and evening, December 21, 1913.

The degree team contest was held in the afternoon and the banquet, at which a banner was presented, in the evening.

The degree team gave an exhibition, which elicited much praise from the judges, Messrs. Chas. Hartman, Herman Asher, and Chas. Rosenzweig, all of New York. The degree team initiated 14 candidates.

At the banquet Mr. A. M. Hillman, chairman of the entertainment committee of the lodge, acted as toastmaster. Hon. Geo. M. Wright, mayor of the city, made a brief address in which he welcomed the visitors. He was followed by Judge A. K. Cohen of the Boston Municipal Court and Second Vice-President of District Grand Lodge No. 1. Mr. Henry Lasker of Springfield, District Deputy, was the next speaker.

The presentation of the trophy, the banner voted by the District Grand Lodge, was made by Brother Herman Asher of New York, First Vice-President of the District Grand Lodge. The banner is highly prized by the lodge, particularly for the reason that last year was the first time the degree team of the lodge had the opportunity of participating in the contest.

Mr. M. M. Israel, president of the lodge, expressed the appreciation of the members for the results achieved by the degree team and the excellent showing made by it. Brother C. M. Stern of Albany and Charles Hartman of New York, both Past Grand Presidents of the District, spoke of the work that is being done by the Order in the District.

SAN DIEGO, CAL.

On Sunday afternoon, Nov. 29, 1913, the students of the International Theosophical Society, with headquarters at Point Loma, entertained the visiting Grand Lodge officers of District No. 4, who were on an official visit to the B'nai B'rith lodge in San Diego. Among the guests were Judge I. M. Golden, President of the District Grand Lodge, and Mr. Salzman, of Los Angeles, Acting Grand Orator. Judge Golden delivered an address on the work of the I. O. B. B.

NEW HAVEN, CONN.

More than 300 members of Horeb Lodge No. 25 of New Haven, Conn., attended the meeting of the lodge on Jan. 4, 1914, and tendered a remarkable ovation to its degree team, which initiated a class of nine candidates. The lodge has entered the contest for the Grand Lodge prize to be awarded to the best degree team, and at this meeting the judges of the Grand Lodge were present to witness the work. The degree team preceded its exemplification of the ritual by a drill upon the floor of the lodge, which elicited much applause.

The lodge was honored by the presence of Rev. Dr. Jos. Silverman of New York, President of the District Grand Lodge, who delivered an address upon the meaning and significance of the Menorah. Addresses were also made by Bros. Chas. Hartman, member of the Executive Committee of the Order for District No. 1: Herman Asher, S. Rosenzweig and J. H. Ullman, who spoke upon subjects touching closely upon the welfare of the lodge and the Order. Brother Paul Toft delighted the members with two songs, and the Horeb Lodge orchestra furnished music during the initiation of candidates and rendered several selections during the intermission. The evening closed with a smoker, and refreshments were served.

DANMARK LODGE, COPENHAGEN.

Danmark Lodge No. 712 of Copenhagen, Denmark, reports a successful year. The meetings, especially those at which lectures and addresses were delivered, were attended by from 60 to 80 members, and not always the same ones. The December social meeting consisted of a concert, and the program was prepared by Jewish composers and was participated in by Prof. Fritz and Victor Bendix, royal private singers. Miss Ida Moller and Mr. Brems. The meeting was attended by over 250 ladies and gentlemen. The concert was followed by a supper and the evening was concluded with a dance.

The Toynbee Hall, under the auspices of the lodge, has been moved to new quarters, and among the attractions is a reading room, which is open all day. The lodge gives concerts twice a month in the concert room and is in position to secure the best talent in the city, even from the royal opera, to entertain the public. As many as 500 are present at some of these entertainments.

The schools for the children are continued in the Toynbee Hall rooms, and on several evenings each week lessons e given to adults in elementary teachings.

BIENNIAL CONVENTION OF DISTRICT NO. 3.

For the first time in twelve years the biennial convention of District Grand Lodge No. 3, embracing the States of Pennsylvania, New Jersey, Delaware and West Virginia, is to be held in Philadelphia on January 25 and 26 next. The headquarters will be at the Hotel Majestic. The tentative plans provide for a smoker and entertainment on Saturday evening, January 24, at the hotel; a large public meeting on Sunday morning, January 25, at which an address will be delivered by a speaker of national reputation, and a banquet on Sunday evening at the hotel in honor of the visiting delegates.

AUGUSTA, GA.

Obadiah Lodge No. 119 of Augusta, Ga., fittingly celebrated B'nai B'rith Day on Sunday, December 7. The guest of honor of the occasion was Rabbi I. E. Marcusson of Charlestown, S. C., Second Vice-President of District No. 5, I. O. B. B. The program of the day was begun in the morning with a regular monthly meeting of the lodge, and officers for the year 1914 were elected. In the evening at Castle Hall the principal exercises of the day were held and were largely attended. President Moses Slusky presided over the meeting and appropriate addresses were delivered by Brother Abram Levy, Dr. Leo Reich and Rabbi Marcusson. The address of Rabbi Marcusson was especially pleasing and made a lasting impression upon the audience. The entire program of the day was well gotten up and reflected great credit upon the lodge.

What Our Lodges Are Doing

MOBILE, ALA.

On Sunday, Dec. 14, 1913, Beth Zur Lodge No. 84 of Mobile, Ala., celebrated B'nai B'rith Day. At the morning session there was much of an interesting and serious nature. At the night session there was a vast outpouring of the members of the Order. The President of the lodge, Mr. M. H. Porchheimer, opened the ceremonies with an address of welcome. A class of new members, 20 in number was then initiated by the degree team of the lodge, headed by Mr. Leon Schwartz, former President of the Grand Lodge. After the ceremonies of initiation there followed "A feast of reason and a flow of soul." An elegant supper was provided, contributed by the ladies of the members of the lodge. Mr. Leon Schwartz was toastmaster and addresses were delivered by Messrs. A. G. Moses, A. D. Block, H. U. Feibelman and others. A song in ancient Hebrew was splendidly rendered by Mr. Harris Rubel.

DALLAS, TEXAS.

Dallas Lodge No. 197 of the I. O. B. B. will hold its next regular meeting Wednesday, Jan.. 14, at the new B'nai B'rith Hall, corner of Ervay and Wood streets. It is expected that the full membership of 300 will be present, as there are 50 candidates for initiation that night. There will also be an informal opening of the new lodge hall and club rooms. The building was especially designed and erected for the Order, and is equipped with lodge room, dance hall, reading room, library and pool hall. It is intended that the B'nai B'rith Hall shall become the center of social activity for its younger and older members.

On Sunday, Jan. 18, at 3 p. m., will take place the institution of the new lodge recently organized among the younger Jewish men of the city. The new lodge starts with a membership of 50. After the installation services an informal reception will be held in the club rooms and refreshments will be served.

During the last week in January an open meeting will be held for the joint celebration of B'nai B'rith Day, the fortieth anniversary of Dallas Lodge No. 197, and the dedication of the New Hall. Among the prominent speakers on this occasion will be Mr. Leon Schwarz of Mobile, Ala., ex-President of the Seventh District. Further announcements will follow.

NEW ORLEANS, LA.

The joint committee of the New Orleans B'nai B'rith lodges arranged for a gathering of the members of the Order and their families to participate in a Chanukah observance on Dec. 28, 1913, on which occasion an address on the "Feast of Lights" was the conspicuous feature for the elevation and instruction of those present. Rabbi Meyerowitz opened the proceedings with words of greeting, after which the Chanukah lights were lit. Address by Brother Erhart Mayer, secretary of the joint committee, followed, reviewing extensively the events of the Maccabean period. The proceedings were closed with a benediction by Rabbi E. W. Leipziger.

TOLEDO, O.

Toledo Lodge No. 183 of Toledo, O., held an enthusiastic meeting on Dec. 9, 1913, with an unusually large attendance, due to the good natured rivalry for the various offices that were to be filled. A class of candidates was balloted on and 12 new applications were presented. Various committees of the lodge are active in preparation for the convention of the District Grand Lodge to be held in Toledo in May.

In reporting in the last issue of the News the B'nai B'rith Day celebration held under the auspices of the lodge on Nov. 9, the mention of Rabbi David Alexander as having delivered an address on that occasion was inadvertently omitted.

SAN FRANCISCO, CAL.

On Wednesday evening, Jan. 7, Ophir Auxiliary No. 3, Daughters of the Covenant, and the members of Ophir Lodge No. 21 of San Francisco, held a joint installation of their officers. Interest in the pleasure of the occasion was greatly enhanced by the visit of the officers of the District Grand Lodge and the address of the Grand President, Mr. I. M. Golden.

DISTRICT. NO. 1.

At the annual meeting of Hillel Lodge No. 28 of Brooklyn, N. Y., held on Dec. 14, 1913, the election of officers was held. Mr. Ernst Nathan was honored with the presidency. Mr. Nathan was president some fifty years ago, in which capacity he served for ten years.

The Convention of the District will be held February 1 and 2 at Springfield, Mass. The committee on Convention of Springfield Lodge has arranged to hold the sessions in the Mahogany Room of the new City Hall, and it is expected that the Mayor of the City, the Governor of the State and prominent City officials will attend. It is also expected that a class of fifty candidates will be initiated at the Grand Lodge session.

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Various Rabbis of the most prominent Temples and Synagognes throughout the States of New York, Massachusetts, Rhode Island and Connecticut, are to deliver addresses on the work of the I. O. B. B. during the next few weeks.

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A meeting will be held in Boston, Mass., on January 9, to consider means for increasing the membership in that city.

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On the evening of December 3, 1913, Edward Everett Lodge No. 97 held a very interesting intellectual meeting. A debate took place the subject of which was: Resolved that the United States should intervene in Mexico to establish a firm and lasting government. The participants for the affirmative were: Brothers Louis Osterweiss and Henry A. Kaplan. For the negative, M. P. Davidson, and Max Whitelaw. The judges were Bros. Chas. Hartman, member of the Executive Committee, Herman Asher, First Vice-President of the District, and I. Irving Lipsitch, Chairman of the Committee on Intellectual Advancement who, weighing the arguments on both sides, after due deliberation, awarded the debate to the affirmative.

There is a very interesting contest on within this lodge at the present time; members are vying with each other for the distinguished honor of bringing in the greatest number of members during the year. We are looking for a substantial gain from this lodge.

The Chanukah Ball arranged by the B'nai B'rith Lodges of New York, was held at the Hotel Astor, Wednesday, December 24th. The attendance was large, and the young men and women present expressed the unanimous opinion that the ball was a real social success.

A meeting of the Metropolitan Lodges was held at Pabst Columbus Circle, Monday evening, December 29th, under the auspices of the Committee on Intellectual Advancement. Several hundred members attended. The meeting, which was called to order by the Chairman of the Committee, Bro. I. Irving Lipsitch, was devoted primarily to the initiation of 20 candidates into several of the lodges. The Degree Team, under the leadership of Mr. I. Fromberg of Maccabee Lodge, included Prof. Eugene Lehman, Rabbi Herbert S. Goldstein and William Asher. Chanukah candles were lit with proper ceremonies by Rev. Schlarger of Manhattan Lodge, Cantor of Temple Emanu-El, and an eloquent address on the ideals of Judaism and the I. O. B. B. was delivered by Rev. Dr. Joseph Silverman, President of the District.

Zion Lodge held an entertainment and open meeting at Temple Beth-El, attended by members and their ladies and friends, which was enjoyed by all who were present.

Washington Lodge No. 19 is making elaborate preparations for installation of officers on January 15th and for the celebration of its Sixtieth Anniversary on February 21st (eve of Washington's birthday) at Hotel Ansonia. It is planned to gather a large charity fund by voluntary contribution of the members, each contributing member, regardless of the amount of his donation, to receive a ticket for himself and lady for the festivities, which includes a musical, ball and banquet. An energetic committee, under the leadership of Bro. Adolph Wald, retiring President, and Bro. Dr. M. M. Stark, President-elect, is making a canvass of the members for subscription.

The Chanukah celebration of the Sunday School maintained by Maccabee Lodge No. 71 was held on Sunday afternoon, December 28th 1913. The children of the school participated and addresses were delivered by Mrs. Lesterburger, the principal, and Bro. Abraham Koch, the Superintendent. The school has now a membership of 120 of the poorest children in Harlem.

On January 20th, 1914, Maccabee Lodge will hold its public installation of Officers which will be followed by an entertainment and informal Dance. The Metropolitan Lodges have been invited to attend. The Annual Ball of the Lodge will be held on Lincoln's Birthday eve at the Hotel Bretton Hall, and the Officers and General Committee of District No. 1 have been asked to attend.

A public installation of the newly elected officers of Worcester Lodge No. 600 of Worcester, Mass., was held on Jan. 13, 1914, to which prominent speakers were invited to attend and deliver addresses. The lodge has also arranged for a lecture to be held on Jan. 27 next, on which occasion Rev. Dr. Allyn K. Foster will address the lodge.

DISTRICT NO. 2.

At the annual meeting of Cleveland Lodge No 16 of Cleveland, Ohio, held in December, in addition to the election of officers, the election of delegates to the District Grand Lodge convention, to be held in Toledo in May, and nominations for the Constitution Grand Lodge delegates to the convention of the Order, to be held in San Francisco, was held. The lodge has enjoyed a most active year of prosperity, its meetings were well attended and much enthusiasm was the rule.

The ladies were specially invited, and they attended liberally the open meeting of Cleveland Lodge No. 16 of Cleveland, Ohio, on Sunday evening, Dec. 28, 1913. A musical and vocal program was carried out and at the conclusion refreshments were served.

Indianapolis Lodge No. 58 of Indianapolis, Ind., held a special meeting on Dec. 29, 1913, on which occasion a class of 25 new members was initiated.

A well attended meeting of Missouri Lodge No. 22 of St. Louis was held on Sunday, December 21, 1913, at which a large class of candidates was initiated and reports of committees upon matters of importance were received.

One of the largest and best attended meetings in the history of Cleveland Lodge No. 16 of Cleveland, Ohio, was held on Sunday, December 14, 1913. Mr. Alfred A. Benesch, secretary of the lodge for the past ten years, resigned his office and was honored by the election to the office of vice-president. A number of candidates were initiated and the officers for the ensuing term as well as the delegates to the District Grand Lodge and Constitution Grand Lodge conventions were elected.

In the death of Mr. Jacob Trost, Cincinnati Lodge No. 4 of Cincinnati, Ohio, lost a well and favorably known member. Mr. Trost was active in B'nai B'rith circles, having held the office of President of the District Grand Lodge.

The annual dinner of Toledo Lodge No. 183 of Toledo, Ohio, will take place the last of January. Some of the Grand Lodge officers will be present.

DISTRICT NO. 3.

The Ladies' Auxiliary of Homestead Lodge of the B'nai B'rith held its annual meeting on Sunday, December 14, 1913, at which the election of officers was held. The committee on entertainment is planning to arrange for a card party the latter part of January.

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The children of the I. O. B. B. Sabbath school of New Castle, Pa., gave a playlet on Dec. 21, 1913, which was largely attended by the parents and friends. The school is under the charge of Mrs. M. Feuchtwanger and under direct supervision of Rabbi J. Leonard Levy.

DISTRICT NO. 4.

At the annual meeting of Rainier Lodge No. 627 of Seattle, Wash., the election of officers took place, and Mr. Herbert A. Schoenfeld was re-elected president. Brother Schoenfeld was commended for his services to the lodge during the past year and was presented with a beautiful loving cup by his admiring friends.

Brother Herbert A. Schoenfeld, as president of Rainier Lodge No. 627 of Seattle, Wash., submitted a very able message to the lodge at the close of his term, dealing with the various activities during the past year.

Rainier Lodge No. 627 of Seattle, Wash., entered at a smoker on Dec. 8, 1913, in honor of Tacoma Lodge No. 741 of Tacoma, Wash. About 150 members attended and the affair was a success, due mainly to the efforts of the special committee. Following the program, which contained varied numbers, a class of 20 candidates was initiated, after which refreshments and cigars were enjoyed.

Tacoma Lodge No. 741 of Tacoma, Wash., is arranging for a ball and entertainment to be held on Jan. 18 next.

An informal dancing party was given on Dec. 16, 1913, at the B'nai B'rith hall by Abraham Geiger Lodge No. 423 of Spokane, Wash. The affair proved a complete success. The lodge has inaugurated the social feature after its business meetings, which consists of musical and other entertainments. The attendance is growing steadily and the membership is increasing.

The social committee of B. F. Peixotto Lodge No. 421 of Salt Lake City, Utah, presented an amateur road show on Jan. 8, 1914.

At the December meeting of Tacoma Lodge No. 741 of Tacoma, Wash., the officers for the ensuing term were elected. The special committee of the lodge charged with arranging entertainments and social meetings is at work arranging for the first annual ball to be held in the Masonic Temple on January 15 next.

Oakland Lodge No. 252 of Oakland, Cal., celebrated the 38th anniversary of its existence on Nov. 28, 1913. Two of the original charter members, Brothers H. Davis and M. H. Coffee, attended the celebration.

At the annual meeting of Hildesheimer Lodge No. 503 of Seatle, Wash., the officers for the ensuing term were elected. The installation is expected to be held in the early part of January and will be a public affair. A class of five candidates was initiated at the meeting.

DISTRICT NO. 5.

The new B'nai B'rith lodge that was instituted on November 30, 1913, at Winston-Salem, N. C., is to be known as Aaron Lodge No. 747.

At the regular meeting of Charlotte Lodge No. 733 of Charlotte, N. C., held on Sunday, Jan. 4, the officers were installed by Rabbi Meyerberg of Goldsboro, N. C. After the installation ceremonies a gold medal was presented to Brother D. B. Paul, the retiring presdent, in recognition of his faithful services as the first president of the lodge. This was followed with short addresses and the serving of refreshments by the ladies.

District Grand Lodge No. 5 will hold its annual meeting at Atlanta, Ga., on March 29-31, 1914, the occasion being the twenty-fifth anniversary of the Hebrew Orphans' Home of that city.

DISTRICT NO. 6.

Julius Houseman Lodge No. 238 of Grand Rapids, Mich., appointed an entertainment committee immediately after the installation of officers, for the purpose of instilling more life and greater fraternal spirit in the lodge. The committee already arranged for a social meeting held on the 5th inst., and is now planning for the annual ball, to be held on Jan. 27.

Memorial services were held by Grand Prairie Lodge No. 281 of Champaign, Ill., in memory of deceased Brother Jonas Bing, on Sunday, Jan. 4, 1914.

At a meeting of Saskatoon Lodge No. 739 of Saskatoon, Sask., held on Dec. 30, 1913, two candidates were initiated. The lodge is doing good work in securing new members and keeping them interested.

Pisgah and Nebo Lodges of Detroit, Mich., were consolidated on December 9, 1913. Past President Brother Adolph Freund acted on behalf of the President of the district. It is hoped that one strong lodge will be the result of the action.

The annual meeting of Ramah Lodge No. 33 of Chicago was held on December 11, 1913, with an attendance of over 100 members. The officers for the ensuing term as well as delegates to the District Grand Lodge and Constitution

(Continued on Page 16.)

WHAT OUR LODGES ARE DOING.

DISTRICT NO. 3.

(Continued from Page 15.)

Grand Lodge conventions were elected. Fifty-eight applications for membership were reported upon and elected. An additional 15 new candidates were proposed. Reports of the officers show the lodge in excellent condition, both from the standpoint of membership and finances. The Secretary's report showed that during the year the lodge disbursed for benevolent, charitable, educational and social purposes more than $3,300. Brother A. H. Fromenson, secretary of the National Farm School, delivered an address on the work of the National Farm School, which was well received. At the conclusion of the meeting refreshments were served and a social hour was spent.

At a meeting of Mesaba Lodge No. 673 of Virginia, Minn., held on January 4, 1914, Mr. H. L. Slobin of the State University of Minnesota delivered an address.

Mr. Hiram Frankel of St. Paul has been delegated to pay an official visit to Calumet Lodge No. 502 of Houghton, Mich., on January 25 and assist in the celebration of B'nai B'rith Day by that lodge.

David Fish Lodge No. 130 of Chicago held its annual meeting on December 16, 1913, which was largely attended. After the election of a large number of candidates and the election of officers and delegates for the ensuing year, Dr. T. Schanfarber delivered an address on "Chanukah and Its Lessons," which was received with marked approval.

DISTRICT NO. 7.

Herzl Lodge No. 608 of Dallas, Texas, gave its annual Chanukah ball on Jan. 7, 1914.

The second of the series of joint meetings of the B'nai B'rith lodges of New Orleans was held on Dec. 3, 1913, under the auspices of the Joint Committee. The speaker of the evening was Brother Sol Wexler, who was introduced by the chairman. Mr. Archibald A. Marx. Mr. Wexler took for his subject the currency bill then pending in Congress, pointing out the objectionable features contained therein.

SOL. EHRMAN.

"The Memory of the Righteous Is a Blessing."

Joseph Lodge No. 73, I. O. B. B., has, in recent years, had many serious losses from the ranks of its membership, but the loss of no member has affected us more deeply than that of Brother Sol Ehrman. He was always faithful in his devotion to the lodge and to its interests. His character was above reproach and his words of counsel were always heard with respect.

Death has taken him, but it has not robbed us of the services he so freely gave. While memory lingers he will live in the minds of his brethren.

Deeply do we sympathize with his loved ones and to them extend the fraternal hand of friendship, and in "benevolence, brotherly love and harmony" Joseph Lodge No. 73 extends its deepest sympathy to the bereaved family of our departed brother.

Resolved, That a copy of these resolutions be spread upon our minutes, a copy published in the B'nai B'rith News and an engrossed copy be sent to his surviving family.

Louis Bernstein,
Samuel Hassenbusch,
Julius Meyer,
Committee.

SAN FRANCISCO, CAL.

It seems now that the plan adopted by District Grand Lodge No. 4 at the Special Session, held in the month of September, which aimed at winding up the endowment system of the District and removing what threatened to become a malignant growth, is a great success. At this writing all but seventy endowment members have surrendered their beneficiary certificates and agreed to accept their pro rata of B. B. Hall Association stock. Those still outstanding will probably come in within the next month or two, as they prefer to wait and make sure whether the rates of assessment to be adopted at the regular session, for the remainder of the endowment members, will be in accord with their ideas. The most remarkable feature of the acquiescence on the part of the members is the fact that those holding out are of the younger class, while all the aged members have almost to a man, handed in their certificates.

B'NAI B'RITH DINNER.

Under the auspices of the Central B'nai B'rith Council representing the Chicago lodges, a dinner was held at the La Salle Hotel on Thursday evening, December 18, 1913, which was attended by over 200 members. Hon. Julian W. Mack, Judge of the United States Circuit Court, was the principal speaker, who delivered an address on the subject, "Dispensing Charity—the Old and the Modern Way." Short talks were also delivered by Madame Pevsner of Palestine, reviewing the work of the Bezalel School; Mr. Henry Horwitz, president of the International Menorah Society, who spoke upon the work of the Menorah circles in the various colleges and universities; Mr. A. H. Fromenson, secretary of the National Farm School, who concluded the speech making by giving a short synopsis of the aims and objects of the National Farm School and its effort to inculcate a desire on the part of Jews to engage in agriculture.

GRAND RAPIDS, MICH.

Under the auspices of Julius Houseman Lodge No. 238 of Grand Rapids, Mich, a social meeting was held at the Association of Commerce Cafe on Jan. 5, 1914. The special feature of the occasion was a debate on "Woman's Suffrage." Dr. J. J. Fabian argued in favor of votes for women, while Jos. S. Hart and Henry Houseman advocated the negative side. The debate was somewhat heated and the speakers gave all sorts of reasons for and against the grant of suffrage. After the main addresses the question was further discussed by Messrs. Adolph Friedman, Gus A. Wolf, U. S. Silber and S. G. Braudy. At the conclusion of the debate the judges retired to consider and returned with a decision against the suffrage.

FUNERAL OF JONAS BING.

The funeral of late Brother Jonas Bing of Urbana, Ill., a charter member of Grand Prairie Lodge No. 281, was held on Dec. 28, 1913. Brother Bing died at the ripe age of 77 years, after having lived in Urbana for more than 50 years.

The services were conducted by Rev. Louis Mann of Cincinnati and the remains were laid to rest in the Jewish section of Mt. Hope cemetery. Urbana Lodge of the Masons conducted the services at the grave. The funeral was attended by many out-of-town friends and relatives and members of the lodges with which he was affiliated. Brother Bing's acquaintanceship was widespread and his friends were legion.

SOME B'NAI B'RITH FAMILY.

Brother N. Paul of Charlotte, N. C., a member of Charlotte Lodge No. 733 of that city, has the distinction of possessing a real B'nai B'rith family. His son, D. B. Paul, is the monitor of Charlotte lodge; his oldest son, A. A. Paul, is vice-president of Asheville Lodge of Asheville, N. C.; another son, W. J. Paul, is the secretary of Charlotte Lodge; his son-in-law, M. Kirschbaum, is president of Charlotte Lodge; another son-in-law, J. Lamb, is trustee of Charlotte Lodge. Can this record be broken?

RESOLUTION BEATEN.

A resolution introduced in the Duma by a constitutional Democratic deputy, looking to the extension of equal rights before the law to all Russian subjects, has been defeated by a two-to-one vote. The proposed extension of rights would have included the Jews, of course, but the mover of the resolution laid emphasis upon the subordination of the peasants. Yet, he declared, it was a peasant jury of Kiev that had saved Russia from disgrace. Why should "the last bureaucratic population whose political fanaticism directed religious fanaticism against the Jews," enjoy a position of superiority? The remark is a significant and authoritative explanation of Anti-Semitic persecution and the pogrom. The Jews in Russia are politically the most oppressed class in Russia, while culturally they are the most advanced. Naturally, therefore, they are the most determined opponents of the Czardom and the tyrannic bureaucracy; naturally, also, the latter, through its "Black Hundreds," and even the courts and the prosecuting officers, manifests its hostility by keeping alive, and stirring up, hatreds born in ignorance against the class from whose enlightenment it has most to fear. Religious and political persecutions in Russia come from one source, they are always instigated from above.—Amsterdam (N. Y.) Sentinel.

A hot temper may be controlled until it won't need much controlling; may be left uncontrolled until it can't be controlled.

B'NAI B'RITH LADIES' AUXILIARIES.

(Address by Miss Esther Epstein at the B'nai B'rith Day Celebration held in Omaha, Nov. 16, 1913.)

We are assembled here this evening to commemorate the foundation of the great B'nai B'rith Order, and to review the things we have done and left undone; and then, to announce what we are doing, and our intentions for the future.

In accepting the invitation to say a few words on this occasion, in behalf of the Ladies' Auxiliary of the William McKinley Lodge, I wish first of all, to tell you how happy and proud we are that our Auxiliary, while still in its infancy, is now recognized as being part and parcel of this grand organism. To participate in this annual celebration—the first one that brings us into the public light as a factor in promoting the ideals of B'nai B'rithdom—this participation, I would say, does us proud. Personally I am thankful for the honor bestowed upon me to represent our lodge before you, and to give expression to our sentiments.

This, perhaps, is all I can do, for it lies beyond me to add anything to that which has been so eloquently uttered by the speakers preceding me—men possessed of capabilities far greater than my own, to rehearse the achievements of the B'nai B'rith. However, I shall attempt, in my own humble way, to outline briefly for you, the founding of the Ladies' Auxiliary, its purposes, and its accomplishments.

The idea of giving life to such a body was first conceived in the minds of several members of William McKinley Lodge; and they accordingly, selected fifteen young women to promote the project. It met with encouraging favor among those to whose care was entrusted the maturing of this infant prodigy; and thus it was, that at the first meeting plans were immediately laid, and a committee set to work to draft a constitution.

The preamble of that instrument embodies the very essence of the life of our organization, for it teaches that "We, the Jewish young ladies of Omaha, for the purpose of bringing about a closer association between the various circles of the Jewish young women of this city and for the further purpose of elevating them intellectually and socially, and for the further purpose of promoting the obligations of the I. O. B. B. and such other worthy institutions, or causes, as shall arise, have organized this club, which shall be known as the Ladies' Auxiliary of the William McKinley Lodge, No. 521."

From an organization with a membership of fifteen, we have rapidly grown to one of over one hundred, in the comparatively short period of our existence.

We have endeavored faithfully to live up to the ideals outlined in our preamble, and although we have not yet reached the goal toward which we are striving, we feel that we have, through strict adherence to its sound precepts, accomplished much for which we have reason to be proud.

I am fully convinced that, as a result of our efforts, there exists now a closer association between the various circles of Jewish young women, brought about principally by interesting them in all matters of Jewish concern. Although our club is by no means one of social tendencies, we have, through the medium of joint programs together with the William McKinley Lodge, endeavored—and not without success—to elevate the social and intellectual standards of our members; at no time, however, forgetting the prime purpose of our foundation, namely: "To promote the obligations of the I. O. B. B., and such other worthy institutions or causes as shall arise."

As a noteworthy instance of what we have done—and hope that God may ever preserve in us the power to perform—we point back to our work in the spring of this year, when many of our co-religionists suffered from the ravages of the tornado visited upon our city. At that time the Auxiliary was not yet a year old; nevertheless, it was possible for us to raise, through individual contributions from our members, the sum of $93, which we contributed to the general fund for relief of the tornado sufferers, and which our afflicted co-religionists shared alike with others. In addition to this, a Charity Ball, for whose success the William McKinley Lodge is entitled to equal credit—placed at our disposal, the magnificent sum of $300, which was also applied to the same good end. Let me assure you, we are happy to know that we can lend a hand to "unite Israelites in the work of promoting their highest interests and those of humanity."

At the present time, our efforts are directed toward a project which we hope will enable us to provide goodly support to those institutions that breathe the generous philanthropy of B'nai B'rith.

As for the future, we feel that it holds much in store for us. We are bending every effort, conjointly with William McKinley Lodge toward the establishment of a permanent home for both organizations, plans for which are meeting with enthusiastic encouragement from every source. This should prove of untold assistance to us in bringing together the younger generaion and preserving the broad influence of our work. I am sure that I echo the sentiments of every member of our organization when I tell you that we hope to point with pride, before another annual celebration brings us together, toward the attainment of this, our cherished ideal. The future glows with promise. We feel that there can be no obstacles to the achievement of our ambitions. In short, we hope that all there is in us will respond to assist the William McKinley Lodge in advancing the noble purposes of the Order.

THE LITERACY TEST FOR IMMIGRANTS.

It is expected that the immigration bill will be reported to the House of Representatives today. It emerges from the bosom of the committee the same or much the same measure on which President Taft wrote "Veto, I forbid," because it subjected immigrants to a literacy test.

The desirability and the value of immigrants, moral or economic, cannot be so determined. It is enough to say of a criterion so absurd that it would have shut out from the United States such a man as the father of Abraham Lincoln. Thomas Lincoln did learn under the patient tuition of Nancy Hanks, his wife, to make some sort of hieroglyphics politely assumed to be his signature; but he was one of a great body of illiterates in whose arms and loins lay the future of the West.

Keep out, as far as human sagacity will do it, the criminal, the crazed, the diseased, the defective. Will, energy, industry, honesty, these are not dependent on spelling out aloud or sprawling a few words with a pen. The United States is swamped with words. Men, women and children who can work and save; these are always needed, and no pedantry of Congress should keep them cooling their heels at the gates.—New York Sun.

THE SITUATION IN ROUMANIA.

(Continued from Page 4.)

defense, and the cursed parasite raises its head.

The Jews demand their naturalization in bulk!

After they have soiled our country by introducing all kinds of bad habits; after they have calumnied us in the eyes of Europe and named our fatherland the Roumanian inferno, they wish to become citizens of this inferno.

Nearly the entire commerce and industry are in their hands and the richest products of a part of the Roumanian soil, raised by the tears and the blood of our ancestors are devoured by the Jews.

The sole branches of activity of which we must remain masters are: political independence, commerce and industry, and nearly all agriculture, and all of these the dirty insects wish to get into their power.

We must not permit them to do it, Roumanian Brothers; if we remain indifferent and passive our beloved country faces destruction.

Let us fight energetically and if necessary let us drive these intruding beasts beyond the borders, these beasts whom we have in all parts.

So that in the first place the Roumanian peasant gains safety and the stranger be accursed forever.

Because of the Jews who abuse our hospitality, the Ligua Culturala appeals to you warmly, and begs of you, Roumanian Brothers, to attend in great numbers the meeting of the Nationalists which will take place Monday morning at 10 o'clock in the hall of the Communal Park, and we will let those who are at the head of the State know that the time has not yet come to recognize these strangers who detest our nation and do not even understand the language of the country. Roumanian Citizens! We will let them understand that it is not good to take away by force the gains from our children to give them away to dogs.

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Zionism and Nationalism

Address Delivered by Mr. Jacob H. Schiff of New York Before the Menorah Society of the City College of New York.

With the growth into manhood of the offspring of our co-religionists who have come here in the two closing decades of the last century—a large number of this younger element having been born on the soil—there is brought into being an American Israel, to whom, of necessity, must come the responsibility to determine the position which the Jew shall hereafter occupy in this great nation, both politically and socially. Aye, I go further, and feel I am justified in giving it as my conviction, that to the rising generation of American Jews, and more particularly to those now growing into manhood, will without doubt accrue Jewish world-leadership. Because of this grave responsibility, which cannot be shirked, it is very important that we learn clearly to understand what the Jew should be in his native land, what position he needs to take in his relation to his co-religionists in other countries all over the globe.

Until thirty or forty years ago the Jewish population of the world, taking the various countries each by itself, excepting Russia and some of the Slavic countries, was comparatively small. Only with the beginning of oppression and persecution, mainly in Russia and Roumania, which first became so greatly intensified in the early eighties and has since so rapidly grown, the Jewish masses in these countries became compelled to seek other abodes and new homes and thus began what might be termed a Jewish "voelkerwanderung" or exodus, the end of which is not yet, resulting in the large increase of the Jewish population of almost every civilized country. To our own country, so hospitable to the stranger coming to its door, more than to any other land, our persecuted co-religionists turned their way, and as a consequence against a Jewish population of 250,000 thirty years ago, there now dwell in the United States likely more than 2,000,000 of our people.

Thus Zionism had its inception and proceeded on its path of propaganda among the Jews in every country of the diaspora. We know how it has spread like wildfire—how it took hold of the Jew of every shade of belief and unbelief, how it brought under its banner old and young—and we may concede how it awoke anew Jewish consciousness and self-respect. I am not a Zionist, if the term is used to designate the Jew as a national separatist among the nations of the world, or even if it intends to form him into a people independent of the faith of his ancestors, but I do not wish for a moment to belittle the unifying force Zionism has proved to possess to a certain degree, the value of which as a temporary expedient and kept within certain bounds should not be under-estimated.

It has proved to the Gentile world that the Jew has not lost his self-respect; it has recalled to a far-reaching extent the Jew unto himself; it has possibly more than anything else could have done shown him the value of his own heritage. It has quickened the efforts to rehabilitate Palestine, and even if it cannot—as is neither practicable nor desirable—re-establish there a Jewish state, it is at least effectively leading in the reclamation of the land of our birth from the slough and degradation into which it and the great part of its population had fallen.

I have often asked myself how I could best explain to myself and to others why it is a paradox for the American Jew—as it is for the Jew of every country where civic rights are willingly and freely accorded to him—to proclaim himself a Jewish Nationalist; that is to say, one of a nation that in actuality does not now exist, but which it is proposed to re-establish. I know very well how to give this explanation to myself, for I feel it innermost why as an American, though a good Jew I seek to be, I cannot be a Jewish Nationalist. This being so, I shall quote from another, whose definition of what determines being of nationality, I have found to be the most expressive of what I wish to say in this respect. I refer to Dr. Lugwig Haas, a Jewish deputy in the German Reichstag, who in an address spoke of the claim made by Zionists that "nationality feeling" consisted in the living consciousness of a common ancestry, of the belonging together and in the belief of a common future. If this were correct, then there could be no such thing as a feeling of American nationality.

For where is there a nation in which there can properly exist a lesser feeling of common ancestry than in America, whose sires have come from the peoples of the entire earth? And notwithstanding this, they are all Americans and have their feeling of a common nationality. For what makes more than anything else for the feeling of nationality is a common culture. Culture and literature are two different things, and while as Jews we do have the heritage of a great literature, a present common culture we do not possess, notwithstanding what claims to the contrary may be made. We are Jews of German, French, or Anglo-Saxon culture, according to the culture of the nation among whom we live, of whom we have become part and parcel.

We and our children join gladly, aye, ardently in the beautiful national hymn, "Our country 'tis of thee, of thee we sing," and this we want to be a true and not an empty utterance on our part. Common language determines nationality; the love of the country in which we live, and in which lies the future of our children creates the understanding and feeling of national belonging. If then, as I believe and have already said, the common language more than anything else determines the feeling of national belonging, then, if we wish to be part and parcel of a Jewish nation in the remaking, we should, even in the countries of the diaspora, return to the use of the Hebrew language, and such an effort, we all know, would—as it should—fail miserably.

Nothing else than his religion has enabled the Jew to survive so many other peoples, more numerous and mightier than he, and to maintain his existence among those who in all ages have sought to destroy him. The Zionist doctrine which alike welcomes believer and absolute unbeliever into a Jewish nation intended to be established anew, would without doubt lead to the destruction of the very nation which the Zionist movement wishes to call into being, for with this doctrine carried into effect, Jew and Judaism would together become extinct.

With all the attachment that we may feel for Palestine, and the willingness we should show to aid by every means, in its cultural and material rehabilitation, it is high time, that we, as Americans, do not permit the further tightening of the strings with which the Jewish Nationalists endeavor to tie us to a proposed political entity foreign to our desires and with which we can have no sympathy. Because I seek to be a Jew who respects himself and the spirit of his faith, I feel it incumbent upon myself to hoist the danger signal and to warn you younger men, in whose hands lies the future of the American Jew, not to be tempted by the siren-song of the Jewish Nationalist who, ready as he is even to welcome a Judaism without the Jewish faith, is sure, if we permit him to prevail to engulf us into dangers which sooner or later will cost us dear, if not leading to our extinguishment.

Minutes of the Meeting of the Executive Committee, I. O. B. B. Held at Chicago, Ill., January 18, 1914

A meeting of the Executive Committee of the Order was held in the city of Chicago, Ill., on above date. The meeting was called to order by President Adolf Kraus at 2:00 p. m., at his residence, 4518 Drexel blvd.

The following were in attendance: President, Adolf Kraus; ex-President, Simon Wolf; First Vice President, Lucius L. Solomons; Treasurer, Jacob Furth; members of the Executive Committee, Charles Hartman, Philip Stein and Joseph Hirsh; and the Secretary. In addition to the foregoing the following were also in attendance: Sig Livingston, member of the Court of Appeals of the Order and Chairman of the Executive Board of the Anti-Defamation League; Harry Simon, President of District Grand Lodge No. 2; and Sylvan E. Hess, President of District Grand Lodge No. 6.

Excuses were presented from Brothers Jacob Singer, Dr. E. N. Calisch, Dr. Berthold Timendorfer, Dr. Adolphe Stern, Adalbert Skall and J. Niego.

The minutes of the preceding meeting held on Jan. 6, 1913, as printed and distributed to the members of the Executive Committee, were approved as printed.

Telegrams conveying greetings to the Executive Committee were presented from the following lodges: Mishan Lodge, Kalamazoo, Mich.; Dacotah Lodge, Grand Forks, N. D.; Winnipeg Lodge, Winnipeg, Canada; Lake Cities Lodge, Ft. William, Ont.; Nebraska Lodge, Omaha, Neb.; Lincoln City Lodge, Lincoln, Neb.; Julius Houseman Lodge, Grand Rapids, Mich.; Fox River Lodge, Appleton, Wis.; Chippewa Valley Lodge, Eau Claire, Wis.; Saskatoon Lodge, Saskatoon, Canada; Danville Lodge, Danville, Ill.; Emes Lodge, Springfield, Ill.; Bay City Lodge, Bay City, Mich.; Grand Prairie Lodge, Champaign, Ill.; Sioux City Lodge, Sioux City, Iowa; Gilead Lodge, Milwaukee, Wis.; Mesaba Lodge, Virginia, Minn.; Burlington Lodge, Burlington, Iowa, Minnesota Lodge, St. Paul, Minn., and Isaac Lodge, Milwaukee, Wis. Verbal greetings were also extended by the Secretary on behalf of the Chicago lodges.

The Secretary submitted financial statement for the year 1913 as follows:

Balance on hand of all funds, last account	$35,682.44
Receipts from all sources during the year	40,283.45
Total	$75,965,89
Disbursements as per vouchers	$35,782.74
Balance on hand of all funds	$40,183.15

Brother Jacob Furth, as treasurer, submitted report corroborating the figures presented by the Secretary, showing that the balance of the fund in his possession amounted to $40,183.15, and suggested the advisability of increasing the bond of the treasurer. It was thereupon resolved that the treasurer's bond be increased to the sum of $40,000.00.

The privilege of the floor was granted to Brother Harry Simon, President of District Grand Lodge No. 2, who then addressed the Executive Committee on propaganda work inaugurated by District Grand Lodge No. 2 and results achieved thereby; advocating in his remarks the necessity of paying official visits at frequent periods to the lodges in the District, and requesting for an increased appropriation by the Executive Committee for propaganda purposes in the District, so as to enable the District to fully carry out its plan. Consideration of the request was ordered laid over until the allotment of propaganda funds to all the Districts will be considered.

Like privilege was granted to Brother Sylvan E. Hess of St. Paul, President of District Grand Lodge No. 6, who addressed the Executive Committee, strongly supporting the proposition emanating from ex-President of District Grand Lodge No. 7, Brother Leon Schwarz of Mobile, Ala., with reference to annual conferences by the presidents of the American Districts and the attendance of the presidents of the American Districts at the meetings of the Executive Committee of the Order; further suggesting the advisability of the establishment of a clearing house, which is to gather the reports of the various District Grand Lodges, their General Committees, and prepare extracts of the same reviewing the activities of the various Districts and transmit such extracts in bulletin form to the members of the General Committees of the American Districts. In this connection the Advisory Committee, to whom was referred for consideration the subject matters of annual conferences of presidents of the various District Grand Lodges and the attendance of the presidents of the District Grand Lodges at the meetings of the Executive Committee, reported that the first proposition, namely: —the annual conferences of presidents of District Grand Lodges, being outside of the jurisdiction of the Executive Committee, be not considered, and recommending that with reference to the second proposition, the attendance of the presidents of the District Grand Lodges at the meetings of the Executive Committee, be referred with a favorable recommendation to the Constitution Grand Lodge convention. It was thereupon moved by Brother Philip Stein that the recommendations of the Advisory Committee be adopted and that the Advisory Committee be requested to frame the requisite law covering the subject matter for submission to the Constitution Grand Lodge at its next convention. Motion was adopted.

The suggestion with reference to the establishment of a clearing house for the dissemination of activities of the Districts was laid on the table.

The question of designating the time of holding the convention of the Constitution Grand Lodge at San Francisco in the year 1915 was then taken up for consideration. After a full discussion of the subject matter it was moved by Brother Simon Wolf that May 9th, being the second Sunday of the month in the year 1915,, be designated as the opening day of the convention. Motion was adopted. It was further moved by Brother Philip Stein that the First Vice-President of the Order, Brother Lucius L. Solomons, of San Francisco, be appointed a special committee with power to appoint such assistants as he may deem necessary from among the members of the Order resident in San Francisco, with full power to arrange all details, such as place of meeting, hotel arrangements, transportation facilities, etc., in connection with the convention, and that in the event of it being found necessary to do so, Brother Solomons in conjunction with the President of the Order be authorized to change the date of opening the convention to any subsequent day after May 9, 1915. Motion was adopted.

The Secretary was then instructed that upon receipt of report from Brother Solomons with reference to the arrangements for the convention to issue the necessary circulars to the District Grand Lodges acquainting them of arrangements made.

The subject of preparing and publishing propaganda literature was then brought up for discussion by Brother Simon Wolf, and after full discussion with reference to the character of the literature to be published it was moved by Brother Wolf that the Advisory Committee be requested to cause the preparation and publication of suitable literature to be used for propaganda purposes in the American Districts. Motion was adopted.

Brother Simon Wolf, as resident member of the Executive Committee at Washington, D. C., submitted the following report:

Report of Simon Wolf, Resident Member of the Executive Committee at Washington, D. C.

Gentlemen:—

I have the honor herewith to submit the annual report. After the report of last year had been transmitted, important matters affecting the future of immigration transpired, notably the passing by Congress of a new immigration bill containing the literacy test. The Order in conjunction with the Board of Delegates and the American Jewish Committee, and kindred organizations, did all they possibly could to prevent the enactment into law of this bill, notably on account of the literacy test, although there were other objectionable features which were not so material and so commanding in importance as that. A hearing to those in favor and in opposition to the bill was given by President Taft in the East Room of the White House. A largé aggregation was present, representing individual and associated thought. One minute of time was alloted to me, and I sententiously said, "One of our ancient sages when confronted by a heathen with a knife in his hand, who threatened to kill the sage unless he could tell him what there was in religion while he (the heathen) was standing on one foot, gave as his answer: 'Love thy neighbor as thyself.'" President Taft applauded very heartily this sentiment, and practically gave an indication of what he thought of the situation. I was privileged shortly before this, to discuss the immigration question at greater length at the anniversary exercises of the Order in New York City at Temple Beth El, and in the presence of President Taft, and on that occasion President Taft paid a unique and most gratifying public tribute to the Jewish people, and their services to the country at large, particularly in upholding law and order and individual rights. President Taft's masterly address ought to be carefully preserved and distributed. I have been paying particular attention to the importance of adequately preserving the right of asylum for the religious and political refugees under our immigration laws, literate or illiterate, for a wholly inadequate and practically valueless supposed exemption in the immigration bill, based on an English precedent which proved quite nugatory has misled many persons in this respect. Investigation has also been made into the subject of Jewish illiteracy abroad, which, while not yet quite completed, indicate that correct in suggesting that approximately the government immigration records are 20 per cent of Jewish immigrants would be excluded by the reading test of the Dillingham-Burnett bill. Similarly, it was largely due to efforts of the Order in conjunction with other organizations, that the Conference Report on the Immigration Bill was recommitted by both Houses of Congress, with instructions to strike out the objectionable "certificate of character" provision for immigrants, which would have barred out substantially all religious and political refugees, whom their home countries wanted to persecute by arbitrarily denying such certificates to them. But it was quite doubtful after the hearing whether the President would veto the bill or not, and it is the opinion of all those interested that had it not been for the stand taken by that sterling official and sincere American, the Honorable Charles Nagel, then Secretary of Commerce and Labor, the bill would have finally been signed by President Taft. The veto message was written by Secretary Nagel, as is well known, and it was by a vote lacking but a few of the legal two-thirds majority that the bill was finally defeated.

At the regular session during the early part of December I in conjunction with representatives of other organizations, appeared before the Committee on Immigration, waiting for fifteen hours to have a hearing and at two o'clock in the morning, I finally succeeded in making a clear and comprehensive statement of our wishes, but I fear that the report of the majority of the committee as submitted to the House of Representatives will be enacted into a law, the only possible hope that it will not become such being that President Wilson may follow the noble example of President Taft, and veto it on account of the literacy test, but this is something entirely speculative and cannot be stated with any degree of certainty.

A statistical exhibit of the appeal cases of immigration marked appendix "A" gives an intelligent showing of what has been done in preventing deportation of individuals and families, which but for the intervention of the Order, the representative of the Board of Delegates, and the National Council of Immigration, would have been unquestionably deported.

The number of appeals exceeded that of last year, and naturally the number of deportations was somewhat larger, though the net result of admissions, when taking into account the changing of the Bureau into the Department of Labor, and the time necessary for the officers of the new department to get into harness, does not show a material difference as to admissions.

Some very remarkable cases have thus been cared for, and the system now in vogue, as far as the Department of Labor being restrained by the certificates of the Marine Hospital Doctors, is a matter of the deepest concern. Some of these certificates are absolutely laughable, ridiculous and perfunctory. We are happy to state that the Department is taking a very humane view of the situation and is trying to remedy this condition. It is not a single instance, but many that have come under my observation, that make a radical change an absolute necessity. Some months ago a woman with four children came to Baltimore to join her husband living in Washington, D. C. The children were certified for ring-worm of the scalp. There was no accommodation for them in Baltimore. We then secured hospital treatment in Washington, with the result that these certified children, with the record of the Marine Hospital Service stating that it would take a year or more for them to be cured, that is to say, three of the children, were discharged within a week, having no ringworm at all. Fresh air and good healthy food soon restored them to a normal condition. The fourth child is still detained, but will be discharged within a few days. That is a sample. Some time ago a man, his wife and two children came to Baltimore. Members of the family were well except the father, who is a carpenter by trade, thirty-four years of age, and who was afflicted with a skin disease from childhood, not contagious. The Marine Hospital and Special Board of Inquiry made the bold assertion that this skin disease would prevent the man from earning a living, and yet he had paid his own passage and made good money in the land of his birth, notwithstanding this skin disease. The Bureau of Immigration took the same view, and fortunately for the service and for humanity, the Assistant Secretary, the Honorable Louis E. Post, took the humane view of the situation and admitted the family. And in another instance, and which is simply one of many, an immigrant boy of seventeen had been certified as "poor physique" and "likely to become a public charge" notwithstanding there were relatives in a distant city able to care for him, was ordered deported after two appeals had been filed and the case had been reopened. Senators and members were interested in the case, but there seemed to be no hope for thè boy, but I took the matter up, acting as the representative of all the societies, and notwithstanding the strenuous opposition succeeded in having the boy landed.

The important recommendations submitted by us, jointly, with the Board of Delegates and the American Jewish Committee, and some separately by us, and the Industrial Removal Office and the Galveston Bureau, are printed in Vol. 41 of the National Immigration Commission Reports, just issued by the Government, and strongly influenced the Commission in its recommendations of administrative reforms in the interest of the immigrants.

At the close of President Taft's administration a bill creating the Department of Labor was rushed through Congress. No sane American, no lover of his country and of that great class of American citizens who have aided so materially in the welfare of the Nation, can object to having labor cared for in an intelligent and humane manner, and the only objection to the bill was that it placed immigration in the same Department, and the friends of both were apprehensive that the consolidation of these two important factors in our national life, might clash and prove inimical. The fears and apprehension, however, have proven groundless, for, as far as immigration is concerned, under the control of the present head of the Department of Labor, the Honorable William B. Wilson, and his able assistants, Mr. Post, Mr. Densmore, and the Commissioner-General of Immigration, Mr. Caminetti, an intelligent, reasonable and humane position has been taken, and the Bureau of Immigration while authorized by law to take the initiative in its proceedings, has nevertheless been controlled by the wise discretion of its superiors, although so far as we can truthfully say that injustice has been avoided as far as it was possible for the Bureau to control it. Blaine and criticism time and again have been hurled at the Bureau and some of its officials at the port of entry, which after thorough investigation and mature reflection has proven groundless, for many of its decisions are unfortunately based on the medical certificate which is perfunctory. The certificates as to the alien having hernia, poor physique, senile, and likely to become a public charge, are so constant and numerous, that they fail in their intended effect, for the officials of the Department to a large extent, as far as in their power lies, disregard them.

Again it is necessary to call the attention of the different communities to see to it that the immigrant applies for citizenship as speedily as possible, and follows it up by taking out the final papers. In a number of cases where relatives asked for the admission of aliens and who guaranteed that they would not become public charges the admission was made impossible owing to the fact that these relatives had been eight, ten and fifteen years in the United States, and had not become citizens thereof. The only way to prove interest in and for the United States is to become a citizen and take his share of responsibility and glory, and especially in the rural districts an extraordinary large percentage of aliens, including even Jews, have been shown to have failed to have themselves naturalized.

As usual, letters of thanks and congratulation from the individuals relieved, as well as from relatives of the immigrant, have been received, and it is a satisfaction at least, to know that the work is appreciated. Among them all none was so pleasing to me as a telegram received on my recent birthday from a Russian family who had been admitted owing to my intercession—the family now being located in Brooklyn, N. Y.

Attention should also be called to a very important decision just rendered by the United States Supreme Court in the so-called Luria case, conducted by Mr. Louis Marshall for the defendant, information regarding which case ought to be most widely disseminated, in order to protect many naturalized citizens. In this case, a recent Federal statute has now been held to be constitutional, which establishes a presumption of fraud, warranting cancellation of naturalization certificates, where the person naturalized leaves the United States within five years after naturalization for his original land of nativity or any other, and remain away for some time. In the Luria case, defendant left the United States more than four years after naturalization, and went to South Africa, armed with an American passport, which he tried to renew after its expiration, his country of birth having been Russia. Despite his efforts to prove that his physician had ordered him to go to South Africa for the sake of his impaired health and that he intended to remain an American citizen and to return to the United States, it was held that this statute created an effective presumption, without further proof that his original naturalization had been fraudulent by reason of his lack of alleged intention then to reside permanently in the United States. Under such a statute, it is most important for naturalized citizens to know what risks they run, if they leave the United States for an extended absence within five years after naturalization, yet none of the daily or weekly papers seem to have given any particular attention even to this case. This matter is intimately connected with the subject of naturalized citizens residing in Jerusalem, who are there for educational and philanthropic purposes which has again been the subject of correspondence between the Order, the Board of Delegates and the State Department. The latest information from that quarter is that the matter is being promptly gone over and a solution satisfactory to all parties concerned is expected in the near future.

The reading of the Bible in the Public Schools has been given a great deal of attention. Representatives of the Order at Atlanta, Ga., notably Dr. David Marx, have won a splendid triumph, assisted by leading ministers of other faiths, in preventing the reading of the Bible in the Public Schools. This same action having also been taken in Portland, Oregon. During the summer my attention was called to the impending fight in North Carolina where the reading of the Bible in the Public Schools was to be incorporated in the constitution of that state. A letter from the Chief Justice of North Carolina, Walter Clark had appeared in some of the North Carolina papers. I immediately corresponded with him and he asked for aid and support on the part of our co-religionists to prevent what he called a disaster and a shame to the State. Steps were taken immediately to enlist some of the leading citizens of North Carolina, members of the Order of B'nai B'rith, as well as members of the Board of Delegates, chief among them being Mr. Lionel Weil, President of District Grand Lodge No. 5; Mr. Marcus Jacobi, of Wilmington, N. C., ex-president of District No. 5; Mr. Henry Weil, of Goldsboro, N. C.; Mr. David Stern, of Greensboro, N. C., and Rabbi Kornfeld, of Raleigh, N. C.—all of whom appeared before the legislative body when in convention assembled and made splendid arguments to prevent the enactment into law the said amendment. In a letter from Judge Clark after the defeat of this matter, he writes that too much credit cannot be given to the splendid aid that had been recuited for him, and that North Carolina would always be indebted to the representative of the Order resident in Washington for the prompt and efficient action. Judge Clark's letter is a model and deserves to be handed down to future generations, and although already printed in the B'nai B'rith News, should be made part of this report. It was a great triumph, especially in a state that was last to recognize the political rights of the Jew, and where it needs a great deal of education before the citizens recognize the equal right of all and to stand firmly for the dis-establishment of Church and State.

There has been a great deal of correspondence on the part of numerous applicants, either for office or for release from imprisonment, with the usual result heretofore achieved.

The Order, as well as the Board of Delegates, acting in a subordinate capacity, did all in its power to aid the sufferers in the Balken States. Also the question of the rights of the Roumanian Jews, which were more and more imperiled by the Balkan War and the right of the Jews in the Balkan States likewise was brought to the attention of the State Department, and received courteous recognition, and the State Department did all it possibly could, under the circumstances, and would cheerfully have done more had it been in its power to do so.

Acting as a representative of the Order I have actively participated in arousing public opinion against the outrageous ritual murder charge embraced in the recent Beilis prosecution at Kief, and addressed a large Washington mass-meeting of protest regarding it, and used other efforts to carry the message of civilization on this subject into benighted Russia. Fortunately, even a Russian peasant jury found itself compelled to do justice to the humble, persecuted Jew.

The fact having been made known that in the Public Schools of the City of Washington, the teachers addressed the children on the subject of prohibition, and permitted lecturers on prohibition to appear before these children, a correspondence took place between the then President of the Board of Education and myself, which led to prompt investigation and to the stopping in future of a like course. While the Order does not intrude in the province of liquor traffic, yet it considers the abridging of personal rights as an infraction and intrusion on American citizenship.

Respectfully submitted.

SIMON WOLF.

The report was received with expressions of approval, whereupon it was moved by Brother Lucius L. Solomons that the report of Brother Simon Wolf be accepted and published in the minutes of the Executive Committee. Motion prevailed. It was thereupon suggested by Brother Simon Wolf that that part of the report relating to the Luryea case containing an important decision in the United States **Supreme Court with** reference to the cancelation of naturaliz-

(Continued on page 12).

THE KEHILLAH

BY PROF. GOTTHARD DEUTSCH, Ph.D.

IV.

The spiritual life of the ghetto is a factor, just as important as the political and economic status. Modern Jewish history is characterized by the disappearance of both the spiritual and the physical ghetto. We all know in a general way that up to modern times education among Jews was limited to their religious literature. In eastern Europe, in northern Africa and Asia, this is still largely the case. It is advisable, however, that we study this question from the point of view of individual facts. Up to the end of the eighteenth century we find all congregational documents, including the minutes, written in Yiddish. The congregation of Berlin used Yiddish until about 1800. When, in 1789, a law was issued in Prussia requiring that the Jews keep their books in German, the congregation of Berlin petitioned against this regulation as imposing a hardship on the majority of the Jewish business men. Social organizations in Berlin, like the Magine Reim, organized originally as an orthodox club, in opposition to the liberal "Gesellschaft der Freunde," kept its books in Yiddish until 1812, when the law gave to the Jews the rights of citizens. The condition of secular culture is perhaps best illustrated by the fact that Baron Nathan de Rothschild, the founder of the English branch of the house, and grandfather of the present Lord Rothschild, when he was still living in Manchester, where he settled in 1797, wrote a note to a friend in London, asking him to reserve a room for himself and his bookkeeper, written in Yiddish. The little slip of paper is characteristic in many ways. To-day a man of his standing would telegraph to a hotel to reserve for him two rooms. No German merchant of today would write in Yiddish. And yet Nathan Rothschild was the real brains of the firm, as William von Humboldt describes him, "a man who has only one talent, that of making money." It is true that Meyer Amschel Rothschild was not a man possessed of such wealth, as we usually connect with this name. The real prominence of the house began after Meyer Amschel's death, with the great opportunities opened for banking in Frankfort after Waterloo. At any rate he was a rich man, being the banker of various German sovereigns, and certainly in a position to give his children a first class education. Yet the knowledge of the country's vernacular was merely a luxury. It was therefore not employed, unless needed, just as in our case, of one who would have to write a French letter. For the masses such an education was out of the question. As late as 1794 the rabbi of Frankfurt am Main, Phineas Horowitz, prohibited the establishment of a school in which the Jewish children were to be taught secular subjects.

This being the case in a large city, one can easily imagine how conditions were in small towns, where the educational facilities of the non-Jewish population were also of a very limited order. When the elector of Mayence, in 1782, ordered an investigation into the condition of the Jews, with the purpose of improving their secular education, he learned that there were very few grown people who could read and write the vernacular. Michael Creizenach, later on a noted pedagogue and author, who was born in Mayence in 1789, was sixteen years old before he learned to read and write German. Herz Homberg, born in Lieben, a suburb of Prague, in 1759, tells us that, while at the age of seventeen he was considered a marvelous Talmudic scholar, he did not know even the German alphabet, and awakening to a desire for secular education, he had to learn it stealthily, because as a student of the Yeshibah at Glogau, Silesia, he would have lost the support given to him, if it had become known that he wasted his time on such a heretical occupation.

This case brings us right home. Emperor Joseph II, succeeding his bigoted mother, Maria Theresia, in 1780, gave right from the start his attention to the Jewish question. His so-called "Toleranzedikt" is largely overestimated by those who speak of history without knowledge of the sources. There was no thought of removing the most oppressive disabilities from which the Jews suffered. The ghetto remained, the restriction of the number of marriages, the disability of holding public office, and the exclusion from quite a number of occupations, and even from the right of holding rural estate. The only substantial relief was the abolition of the so-called yellow badge, and of the Jew-toll. The latter, however, was even maintained under a different form, inasmuch as a Jew coming to a place where residence was prohibited to Jews had to apply to the police for a permit of temporary residence, for which he had to pay a fee, so that the only difference was that he was relieved from paying toll at a toll gate through which he passed, at which, up to the time of Joseph II, a tariff was posted, showing the toll to be paid for horses, cattle, sheep, swine and Jews. The one important reform of Joseph II, however, was the principle that Jews should be treated as human beings, while his mother considered them a nuisance. The most important expression of this principle was the encouragement of secular education. The Jews should be admitted to all institutions of learning, which, as the emperor states, was never expressly prohibited, and they should establish schools of their own for primary education, and where this was not feasible, should be admitted to public schools, if we may apply this term to the school system of those days. Large congregations and cultured communities complied with this system at once. Thus we have Jewish schools opened in Prague, in Triest and in Pressburg, in 1782. In most of the other congregations the Heder still continues to exist, the children going in the afternoon for a few hours to a Christian teacher, or, in exceptional cases, receiving instruction in the elementary branches by the Jewish teacher who conducted the Heder, and in very, very rare exceptions, being placed in the charge of private tutors.

The generation, therefore, which I might term the generation of my grandfather, consisting of people born around 1800, had some meager secular education. They had learned to read and to write, though they were unable to write anything that might claim literary merit. We must not forget, however, that Meyer Amschel Rothschild, a man whose business brought him in contact with sovereigns, could not write a grammatically and orthographically correct letter, and that the Christian neighbors of my grandfather had a large proportion of illiterates, and that even those of them who had received a school education barely could do more than scribble an intelligible note. In the case of the Jews the religious attitude introduced an additional difficulty. Ezekiel Landau, who was chief rabbi of Prague when Joseph II issued his "Toleranzedikt," denounces not merely secular learning, but even a methodical Hebrew education. One Joseph Hirsch, rabbi of Margonin, now part of the province of Posen, says boastfully in a book which he published in 1779 at Leghorn, "I have not studied the books of the philosophers, for their teachings are windy, and whatever good may be found in them has been said long ago in the Talmud." A similar view is expressed by Rabbi Saul Loewenstamm of Amsterdam, in a preface to an apologetic work by Judah Horwitz, of Wilna, published in Amsterdam, 1766: "It is well known," says the rabbi, "that from the time that I entered upon my office, I have kept away the feet of the people who harken to my voice from the path of the so-called philosophical scholars, and works written on such subjects, for the good that might be found in them is an infinitesimally small proportion of the heretical teachings over which sinners will stumble, while the righteous will walk only in the law of God." Saul Loewenstamm was the brother of Hirschel Lewin, (Jewish family names were then still shifting), rabbi of London, and afterwards of Berlin, who died in 1800, and was the father of the chief rabbi of London, Solomon Herschell, who held office until his death in 1842, and, while born in London, had never acquired the knowledge of the English language.

Seeing such a specimen in the case of people who enjoyed the advantage of living in centers of culture, we must not wonder that people living in provincial towns, where the schoolmaster, usually a retired sergeant, knew no more than to read and to write, possessed only a modicum of education. One might say, as a general rule, that the men in our country who were contemporaries of Solomon Herschell could just sign their name in German characters and write the address of a letter. The women, whose education was more neglected, because their destination was to become wives and mothers, as a rule, did not even know this. They had, perhaps, learned to read and to write German, but, having no use for it in later years, forgot it as completely as our high school graduates forget the periphrastic conjugation or the use of logarithms.

Exceptions existed in the case of the few who studied for a profession. The only profession practically available was that of medicine, and even this was restricted to the ghetto, because even a doctor was bound by the restrictions on residence, and because the canonical law, issued in the thirteenth century, which prohibited Jewish physicians from treating Christian patients, was still in force, although it was often more honored in the breach than in the observance. The legal profession was closed to the Jews because they could not hold office under the state, and even in order to practice law one had to obtain a special permit, which surely would never have been given to a Jew, as he also would not have obtained a license as a pharmacist unless it was for practice in the ghetto. To study at a university merely for the sake of obtaining a higher education was out of the question because, in spite of the popular prejudice alluded to before, more than 99 per cent of the Jews were so poor that they were only too glad when their boys were old enough to help in business. In addition, real culture to them was merely the study of the Torah. Secular study was just as a mechanical trade, or business experience—some way of earning a livelihood. As the best proof I shall quote the case of Baruch (1778-1813) and Judah Jeiteles (1783-1843), the sons of a doctor of Prague, who were profound Talmudic scholars and prolific Hebrew authors.

The study of the Talmud, therefore, was still the only curriculum for boys who had outgrown the primary education of the Heder. Every congregation of any consequence maintained a Yeshibah. It was usually an obligation entered into by the congregation upon the election of a rabbi. The congregation pledged itself to maintain a stipulated number of students so that the rabbi had a class to teach. The maintenance consisted in free meals, though charitable persons occasionally furnished such a boy free lodging too. The limitation agreed upon at the election of the rabbi was not always strictly maintained. A poor boy drifted into town, and either found somebody who helped him, or he starved. My father, who was a student at the Yeshibah of Rabbi Baer Oppenheim in Eibenschuetz about 1830, told me that when he arrived there he was assigned free meals on four days a week. The free meals consisted of a breakfast, which meant coffee, or rather a chickory concoction with a roll, a noon meal, which hardly was too rich, and a piece of rye bread which served for supper. On the other three days he had to help himself the best he could. As early as 1756 an attempt was made by the government to regulate these conditions through an order that Yeshibahs should only be maintained in six large congregations. The law failed in accomplishing its object. A rabbi wanted disciples, and the congregation wanted the distinction of a renowned seat of Talmudic learning. It often happened that members of the congregation who were learned and in a position to devote their time to such work, maintained Yeshibahs of their own. Some of these men survived until my days, although their Yeshibahs had long been abandoned. A very prominent representative of this class was Moses Katz Wannefried, in Prossnitz, whose Yeshibah the famous preacher Adolph Jellinek attended. Another more prominent case was that of Aaron Kornfeld in Jenikau, Bohemia, who died in 1881, and as long as young men were willing to study under him, kept a Yeshibah, while he lived in fairly comfortable circumstances as a distiller. His nephew, the son of his brother, Moses, already nicknamed Moritz, was Sigmund Kornfeld, a banker in Budapest, raised to a Hungarian baronetcy and peerage in 1909. It is needless to say that Baron Kornfeld had not the ambition to continue the Yeshibah which his grandfather, Marcus Baer, a favorite disciple of Ezekiel Landau, had founded. Things changed, chiefly through the events of 1848. A few Yeshibahs may have survived in the fifties, as I know from the case of Rabbi Solomon Quetsch, first in Leipnik, and afterwards in his native city of Nikolsburg, where he died in 1855, but when I arrived in Nikolsburg to enter the Gymnasium in 1868, the Yeshibah, which thirty years before, in the days of my father, numbered three hundred students, had completely disappeared. Its remnants existed in three or four Talmudists, who gave private lessons to a dozen of students of the Gymnasium after school hours. All of them have gone long ago to their eternal reward, and I doubt very much whether Talmudic instruction could be had in Nikolsburg now for love or money unless the rabbi would be willing to give it.

I. O. B. B. MEETS MENORAH OBJECTS.

To the American Hebrew:

One of the most interesting questions discussed at the recent convention of the Intercollegiate Menorah Association was that of spreading the Menorah idea among Jewish college graduates. The purpose is to organize the alumni of the various univeristies into Menorah societies.

The plan, indeed, has much to commend it; yet, none the less, we are reminded of the wholesome advice offered a few months ago by the American Hebrew to the effect that one of the needs of American Jewry is the organization of a society, the purpose of which would be to prevent the organization of new societies.

Without opposing the Menorah plan, the writer wishes to state that a number of recent college graduates have been rather surprised to find that an institution already exists which satisfies nearly all the needs that could be filled by the proposed new organization. That institution is the Independent Order of B'nai B'rith. The B'nai B'rith is firmly established, is truly international, and has a splendid record of achievement behind it. Recognizing this fact, a few college alumni have recently been working on a project for attracting more of the graduates into the Order, with the purpose of raising this institution to its highest degree of efficiency. It would be a matter of deep regret if another society would be formed at this time with an object not identical, but certainly similar to, that of the B'nai B'rith.

The Order is not what it is popularly supposed to be. It is no longer a benefit or insurance organization. As stated in the preamble of its constitution, its mission is that "of uniting Israelites in the work of promoting their highest interests and those of humanity; of developing and elevating mental and moral character of the people of our faith; of inculcating the purest principles of philanthropy, honor and patriotism, of supporting science and art, of alleviating the wants of the poor and needy, etc."

Surely there is but little that the graduate Menorah societies could accomplish that could not be done as well or better through machinery already existing. If a need for a new organization exists at all, that need springs from a desire to form a sort of Jewish Graduates' Club that would lay more emphasis, perhaps, on Jewish culture, than on social life. Commendable as this desire may be, I venture to express the opinion that the need could be met better through the B'nai B'rith than through the Intercollegiate Menorah Association.

In conclusion, let me repeat that I am not opposing the Menorah plan. I am seeking to call the attention of undergraduates to the fact that some recent graduates have unexpectedly found their needs fully satisfied in the B'nai B'rith, and they believe that their successors will, if a careful investigation be made, meet with a similar experience.

Eugene H. Lehman,
President Yale Menorah Society.

JEWISH CHAUTAUQUA SOCIETY.

At a meeting of the board of directors of the Jewish Chautauqua Society, held the past week, reports were presented showing the increased activity and usefulness of the society. The report of the Twentieth Anniversary Assembly evidenced the fact that it was the most successful in the history of the society. There was an attendance of over eighty delegates, not including visitors and speakers. Invitations were received and presented from several communities for the next Assembly, which has been left for final decision at a subsequent meeting.

The Secretary presented reports of the work in the colonies of South Jersey and North Dakota, showing the increased interest in this department of work.

The report of the Correspondence School, which was presented by the dean of the faculty. Dr. William Rosenau showed the enrollment of students to date, eighty-one. Five courses of study are now being arranged in printed form and applications for registration are being daily received.

The report and outline of the work for the Summer Schools in the various universities was presented by the Chancellor, Dr. Henry Berkowitz, and was decided, owing to the remarkable success of this work in the three universities of the south last year, that it be continued and extended in some of the eastern universities.

Upon the request of a number of committees, the Secretary will soon make a tour to a number of cities.

The First Lodge of England I.O.B.B.

Fourth Annual Report
1913-5673-4.

Adopted at the Annual General Meeting of Members, Held on Sunday, January 18, 1914—5674

The Council has pleasure in submitting the fourth annual report of the work of the lodge:

Installation and Presidential Address.

The honorary officers for the year were elected at the annual meeting on January 19, 1913, and were installed on February 16. On that occasion Bro. Dr. Snowman delivered a presidential address. He summarized the aims of the lodge by stating that it desired to foster an independence of thought, to cultivate an appreciation of new problems and new situations, to oppose despotic management of communal interests, and to infuse into all Jewish undertakings a spirit of real brotherhood. It should, however, be the duty of brethren to disseminate the views developed in the lodge by debate and discussion, to spread abroad the reasons for their adoption, and to endeavor to secure a strong body of opinion in their favor. The lodge should, for the present, eschew any active designs in the sphere of public affairs, though it should formulate policies and press their adoption on those who possessed the machinery for carrying them out.

The President emphasized the importance of securing a great accession of membership in order that the lodge might become a vitalizing influence and an effective force. He suggested that it was unnecessary to limit the membership only to those possessing some record of achievements, but that entrance should be afforded to those who brought with them promise for the future and the potentiality of becoming valuable factors for promoting the cause of the Order. It was nevertheless important that the roll of members should include active workers on all communal bodies, in order to help to concentrate every Jewish movement in this country within the circle of the lodge for the purpose of discussion and criticism in the light of the established aims of the Order. Any point of view established in the lodge must be permitted to gain the intelligent sympathy of members, and particularly of those who carried its advocacy into the councils of the organizations dealing with special matters. Institutions could thus be influenced by raising efforts from within them to shape their policies along the lines of B'nai B'rith principles. With the growth of the Order in this country, it would no longer be necessary to work merely through isolated groups of members. It would then be justifiable to act in a corporate capacity and, when circumstances demanded such a course, institutions could be approached by deputations, and the views of the lodge could be laid before them and their adoption urged.

Meetings During the Year.

There were nine meetings of the lodge during the year, and the Council met on twelve occasions.

Visiting Members.

From time to time, during the period under notice, members of the Order from various parts of the world have visited the lodge, including representatives from Berlin, Copenhagen, Frankfort-on-Maine, and Winnipeg, and visitors have been welcomed from the lodge at Manchester. Visits have also been paid by brethren to other lodges. These visits have helped to promote that spirit of brotherhood which is one of the cardinal principles of the Order.

Special Meeting of Welcome to the Chief Rabbi.

On June 15, 1913, a special meeting was held in honor of the Chief Rabbi, Bro. Joseph H. Hertz, a member of the Jacob Lodge, Syracuse, N. Y. The Chief Rabbi, who was greeted by addresses from the President and Vice-President, received a most enthusiastic welcome from the members, which Dr. Hertz cordially acknowledged.

Grand Lodge.

The Grand Lodge celebrated its seventieth anniversary during the year, and a resolution of congratulation was adopted on this occasion. A grant of £5 was made to the funds of Grand Lodge and the sum of £[illegible] was voted for the Balkan Relief Fund raised by Grand Lodge.

Palestine.

At the July meeting an interesting and instructive address on Palestine was delivered by Bro. M. E. Lange, embodying observations made during his recent [illegible] in the Holy Land. The lodge [illegible] had under consideration the position of the Yemenite Jews who have emigrated to Palestine, and a sum of £5 was voted towards the fund being raised for their relief.

Publicity Sub-Committee.

At the suggestion of Grand Lodge, the Council appointed a publicity sub-committee, consisting of Brothers M. Epstein, A. Kahn, M. Myers and S. Rosenbaum, to take note of anti-Semitic utterances which may appear in current publications and to draw the attention of the publishers thereto.

Appointment of Hon. Archivist.

Steps have been taken to secure the proper preservation of all documents relating to the lodge. The sub-committee which considered the matter originally broached by Bro. Hirschfeld, recommended the appointment of a new honorary officer to be known as the Archivist (to be eligible for re-election from year to year), who should have custody of and compile and retain an inventory of all documents detailed in the sub-committee's report. This recommendation was adopted in principle, and Bro. Hirschfeld was asked to discharge the duties of Archivist as long as possible under the constitution.

Social Functions.

On Sunday, March 23, a Purim Conversazione was held at the Wharncliffe Rooms. The function was largely attended and proved a brilliant success, which was mainly due to the efforts of the Honorable General Secretary. The lodge meeting of May 18 was preceded by a house dinner, and on Saturday, December 27, well-attended Chanukah Conversazione was held.

Aliens' Legal Aid Committee.

The agreement with the Board of deputies in regard to this conjoint committee has been renewed for a period of three years. The following were elected as representatives of the lodge for one year. Brothers H. Bentwitch, C. Duschinsky, M. Epstein, B. J. Friend, M. Gaster and J. Snowman. As evidence of the practical value of this committee's work, it may be stated that during the year 430 individual appeals were conducted by the Solicitor (Bro. I. Landau), and of these 305 were successful.

Matters Arising Out of the Balkan War.

Communications were received from the Grand President of the Order, Bro. Hon. A. Kraus, in regard to the position of the Jews residing in territory then about to be ceded to Roumania. The lodge was urged to take such action as seemed appropriate in order to safeguard the civil and political rights of the Jews concerned. The matter was discussed at length and a memorandum was sent in reply, giving a resume of negotiations conducted in this country. The substance of the memorandum is as follows:

"On January 24, 1913, the Jewish Chronicle published autograph letters addressed to the editor by the Bulgarian and Greek peace delegates, containing formal pledges on behalf of their governments that the Jews in the conquered territories would receive full civil and religious rights.

"At the end of February the Bulgarian Jews memorialized their government on the position of the Jews in territory likely to be ceded to Roumania.

"In March, the conjoint committee of the Board of Deputies and the Anglo-Jewish Association published correspondence with the British Foreign Office on the same subject. Sir Edward Grey had stated that 'though the grievances of the Jews will be borne in mind, the present moment, when the great powers are so fully occupied with the war and its complications, is hardly one when the question can be raised by His Majesty's government with any prospects of success.'

"In reply to a question in the House of Commons by Sir Philip Magnus, Sir Edward Grey said that he could not make statements concerning transfers of territory, without prejudicing negotiations then proceeding, but he added that the principles advocated by Sir Philip's question were 'such as will command general sympathy.'

"On March 21 the Roumanian minister in London addressed to the Jewish Chronicle letters containing assurances that the inhabitants of regions to be ceded to Roumania, 'whether of Jewish or other nationalities,' would enjoy 'the full political and civil rights they now have, as subjects of another country.'"

Meanwhile several members of the Council, in their individual capacity, but after consultation in council, brought the subject forward in influential quarters, and were able to arouse the interest of the press and members of Parliament in favor of the Roumanian Jews.

The Grand Lodge of Constantinople and the lodge at Salonica have been occupied during the year in endeavors to maintain the claims of the Salonican Jews, in view of the political changes occurring in their city. Representations were made from Salonica to the London lodge to press forward these claims. The Council was, however, assured that the matter was engaging the active attention of the Conjoint Foreign Committee, and was the subject of pending negotiations.

The Appointment of Marriage Secretaries of Synagogues in England.

This subject, having been brought forward by Bro. A. Kahn, a sub-committee was appointed to report thereon. The report indicates how the registration of Jewish marriages is regulated, and shows that the law assigns to the President of the Board of Deputies the duty of certifying the Secretaries of synagogues in England of persons professing the Jewish religion as functionaries for the registration of Jewish marriages. The only question which the board is called upon to consider in connection with an application for a certificate to the Registrar-General is whether the synagogue is or is not a synagogue in England of persons professing the Jewish religion. The report refers to a case wherein a synagogue applied to the Board of Deputies for the certification of its Secretary, and it was infomed that a preliminary certificate from the two Dayanim who were temporarily performing the functions of the Chief Rabbi was required before it could grant the certification.

The Dayanim, however, acting in accordance with precedent, before granting this preliminary certificate, required a series of resolutions to be passed by the synagogue, the effect of which would be to cause it to surrender its independence. The congregation, which was founded as a synagogue, independent of the jurisdiction of the Chief Rabbi, refused to entertain these conditions and is consequently still without a Marriage Secretary.

The sub-committee was of opinion that the "Board of Deputies, though, of course, at liberty to consult any authority it pleases in order to enable it to come to a decision as to whether or not a synagogue complies with the terms of the act of Parliament, is acting *ultra vires* in introducing a third party into relationship with the synagogue making application, and is further guilty of a gross abuse of the act of Parliament from which it derives its powers, in acting as an accessory to an ecclesiastical authority which imposes as the price of its certificate the surrender of the independence of the synagogue."

The lodge, which is still watching the matter, is meanwhile unanimously of opinion that steps should be taken to ensure that in future the action of the Board of Deputies is in accordance with section 30 of the Act of 1836, the object of which was to facilitate the registration of Jewish marriages, and not to establish a Jewish church.

Royal Commission on Divorce.

Arising from a motion submitted by Bro. Rubinstein, a sub-committee has been appointed to deal with the Jewish aspect of this matter, and has been engaged thereon during the year. A report is in preparation for submission to the Council of the lodge.

Retiring Officers.

The lodge desires to express its gratitude to the retiring President and the other honorary officers, and is particularly indebted to the Honorary General Secretary for arduous labors during the past two years, and for his devoted service to the interests of the lodge.

J. SNOWMAN, President.
1st January, 1914—5674.

AFGHANISTAN AS A LAND OF REFUGE.

The frequent expulsion of the Jews from Asiatic Russia last year compelled many of them to emigrate to Afghanistan. Recent reports from this territory northwest of India state that their position there is satisfactory, and the Jewish settlers attribute their good treatment to English influence. But if they attempt to re-cross the Russian frontier for trading purposes, they are reminded of their Jewish religion. The Jews in Afghanistan are very religious, and their love for Palestine is intense.

Our greatest glory is not in never failing but in rising every time we fall.—Goldsmith.

PRESENTATION OF TESTIMONIAL TO HERBERT SCHOENFELD

Appreciation of the work of Brother Herbert Schoenfeld as president of Rainier Lodge No 627 of Seattle, Wash., was crystallized in the substantial form of a silver cup, which was presented to him at the annual meeting of the lodge.

Brother Schoenfeld has devoted a great deal of his time during the past two years in the promotion of the lodge's interest, and due to his efforts the membership of the lodge was more than doubled.

Under his leadership the lodge has secured good results in the combatting of the white slave traffickers and has gone deeply into the immigration problem that will confront the Pacific Coast with the canal opening, and has delved into every phase of matters affecting the Jewish people.

The ceremony of presenting the cup to the president was attended by an address of appreciation delivered by Rabbi Koch of the Seattle congregation.

RELIGIOUS SCHOOL EXHIBIT.

One of the features of the recent convention of the Jewish Religious Education Association of Ohio, at Columbus, was the religious school exhibit of the Department of Synagogue and School Extension, conducted by the Director Rabbi, George Zepin of Cincinnati.

The exhibit consisted of models and objects used in Bible teaching, selected pictures, and reference books on special subjects relating to religious pedagogy. The reference books, an unusually interesting collection, comprised selected volumes on the following topics:

Education; the New Psychology and Child Study; Religious Pedagogy; History of Sunday School; Modern Sunday School Methods; Teacher Training; Educational Method; Handwork in School; Sunday School Buildings; Use of Stories and Games.

As a result of the exhibit, the association appropriated $100 for the purchase of models and stereopticon slides to constitute a permanent traveling loan exhibit for the use of the congregations represented in its membership.

A RUSSIAN MUNICIPALITY PLEADS FOR JEWS.

The Libau municipality has sent a deputation headed by the mayor, to the governor at Mitau to plead in the interest of commerce against the expulsion of many Jews from Griva and other places, despite the exceedingly cold weather and the proofs presented by the Jews of their prolonged residence in the province. The Griva authorities recently began a crusade against the Jews, expelling many of them and demanding from them all kinds of documents, including their marriage certificates. Even the Jewish recruits summoned from the neighboring places to the Griva commission were not allowed to lodge in the townlet. Many of them appeared one morning before the commission after the roll had been called, and were fined three hundred roubles each. The explanation that they were not allowed to sleep in the townlet was of no avail.

Many Jews are also being expelled from Saratoff, Voronez and the peasants' property round Lodz.

WOES OF ROUMANIAN JEWS.

The following civil disabilities may be enumerated as surrounding the Roumanian Jews:

Jews may not own land, live or do business in villages, or hire out as laborers upon farms.

Jews may not be employed in the railroad, postal, telephone or telegraph service.

Jews may not practice law nor be clerks to lawyers.

Jews may practice medicine, but are not admitted as internes in hospitals maintained by the government, nor on medical staffs.

Jews operating factories may have in their employ Jewish workers to the number of but one-third of the total number of their employes.

Jews are taxed for the support of all schools, but cannot be admitted to them until all Christians have been accommodated, and then only on payment of tuition fees.

Jews may not teach in public schools or hold chairs in higher institutions of learning.

Jews must serve in the army, may not rise above the ranks.

Jews may not bid on government contracts.

Convention of District Grand Lodge No. 8, Germany

District Grand Lodge No. 8 held its annual convention in the city of Berlin on November 22, 23 and 24, 1913. The following officers were elected: Timendorfer, Grand President; Jesselsohn, First Vice-President; Kuznitzky, Second Vice-President: Stein, Grand Treasurer; Goldschmidt, Grand Secretary.

Among the many important questions which the convention treated were the following, which are of general interest:

An Emergency Fund was created by an annual per capita tax of 1 mark. This fund is to be under the management of the Grand Lodge. The manner in which to raise the necessary amount to be paid over to the Grand Lodge is left to the Lodges. The fund is to bear the name of Adolf Kraus Fund.

A motion to establish a B'nai B'rith Day was adopted.

A motion to publish a history of the Order for the seventy-fifth jubilee of the Order was referred to the General Committee.

A motion to relieve members in bankruptcy from the payment of the per capita tax was defeated.

Action on the motion concerning mixed marriages was postponed until the next Grand Lodge Convention.

The following questions were referred to the General Committee:

A motion regarding the procedure of the Court of Honor. A thesis on the duty of the Grand Lodge to adjust its work of organization to the demands and necessities which result from the fact that the German Jews are concentrating in the big cities.

A thesis stating that concerted action in the present life of the German Jews can only be accomplished by working in harmony with the ideals of the Order and in order to be assured that all concerted action, especially in socio-political work, is carried out in the sense of the ideals of the Order, it is necessary that the brethren in arranging social foundations should entrust the management of such institutions to the Grand Lodge.

Action on the question of admitting women to membership in the lodges was indefinitely postponed.

A thesis stating that it is necessary for the Lodges to accumulate sinking funds large enough to be able to defray the expenses of their institutions from the interest of their funds and a motion that the sum of 4,500 marks of the budget passed by the General Committee should be devoted to the emigration and colonization of distressed eastern coreligionists were also referred to the General Committee.

REPORT OF THE PRESIDENT OF DISTRICT NO. 8, GERMANY.

We quote the following, which is of general interest to our members, from the important message submitted by President Brother B. Timendorfer, to the last convention of District No. 8, held in the month of November, 1913:

The financial reform problem was solved at the last session of the Grand Lodge in a generous manner. The financial report of the Grand Lodge for the year 1913 shows a surplus in the Grand Lodge fund as well as in the central fund.

Moneys received by the Grand Lodge as dues from the individual lodges are generally disbursed for the benefit of the lodges. The following sums were disbursed by the Grand Lodge in the interest of the lodges during 1912:

Lectures in the lodges	900.00M
Care of the sick	7874.04 "
Contributions to lodges in aid of their widows and orphans	6520.00 "
Visits to the lodges	2353.70 "
Printing	3189.43 "

The Grand Lodge has now 445 members, among whom are 126 representatives.

The question of creating the Emergency Fund should be treated carefully and quietly. The President of the Order, Brother Kraus, whom we all respect and love, has never concealed the fact that the creation of such an Emergency Fund is one of his pet desires for the purpose of demonstrating the unity of the Order all over the world. The wish of such a man must not remain unheeded in the German District, especially when the basic thought of the Emergency Fund is in every way sympathetic, namely the thought of being able to render quick help in sudden great misfortunes, following the approved principle that the one who gives quickly gives double. For this reason the difficulties in the way of the realization of this thought must be overcome. We must make it possible without disrupting our cordial relations with the Hilfsverein der Deutschen Juden. When the collections were being made for the Balkan sufferers the Hilfsverein wrote to the Grand Lodge, under date of May 8, 1912:

"In the future the Hilfsverein will undertake all collections made necessary by a catastrophe, together with the Grand Lodge, or at least if the Grand Lodge should see fit not to sign such a call, after a previous understanding with the Grand Lodge."

I greet with satisfaction the plan submitted to me by the President of Berthold Auerbach Lodge, Brother Rosenbaum of Berlin, according to which plan an initiation should take place once a year in which sons of living and dead brethren exclusively should be initiated. The first of these initiations to take place in the month of February 1914. The President of Berthold Auerbach Lodge will surely have no objection if other lodges should take up his idea. The President of the District recommends this plan.

During your President's administration forty-seven new lodges were installed in Germany and he strongly pleads for an energetic propaganda in order to complete the round number of fifty lodges.

During the last term Behrend Lehman Lodge, Henry Jones Lodge, Frankfurt Lodge and Rheinland Lodge celebrated their twenty-fifth, Muenchen Lodge its fifteenth, and Dahlberg Lodge, Ostpreussische Lodge, Maimonides Lodge, Saar Lodge and Herder Lodge, tenth anniversaries.

The total membership of the Order in Germany was, in 1908, 7,351; in 1909, 7,565; in 1910, 7,915. At the end of 1911 it was 8,323 and at the end of 1912, 8,610.

The funds of the German lodges amounted at the end of 1911 to 2,200,172.43 M., and at the close of 1912 to 2,374,212.57 M.

Funds under the management of the Grand Lodge: End of 1911, 186,178.72 M; end of 1912, 348,210.78 M.

Sixteen lodges reported the establishment of new institutions in the different social fields. The rest of the lodges have been building up their old institutions.

The Ladies' Society of the Berlin lodges has continued the work of taking care of poor Jewish women in confinement and has maintained a Home for Mothers and Children.

The four Berlin lodges created a center in Berlin for the care of children.

Saxonia Lodge of Chemnitz, August Lamey Lodge of Mannheim and Maimonides Lodge of Nuernberg have opened a retreat for children under school age and arranged for instruction to help children of school age in their studies.

The vacation colonies institutions have increased their activities.

Rhenus Lodge of Mainz and August-Lamey Lodge have extended their work in the field of charity.

The lodges in Glogau, Mainz, Mannheim, Worms, Thorn and Muenchen have established youth associations; Saxonia Lodge has arranged home evenings for young Jewish girls, and Frankfurt Lodge has established a home for working girls with room for sixty inmates.

The Grand Lodge has maintained a home for Jewish nurses.

Duesseldorf Lodge has established a station for nurses and Borussia Lodge has enlarged the nurse station which it had formerly established.

The Raphael Kosch Lodge has appointed an investigation commission for the advancement of handicraft among the Jews in the province of Posen. An investigation undertaken by such a commission has resulted in finding 300 Jewish masters of crafts in the province of Posen, who give work to 135 assistants and 63 apprentices. It will be the aim of this investigation commission to induce more Jewish boys to learn trades and to place them with Jewish masters.

The Solomon Munk Lodge has established a library containing scientific works, general literature and belle-letters for the use of its members and their families.

The Frankfurt Lodge has added a third Toynbee hall to the two existing in Berlin and Munich.

Twenty-six new labor bureaus were added this season to the forty-one old ones, so that there are now sixty-seven such offices doing good work.

In addition to the 23,600 Marks which the Grand Lodge collected for the Balkan Jews, the lodges contributed during the fall of 1911, 7,565 Marks for the benefit of the Jews who suffered from the fire at Balat, near Constantinople, and 46,218.20 Marks were received by the Grand Lodge on the occasion of the Jewish massacres in Morocco.

The Timendorfer foundation has begun operations. Two young Jewish scholars were helped to the extent of 1,600 Marks.

Our relations with the other great Jewish institutions are very cordial.

From different sides came requests to us to play the peacemakers in the controversies of the various parties in the midst of German Jewry. We have invariably declined the honor, for we are convinced that the Order can avoid trouble by remaining neutral only to all outside conflicts. The Order must make no enemies. Its existence depends upon its neutrality. The adherents of all the different religious and political parties must find a place in the Order.

IMMIGRANTS AND EDUCATION.

Representative William S. Vare, of Philadelphia, recently pointed out that in the schools of his city the children of immigrants frequently won the first prizes. His appointments to Annapolis and West Point are always made the object of competitive examinations, and usually the son of an immigrant is the victor.

The interesting point made by Mr. Vare is now supported by the statement of Commissioner of Education Claxton, who says:

"The least illiterate of our population are the native-born children of foreign parents. Illiteracy among the children of native-born parents is three times as great as that among native-born children of foreign parents."

Could there be any better refutation of the theory that the literacy test proposed by the immigration bill would exclude undesirable immigrants and admit only desirables? There is scarcely a school teacher in the country who cannot testify to the eagerness of the children of immigrants for knowledge. These children are taught in their homes that education has a commercial value; that it can be turned to account later on in life; that they must utilize to the utmost the opportunities for knowledge presented to them in the classroom.

While some of our old stock American children are gazing out of the window, dreaming of the baseball games that are to be played, the children of foreign-born parents frequently can be found studying hard, with a craving for information that will fit them for the actual work of life.

It would be poor national economy to turn healthy white immigrants back from our ports simply because they cannot read or write. Most of them realize what they have lost in having had no opportunities for education in their own country, and they inculcate in the minds of their children the realization of the inestimable benefit of education. Some of our finest stock would be lost to us if the literacy test ever became effective.—Washington Post.

COMMUNICATED.

Editor B'nai B'rith News:

About a year and a half ago, a certain Jew by the name of L. B. Katchen, of the city of Calgary, was sentenced to the penitentiary for a term of five years on a charge of cattle stealing. Prominent Jews in that city were absolutely certain that Mr. Katchen was innocent, and, since his sentence, everything was done to have this man freed, but without any results. The matter was taken up by the Calgary people with us here at the time, and the writer took it up with one of the prominent Jews in the city of Montreal, asking him to make a trip to Ottawa, and see what could be done. The trip was made, but it was impossible to get this man freed.

I am glad to inform you that, since the organization of a B'nai B'rith in this city, we had the matter up under our auspices, and our secretary, Mr. B. M. Goldman, is now in receipt of a telegram from Ottawa to the effect that Mr. Katchen has been freed, and we are certainly happy to have been instrumental in freeing an innocent man.

With fraternal greetings, I am

Sincerely yours,
A. H. GOLDBERG.
Edmonton, Can. President.

AN ANTI-DEFAMATION LEAGUE.

Under the auspices of the Order of B'nai B'rith in America a league was a few weeks ago formed for the purpose of bringing about an abatement of the defamation of the Jew and ultimately to put an end to unfair discrimination against all citizens. * * * In most cases, as is to be expected, the league has discovered that these lapses from good manners into unseemly prejudices have been much more the result of want of thought than want of heart. As soon as the league has called attention to the matter an apology and promise of an amendment have been forthcoming. * * * Carried on with discretion and due regard for all circumstances, the league ought to do great good for the Jewish people in the United States. It is at least evidence of the fact that the Jew does not intend to sit down and suffer every insult hurled at him uncomplainingly. That is a first step towards commanding respect for any people. In this country the Board of Deputies charged itself with like work and on occasions has succeeded well.—London Jewish World.

MEETING OF THE EXECUTIVE COMMITTEE OF THE ORDER.

The annual meeting of the Executive Committee of the Order was held in the city of Chicago on Sunday, January 18, and Monday, January 19, 1914. The opening session was held at the residence of the President of the Order, and the Monday sessions took place at the La Salle Hotel.

In addition to the members of the Executive Committee, all of whom, with the exception of Brothers Jacob Singer and Dr. E. N. Calisch, were present, Brother Sylvan E. Hess of St. Paul, President of District Grand Lodge No. 6; Brother Harry Simon, of St. Louis, President of District Grand Lodge No. 2, and Brother Sig Livingston, member of the Court of Appeals and chairman of the Anti-Defamation League, were in attendance.

At the Monday session, Rev. Dr. J. Leonard Levy of Pittsburg addressed the Executive Committee on the subject of Synagogue and Sabbath School extension work. He was followed by Brother A. H. Fromenson, managing secretary of the National Farm School, who addressed the Executive Committee on the work of the school and solicited the endorsement of the Order.

RACE PREJUDICE.

On Sunday afternoon, Jan. 18, 1914, a symposium on race prejudice was held at the Republican Club in New York. Among the speakers was Dr. Samuel Schulman of Temple Beth El, who in the course of his remarks said:

"I doubt whether the America of today occupies the lofty plane of idealism on which our forefathers stood. Prejudice is laziness of thinking, a too speedy generalization, a short cut of the mind. It is natural to have prejudices, but it is not ethical. In race prejudice, we find prejudice in its lowest form, because it is based on purely physical grounds.

"If the term 'brotherhood' is to mean anything, it must not mean the extermination of those who do not look alike and think alike. The individuality of brothers must be respected. We must recognize the fact that 'humanity' does not mean uniformity, but it does mean unity. Much of race prejudice is only a coarse cloak for ordinary selfishness.

"America is the hope of the human race. Here, for the first time in history, a nation formed itself, not on racial or ecclesiastical grounds. American democracy is based on a faith in the potentialities of man. As Americans, let us not be so hasty in dogmatizing about other races. Let us judge all men by their individual merit. Why should a son or daughter of Judaism not have access to all circles of culture? Race prejudice, if not stamped out, will lead to class prejudice and the undermining of American institutions."

JEWS IN CROATIA DEMAND EQUALITY OF RIGHTS.

The Jews in Croatia are of opinion that the time has arrived when they should be placed on the same footing, in respect to civil and political rights, as the other inhabitants of the province. A conference of delegates of Jews in Croatia and Slavonia was held recently at Koros, at which their demands were formulated. In particular they ask for the repeal of the Law of 1907, so that henceforth conversions from other religions to Judaism shall be valid legally.

News From The Orient

By Our Correspondent, DR. ISRAEL AUERBACH, Constantinople

The life of the Ottoman Jews is slowly returning to its usual course, the more the political situation becomes quieter and firmer. Although on account of the question of the possession of the Aegean Islands all danger of war complications between Turkey and Greece are not yet entirely excluded, a peaceful development of the present conditions is more to be counted upon. Business is again improving and trade seeks to adjust itself to the newly developed conditions. Turkey proceeds resolutely to bring about the reforms which she needs. In Syria the appointment of native officials who have the command of the language of the country, has been earnestly undertaken; the Armenian question in Anatolia will be settled with the assistance of the European Powers. The fighting force of Turkey on land and on water is experiencing a decided renovation. This is evidenced by the appointment of the German military mission, by the purchase of a great warship and by the appointment of Enver Bey, the national hero of new Turkey, as Minister of War, who has taken occasion, a few days after assuming his office, to assure the Chief Rabbi that he was much impressed by the brave behavior of the Jewish soldiers in the last war.

The question of the parliamentary elections is now also becoming an actuality and the Jews in Turkey must, like the rest of the nationalities, think of securing for themselves an adequate and appropriate representation in the chamber. It will hardly be necessary for us to fight to attain it. Therefore the Jews will this time again proceed separated from the Greeks and Armenians, who are involved in a fierce fight with the Government about these parliamentary elections. The government of the Young Turks seems to be openly in our favor. and so is the "Union and Progress" party, which is now stronger than ever before in the country. The political representative of the Osman Jewry, the Hahambashi, received the promise from the leading statesmen that the Jews shall still have the same number of representatives as they had in the former chambers, although their number has been greatly reduced. It will be a question of finding the right persons for it only. Although there is rather a profusion of candidates than a deficiency, and it seems as if there will be sharp competition in the capital among the candidates and their followers, there are today no men of upright Jewish sentiment and of statesmanlike views among them. Moreover, this time it will be of less importance as to who the Jewish representatives will be, for it appears that in the future the Turkish Parliament compared with other political factors, will have less significance in Turkish state life than may have been expected in the beginning of the constitutional era. The country is really not yet ripe for a democratic government, and the few strong young Turkish leaders particularly govern it according to their own will entirely. Naturally we cannot remain indifferent to the question whether there will be found in the Turkish chamber energetic defenders of our people or not, in case the Jews are attacked there, as it happened in the first session.

The Palestine problem is constantly becoming more complicated. Even if on one side Turkey is bracing up and reforming itself, the different alliances among the European Powers for the purpose of limiting their economic spheres of interest in Asiatic Turkey give on the other side, cause for serious thought. It looks almost like a project for future partition, and just in Palestine three different spheres of interest seem to meet, the British on the south, the French on the north, which are now apparently strengthened through new posts and railroad concessions in Palestine, and the German sphere, which rests [illegible] colonies, banking and protection of Protestant interests in the country. Between these come the great Arabian endeavors and the efforts of the Central Government of Constantinople to again bring the land of Syria by peaceful means close to itself, in stronger connection than before. In truth, no man knows to whom Palestine will belong in the future politically, and the Jews of the country are doing well to work with all their might for it that it shall belong to them at least economically and culturally. The entire Jewry [illegible] acknowledged the justification of these endeavors and the Alliance Israelite Universelle has done it at all times, as it appears from an important speech of its General Secretary, Mr. Bigart.

A very great step in this direction was the recent abolition of the so-called "Red Ticket," which signified a sort of prohibition against the Jews immigrating into Palestine. For many years presentations were made to the Turkish Government for this abolition, and it is a symptom of the present very favorable relation of the Jews with the political factors that the Habambashi succeeded.

But at the same time the quarrel which has been precipitated in Palestine on account of the question of the main language of instruction in the Jewisb schools, threatens to become a real danger for the Jewish cause in the country. On the one side it would be very regrettable if the Hilfsverein der Deutschen Juden, which has created such a grand school work in the last decade, should cease or diminish further activity there on account of the conflict. On the other side, it must be designated as a misfortune that non-Jewish factors like the German and the Osmanic local and state officials, have been drawn into this purely Jewish question. The conflict regarding the question whether the Hebrew or the German tongue should be the main organ of instruction should by no means degenerate into a fight about German or Osmanic interests; it should not even have the appearance of doing such a thing. The Jewish progress in Palestine needs the well meaning neutrality of all powers as much as it needs that of the Turkish Government and internal strife about language questions threatens to our detriment to remove this neutrality. Even the Jews in Germany have to stand attacks on account of this Palestinian controversy, and it would be much worse if the slightest shadow of a political aspect, which is not free from objection, were to fall upon Osmanic Jews on account of it. There is therefore nothing better to wish for than that this press controversy may not extend further, but will be speedily discontinued, and that peace may soon reign among the warring parties. The lodges should be first on hand to work in this direction. The proposition of the lodge of Salonika to District Grand Lodge No. 11, to undertake a peaceful settlement, will surely meet with sympathy everywhere within our Order and will awaken the wish for the success of this proposal. Harmony and brotherhood, the basic principles of our Order, are not to reign inside of the Order only, but they should be brought to the Jewry in general and the restorers of peace in this hard and dangerous conflict would therefore be the bringers of blessings to all Israel, in the full sense of our Order.

It is an interesting coincidence that just at the time when a conflict is being carried on in Palestine on account of the Hebrew language, an institute comes into public view in which the Hebrew language is the exclusive vehicle of instruction, and which has to thank our Order for its existence. It is the Kindergarten which was founded by Brother Seelenfreund and is maintained in Balat, the Jewish quarter of Constantinople, jointly by District Grand Lodge No. 11 and the Hilfsverein der Duetschen Juden. On the occasion of the feast of Hanukah, the manager, Mrs. Dr. Auerbach, arranged a school festival which was at the same time intended to be a dedicatory celebration. It was indeed a brilliant affair, which showed that the institute which affords a happy youth and a moral training to more than 150 poor children, who otherwise would be doomed to life on the street, is in the best way of a prosperous development. The invited guests were the Chief Rabbi, the Grand Lodge, the lodge members, the Hilfsverein Committee, the Balat Congregation and the local school commission. The Rabbi delivered a lengthy address, in the name of the Hahambashi, in which he explained the aims of the institution and gave praise to the Order B'nai B'rith and the Hilfsverein for their work in the interest of culture. Then the children came forward, which aroused the highest interest and brought tears of emotion to the eyes of the audience. A child of six years lighted the Hanukah lamp, reciting the usual blessing. Songs were then rendered by the little ones, which were followed by the main numbers of the program. A living Hanukah lamp, formed of eight children, a playlet entitled "Hanukah at Grandmothers," and a living picture, "Matityahu blesses his sons." New songs by the children closed the exercises. The splendidly artistic manner which the little actors displayed, as well as the ready masterly way in which they manifested their knowledge of the Hebrew language—for all texts were without exception composed in neo-Hebrew—earned for them extraordinary applause. The walls of the school room were decorated exclusively with the hand works of the pupils of the kindergarten. The many mothers of the children, who were present, were very happy with what they saw and full of admiration for that which was accomplished in the short time of six months of the existence of the institution. About one-fourth of the number of the children took active part in the performances. We, here in the Orient, can only renew our heartfelt thanks on this occasion to the American brethren who helped by their liberality to maintain and build up the foundation of Brother Seelenfreund. A committee was definitely appointed for the management of the school and consists of the brethren Niego, Markus, Auerbach, Franko and Wellish.

The winter season which has just started has brought new life into Constantinople Lodge, No. 678. Two very interesting lectures were delivered, "The Economic Condition of the Jews of Constantinople from the Oldest Times to the Present," by Mr. Abraham Galante, and "Portugal," by the Portuguese Consul General of our city.

THE LIFE OF A BEN B'RITH

Address Delivered by Rabbi Abr. Nowak at the B'nai B'rith Day Celebration of Louisville Lodge No. 14 of Louisville, Ky.

Life is an adventure. And the life of a Ben B'rith is an adventure, brave and strong—an adventure of guiding ideals, burning faith and willing sacrifice. And the greatest adventure ever attempted and undertaken was the adventure of Abraham, the patriarch, the father of the B'nai B'rith.

The Bible tells us that Abraham was three score and fifteen years old when the unmistakable call of God came sharply and clearly to his attentive ear. "Get thee out of thy country, and out of thy birthplace, and from thy father's house"—the familiar hills, the whispering brooks, the accustomed sky, the loving hands, the quiet walks—thine for seventy-five years—get thee out of it—and the family ties and the familiar language—tear thyself away from it, yea sever thyself from the house of thy childhood, from the city of thy youth, from the land of thy manhood. And betake thyself unto the land I will show thee—over rocky mountains and rugged valleys, past desolate deserts and downy meadows—and there were no railways nor ferryboats—unto a far-off and distant land, of a strong and harsh tongue.

What a sacrifice! To leave all behind! To start life anew at the age of seventy-five and in a strange country! Like some radiant flower plucked from its native soil and transplanted in some foreign sod. Surely this was severe enough a test to tax every ounce of faith that Abraham had. But Abraham was undaunted! In his hand gripped fast his wanderer's staff and with his eye directed on his ideal, he broke away from his old environment, sacrificing all—yea, fame, fortune and future—and struck out for the new lands where his ideals planted in a richer soil and more congenial atmosphere might the more readily, the more beautifully bud and blossom.

Abraham, the father of the B'nai B'rith, was of all things a man of **ideals**, and what is more, a man who had **faith** in his ideals, who had faith in the ultimate realization of his ideals, even, even at the cost of personal **sacrifice**.

This was the adventure of the father of the B'nai B'rith. In it is revealed the three essentials and conditions of the life of a Ben B'rith—guiding **ideals**, burning **faith**, willing **sacrifice**.

The life of a Ben B'rith is an adventure guided by some ideal or ideals. This is probably the first essential and condition of the life of a Ben B'rith. It is the duty of every man, no matter what his calling or profession, no matter what his walk in life might be, to possess an ideal. And by my argument a' fortiori, it is the duty of every Ben B'rith to pattern and fashion his life's adventure after the adventure of Abraham, the Patriarch—to consecrate his life to a relentless struggle after an ideal. As we have seen, Abraham, the father of the B'nai B'rith, was an idealist, par excellence. He was the champion of monotheism, the torch-bearer of religious truth, the prince of hospitality, the knight-errant of peace, the advocate of justice. And when Abraham found an ideal, he laid fast hold on it, and made it his guiding star throughout life— and whither it would lead him,—even in the mouth of the fiery furnace, under the flashing sword, into strange countries,—there would he follow bravely, courageously, confidently.

Possessing an ideal, then, is the first essential of the life of a Ben B'rith—some lofty thought, some great truth, some noble cause towards which to journey as the goal of one's life. It matters not what the particular specific ideal may be—in what terms it may be expressed, in what sphere of action it may lie—so long as there is an ideal at the core of it at all, so long as there is some journey, some adventure towards a far and distant land. And it is a duty incumbent upon every Jew, to become a Ben B'rith—to fasten oneself to some lofty **Jewish** ideal, some great **Jewish** truth, some noble **Jewish** cause. In the words of the philosopher Emerson, "Hitch thy wagon to a star." Think high and you will never fall low.

The second condition and essential of the life of a Ben B'rith is belief, conviction, **faith.** Some one defined faith as the conviction of something which cannot be seen. As for example, conviction that the light of religious truth will burn forever and in the end of days, illuminate the whole universe; conviction that truth, righteousness, love, brotherhood, peace, will ultimately reign supreme and cover the earth with a mantle of glory as the blue heavens above. This is faith. Some call it the sixth sense of man—the sense of the invisible.

But upon closer analysis, Faith is more than mere belief, more than mere conviction—it is a power, a force directed in a positive direction. It is animated belief, if you will. Kinetic, not static. it is a longing and desiring of the heart, a yearning and hankering of the soul. after that which **is not**—yet confident it **will be.**

Faith, if we may use the comparison, may be likened to the steam in a steam engine. The engine is the ideal, drawing nearer, ever nearer to its goal. And faith is the steam driven on the ideal in its course. Without steam, the engine is valueless. So, likewise, the ideal without faith is fruitless.

In the words of Carlyle, "Belief is great, life-giving. The history of a nation becomes fruitful, soul-elevating, great, so soon as it believes. A man lives by believing something. not by debating and arguing about many things."

Faith is therefore power. Conviction of something which is invisible is a force, which has kept humanity moving steadily upwards, nearer ever nearer to its goal. It is the men of belief who have made the progress of the world; it is the men of faith who have founded religions, who have discovered new continents, who have mastered the water and conquered the air. It is the Ben B'rith type of man, who, like an Abraham, would go a-journeying to distant lands which they could but glimpse at with the eye of faith, convinced however that at the end they would see them with the eye of flesh.

But to have ideals, and ever talk of them, and never seriously attempt to realize them is vain, futile and foolish. Such people are sentimentalists. They love to be supine on their back from morn to eve, ventilating their views, expressing their likes and dislikes and lamenting and bemoaning the present conditions; they would say, Politics is graft, business is swindle, society is foppish, religion is hypocrisy; and longingly wish for this to be so and this to be so. Sentimentalists! To society of little use!

What society demands is men of sacrifice, men of resolution and devotion, men of self-denial.

What society demands is the Abrahamic man—the man of moral courage and strength of mind.

What society demands is the Ben B'rith—the man of ideals, the man of faith, the man of sacrifice.

This is the life of a Ben B'rith.

B'nai B'rith Orphanage and Home for Friendless Children, Erie, Pa.

REPORT OF BUILDING COMMITTEE.

Pittsburgh, Pa., Jan. 20, 1914.

To the President and Members of District Grand Lodge No. 3, I. O. B. B.

Gentlemen: The buildings of the B'nai B'rith Orphanage and Home for Friendless Children at Fairview, Erie, Pennsylvania, are now in the course of erection. Ground was broken on September 30, 1913. The buildings that are being erected are a central kitchen and two cottages and pantries. The kitchen is ready for roofing; one of the cottages is built up to the second floor, and the other cottage about half way to the second floor. The contract for the buildings requires the contractor to have the buildings completed by June 15, 1914. From present indications they will be completed and ready for occupancy by that time.

The erection of the buildings has been delayed by reason of the Building Committee first planning to erect three cottages to accommodate ninety children, but on account of the bids being higher than the Building Committee felt justified to allot, it had the plans modified and new bids requested to erect two cottages to accommodate sixty children. The first bids were opened on July 15, 1913, and ranged from $69,796.00 to $84,360.00; the second bids were opened on August 25, 1913 and ranged from $33,500.00 to $82,000.00. The contract was first awarded to the lowest bidder, but as he was unable to comply with the requirements, it was later awarded to the next lowest bidder, the Liebel-Binney Construction Co., of Erie, Pennsylvania, at $39,000, and with extras, $40,963, and it is this company that is now erecting the buildings.

The buildings as planned are of the English type, solid brick, tapestry and wide bond exterior, stone trimmings, slate roofs and concrete foundations. They will consist of two cottages, each two stories high, with gable roofs, and a central kitchen·double present requirements. The cottages will each contain, on the first floor, a spacious dining and living room, front hall, teachers' room and toilet, and on the second floor two dormitories, a lavatory with showers and toilets, a matron's room and adjoining bath room, and in the gables two rooms and bath room. The basements will contain play rooms, boiler room, laundry, storage rooms, etc. The buildings are of beautiful design and planned to be very substantial.

Each of the cottages at the Hebrew Sheltering Guardian Society contain accommodations for thirty children, and have separate kitchens and heating boilers. In planning our cottages we had in view the utmost economy of maintenance under the cottage plan, and we adopted the central kitchen idea with separate pantries intervening between the cottages and the kitchen. The economy of this plan can readily be seen, as we will have but one cooking and boiler plant for the two cottages, and when the unit is completed, by the addition of two cottages, one kitchen and one boiler plant for the four cottages, accommodating one hundred and twenty children, instead of a separate kitchen and heating plant for each cottage accommodating only thirty children, as under the plan of the Hebrew Sheltering Guardian Society. The idea of the cottage plan is fully maintained by each of the cottages and pantries being separate and apart from the other with the exception of the kitchen.

When the new buildings are completed they will have accommodations for sixty children. Considering the territorial extent of District No. 3 and its population, leaving out of consideration the cities in the district that have their own orphan asylums, and the fact that we not only purpose to admit orphans but friendless children, which the present established Jewish orphan asylums in the district do not, it will not be long after we dedicate the new buildings until they will be filled to their capacity, even with the utmost exercise of caution of admittance. The plans are so designed that two cottages can be added to the present buildings without disturbing the buildings now being erected. Of course, it would have been more economical, from a building standpoint, to have erected the entire unit of four cottages and a central kitchen at one time, but the buildings that are being erected, when filled, will demonstrate to the District the unquestioned necessity of the institution, and thus invite support that will make it an easy task to secure the funds to erect the additional cottages and complete the first unit.

The money available for the erection of the buildings is barely sufficient to pay 50 per cent of the present contract. Aside from the contract there probably will be an additional expenditure, including architect fees, of four or five thousand dollars. It behooves the Lodges and the various communities throughout the District, which will be benefited by the institution, to furnish the additional money required to the present building fund to pay for the buildings and the other necessary items incidental thereto without the necessity of having any debt on the buildings when they are completed. It should not be a very difficult task if proper effort is made to raise the funds to have the institution free of all indebtedness when it is dedicated.

Fraternally yours,
A. T. Sunstein,
Chairman Building Committee.

REPORT OF BOARD OF DIRECTORS.

Erie, Pa., January 17, 1914.

To the President and Delegates of the District Grand Lodge, No. 3, I. O. B. B.:

Gentlemen—Following the instructions of this honorable body in convention assembled in Atlantic City, N. J., in January, 1912, the board of directors of the B'nai B'rith Orphanage and Home for Friendless Children of District No. 3 elected by that board assembled in Erie on May 5, 1912, and elected the following temporary officers:

Mr. Morris Schaffner, President.
Mr. Marcus Feuchtwanger, Vice President.
Mr. Theodore Landsberg, Secretary.
Mr. Isadore Simon, Treasurer.

Feeling the necessity of instituting a temporary Home by reason of the many applicants, a committee was appointed to establish the same at once. Acting thereon, the undersigned begs to submit the work of that committee up to the present time.

After a careful examination of the various buildings suitable for such a purpose the committee leased a brick building in Avonia, Erie county, Pa. This was not only acceptable by reason of its suitableness for the purpose, but also on account of its contiguity to the farm on which the permanent buildings were to be erected.

By the first of the following July your committee reported the temporary building ready for occupancy, and on the 4th it was formally dedicated in the presence of officers of the Grand Lodge and almost the entire Jewish population of the city of Erie. We also accepted on that day three applicants who had previously been accepted.

On the same day the board of directors met and elected the following permanent officers:

Mr. Isador Sobel, President.
Mr. Max Rothschild, Vice President.
Mrs. E. P. Marks, Secretary.
Mr. Isadore Simon, Treasurer.

At a meeting of the board of directors held on October 22, 1912, the following were appointed as a building committee:

Mr. A. J. Sunstein, chairman.
Mr. Marcus Feuchtwanger.
Mr. Theodore Landsberg.
Dr. B. S. Pollak.
Mr. Morris Schaffner.
Mr. Isadore Simon.
Mr. Isadore Sobel.

A committee was appointed to visit institutions of a similar nature throughout the country, also with power to select an architect, draft plans and specifications for the permanent Home. The modern Home at Pleasantville, N. Y., and others were visited. This committee selected Mr. Harry Allan Jacobs of New York City as architect, whose experince in this kind of work was the cause of his selection.

Respectfully submitted,
M. Schaffner,
President Board of Directors.
Attest: Theodore Landsberg, Secretary.

REPORT OF BOARD OF GOVERNORS.

Erie, Pa., January 22, 1914.

To the President, Officers and Delegates of Grand Lodge, No. 3, I. O. B. B., in Convention Assembled:

Brothers—You can hardly appreciate my feeling as I stand here before you this day in my official capacity as President of the Board of Governors of the B'nai B'rith Orphanage and Home for Friendless Children of District No. 3. It seems almost like a dream to me, and, I am satisfied, to many of you likewise. For it is but a few years ago and but a few short conventions ago that the question of a permanent charity was agreed upon after many, many years of passing of resolutions and appointing committees. So that to-day, when in the regular order of business a report is requested from the President of the Board of Governors of the Orphanage and Home for Friendless Children, if it were possible to call back to our midst many former representatives of Grand Lodge Conventions, these veterans would hardly believe that they were attending a B'nai B'rith Convention of District No.3, in which the report of a full fledged orphanage was being read by its President. Yet the fact remains that a charity, full of life, is in active operation, that an orphanage has been created, that nineteen children, offsprings of Jewish parents, are being sheltered, clothed and fed in the name and under the auspices of our District Grand Lodge. Therefore it is with the greatest pleasure and satisfaction that I enumerate for your information, in connection with the first annual report, which every contributor and member of our Order has received, what further has been accomplished.

Those of you who received a copy of the first annual report of our Orphanage and Home for Friendless Children will recall that we account for the activities of the institution from July 1, 1912, to July 1, 1913, and that at the end of the first year nine hundred and seventy-nine individuals, lodges and societies contributed to the maintenance fund amounting to $11,313.10, which also includes the per capita tax. Also that during that same period there has been contributed to the building fund from individuals, lodges and societies about $22,000. Surely such an amount of contributions from a small membership was astonishing even to the most optimistic, and those who had long been connected with our Order could hardly realize that the membership of our Order would respond so liberally and so cheerfully to the call of the orphan and friendless child.

From July 1, 1913, to January 5, 1914, the end of the second quarter of the second year, six hundred and fifty-two individuals, lodges and societies have paid their annual contributions to the maintenance fund, the total sum being $6,995.25, which also includes the per capita tax. This shows a splendid increase over the first year's payments. It also shows that our friends residing in cities having an orphanage of their own recognize the greater significance and the wider scope of our institution, with a continuance of this sympathy and support of the people of our large Jewish centers, the B'nai B'rith Orphanage and Home for Friendless Children or District No. 3 will take its place among the greatest institutions of its kind in the country.

The inmates of the Home have not been increased during the past two quarters, for our present nineteen charges take up every available inch of room in the temporary home. Healthier more cheerful, more satisfied and contented children do not reside in any institution of this kind, nor, I may say, in homes whose guardians are the children's own fathers and mothers. The members of this District, rallying to the cry of the orphan and friendless child, have certainly met a long felt want.

Those who have visited the temporary home go away feeling that their connection with this institution is one of the greatest pleasures that they have ever experienced. The education of the children is not being neglected in any particular. They attend regularly the public school, and I am pleased to report that they stand among the highest in their classes. During the first year out of four prizes awarded in the public school in Avonia one of them was received by one of our boys. This year six prizes were awarded to the three boys and to the three girls respectively who stood the highest of our children in school. There was great rivalry for these prizes, and it produced splendid results. One of our friends from McKeesport also awarded the boy who stood the highest in public school and at home a gold signet ring and the girl who stood the highest a gold bracelet. These prizes were awarded to the children on Chanuka in the Temple at Erie during the Chanuka exercises, in which the inmates of our home participated together with the children of the membership of our own Temple. There was no distinction made in the observance of the Chanuka festival in Erie and it was certainly a delightful scene and very gratifying to all who attended on that occasion.

The religious training of our children has thus far been under the care of the matron who has conducted the work with the advice and assistance of Rabbi Currick chairman of our Committee on Education and Religion. The committee is now arranging for the engagement of a graduate of one of our teachers' institutes to take charge of the work and organize the religious life of the home.

I may also mention here that in the dietetics of the home consideration is given to the fact that they all come from orthodox Jewish homes and the food at the home is strictly Kosher.

One of the fortunate happenings in the conduct of our home is that our matron Miss Eichenbaum appears to be naturally fitted for the position that she occupies. The children have grown to love her and in turn she has grown to love the children. Truly she is a mother to them and encouraged by the good people of the city of Erie, splendid results are being accomplished.

The government and control of our institution, in accordance with our laws and by-laws, are in the hands of the board of fifty-one governors, twelve of whom are residents of the city of Erie. In these twelve the immediate charge and control of the institution is vested and from the results attained in every particular, even though myself a resident of the city of Erie and a member of the local board, I would be committing an injustice if I did not thus publicly make mention of the great interest manifested by the governors residing in the city of Erie and of the time and labor they have given to further the best interest of our institution. I am satisfied that you, my brothers, representing this Grand Lodge, must concur with this statement which I make without fear of being contradicted, that never before has an orphanage and home for friendless children in so short a space of time met with such gratifying results as you and I must agree greets us in the establishment of our own charity.

It is our hope that on or before June 15, 1914, we will be able to occupy our permanent home. The building committee, under the leadership of Mr. A. J. Sunstein, have labored with the interest of our institution at heart to produce buildings that will be a credit to the cottage plan system which has been adopted as the system of our Orphanage and Home for Friendless Children.

To conclude, I must again refer to the fact that after years and years of passing resolutions, and after years and years of reports of committees on a permanent charity, District No. 3 has placed itself on record, firmly and solidly and within a short space of time, almost within the time of two conventions, has organized and put into life one of the finest of all charities, an institution for the protection, guidance and control of Jewish boys and girls. To the rank and file of the membership of this district, the officers and members of the General Committee of this district, the Board of Governors of the Orphanage and the Local Board who come in closest touch with the government of the institution, I express my deep and heartfelt thanks, for without the hearty assistance of each and every one above enumerated, whatever little I may have added in my official capacity, I certainly could not have aided in the great work that has been done.

Respectfully submitted,
Isador Sobel,
President Board of Governors.

ORIENTAL JEWS IN NEW YORK.

Recent influx of Oriental Jews has brought up the number of those living in the city of New York to 15,000. They have formed a federation for the purpose of forming a community. They are divided into six language groups, the bulk of them speaking Ladino, a considerable number Greek and Arabic, and the remaining, about 500, Turkish and Persian.

Our very progress, which is our peculiar glory, consists in at once losing and learning the past, in gaining fresh stations from which to take a wiser retrospect and become more deeply aware of the treasures we have used—James Martineau.

B'NAI B'RITH NEWS

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JEWISH CALENDAR.

1914.

Rosh Chodesh Shebat	Wed., Jan. 28
Rosh Chodesh Adar	Friday, Feb. 27
Purim (Feast of Esther)	Thurs., Mar. 12
Rosh Chodesh Nisan	Sat., Mar. 28
Pessach (Passover)	Saturday, April 11
Rosh Chodesh Iyar	Monday, April 27
Rosh Chodesh Sivan	Tuesday, May 26
Shabuoth (Feast of Weeks)	Sun., May 31
Rosh Chodesh Tamusz	Thurs., June 25
Rosh Codesh Ab	Friday, July 24
Fast of Ab	Saturday, Aug. 1
Fast of Ab	Sunday, Aug. 2
Rosh Chodesh Elul	Sunday, Aug. 23
New Year's Eve 5675	Sunday, Sept. 20

WHAT THE ORDER STANDS FOR.

Reports of the activities of the Districts have reached the principal office of the Order. and as usual will be published in book form.

It is not in a boastful spirit that the Order chronicles its services to the Jewish people and to Judaism. Hospitals and orphanages, homes for the destitute and feeble-minded, settlement centers and employment bureaus, from the Pacific to the Atlantic and from Berlin to Jassy, offer monumental evidence of a charitable activity requiring an outlay of vast sums and just as rich in its beneficent results. The mutual benefit feature which characterized the Order a generation ago has been eliminated. We stand today solely and simply for helpfulness to our less fortunate brethren whom our united organization has made its wards. Our philanthropic activities large and widely ramified as they are today are destined to be still farther enlarged as our membership grows and the support becomes commensurate with the cry for help. We are furthermore proud of our record of political service. We are not a political organization. We do not meddle with the politics of the countries in which we have taken root. We have no votes to command or barter away. Our members range themselves on the side of this or that party as their individual conscience dictates to them. Whatever of politics we are engaged in is done in the open and solely with the object of doing away with discriminations against our people. We are the foes of narrow restrictionism in immigration policy. We conduct a legitimate campaign on behalf of our brethren who flee to this land of the free from religious persecution. The Jews are devoted to every land under whose protecting flag they live. We hold in this land high American citizenship and we refuse to suffer it to be tarnished by Muscovite discriminations against American citizens who are of our faith. The [illegible] status of our brethren in Roumania has been our concern. We have [illegible] off a similar fate from the Jews in the Balkan states after the cessation of the war and the re[illegible] of the territory formerly held by the Ottoman empire. So long as there are Jews in physical misery we stand ready to alleviate distress. So long as there is economic evil we will [illegible] a helping hand. So long as there [illegible] brother held in legal bondage we will raise our voice in dignified protest. The care of the sick and of the fatherless, befriending the wanderer who is cast upon our shores, the release of those held in bondage, all these are old Jewish duties, varieties of Jewish philanthropy, which it behooves us as a Jewish organization to foster and to take up as our special burden.

International we are, but only in the sense that all Jewry in the dispersion is an object of our care and our protection to the utmost of our ability. We combine with our legitimate interest in the brethren of the convenant a lofty patriotism, which none will dare to question. We furthermore refrain from meddling with the party questions within Judaism. We stand for the Jewish people as a whole and for Judaism as a whole; sectional and sectarian differences are wiped out in the Lodge. If there is any organization which by its constitution and the line of its activities is fitted to act as the peacemaker in Jewry, it is ours. We emphasize the things that unite, the Convenant which is for us all. We are jealous of the fair name of the Jew. If there be Jewish miscreants, we desire to have them punished. But we must be convinced that they have had a just deal. We combat all manner of injustice to the Jew rooted in mere prejudice, and we summon all right-minded citizens to exterminate from the land all defamers of Jew and Judaism no matter in what form and no matter in what spirit. We are too well acquainted with the consequences fraught as they are with danger and we would put an end to malicious defamation at the source.

Our chiefest glory is that we are a democratic body. As if indeed in this democratic country with its free institutions there were room for an organization like ours constituted and governed in any manner but the democratic. In Lodge and Grand Lodge the executive officers are the true representatives of the voice of the rank and file. The Lodge has been the training school for our leaders who have risen from the ranks and have never been imposed from above. We live in peace and amity with other organizations, lay and ecclesiastic, having aims parallel with ours. There is plenty of work for all. But we choose to do our work in our own way. We have behind us a membership large and influential, loyal and Jewish to the core. We have the record of a long and useful service to the cause of the Jew. We constitute a force for consolidation and co-operation such as no Jew can brush aside. There may be indifferent and lukewarm Jews without, but few, if any, will be found in our ranks. Our appeal goes forth to all classes of Jews. We strive to be entitled to the respect and allegiance of the business man and the professional, of layman and rabbi, of learned and unlearned. In the language of the aged priest who defied the apostates of his day, we say, whosoever is zealous for the law, and maintaineth the Covenant, let him follow us.

THE COMPLETION OF THE BIBLE TRANSLATION.

In the early days of last month there was held in the city of New York the concluding session of the Board of Bible Editors. For a period covering nearly seven years did these seven men, chosen from the East and the West, representing the Jewish Publication Society of America and the Central Conference of American Rabbis, rabbis of renown and scholars connected with the three leading schools of Jewish learning, labor in protracted sessions to give to the English speaking Jews a new version of the Scriptures. The event was fittingly celebrated at a dinner which the Jews of the metropolis tendered to that noble body of scholars. It is indeed an event which it is the duty of all Jews and Jewish organizations to take cognizance of and to record with a special pride.

An undertaking in which party lines have so successfully been wiped out is itself a source of congratulation. The Bible has naturally been the battleground of denominational and sectarian strife. It is to be expected that differences of opinion will arise involving points of view diametrically opposed to each other. Yet for all that, conflicts, if at all they at any time arose, were apparently smoothed over, or else the work would not have reached this auspicious conclusion. We know not how and in what manner differences were composed. Seven men could not always be in agreement. There must have been diverse views. There may have been clashes. But apparently there must have prevailed a willingness to give and take. By this time presumably the differences are forgotten. Individual points may have been carried by majority vote or in any other manner according with parliamentary usage. But the entire Board assumes responsibility for the finished work. And all is well that ends well.

What characterizes this new translation which will add lustre to the Publication Society's record is in the first place the quality of the work. For that is guaranteed by the eminent names of the gentlemen composing the Board. Some of them are ripe in years and in literary achievement; and the youngest among them are known for their scholarly work which is of the highest character. In the second instance the version represents a co-operative effort. The best efforts in Jewish literature have been corporate. In the present case, we are told, the Board worked over a manuscript prepared in the incredibly short time of a twelve month by one of their own number who was designed as Editor-in-chief. In sessions lasting each time ten days and more mooted points were gone over after careful preparation on the part of all the members of the Board. Thus a double effect was produced. The criticism of friendly colleagues removed personal predilections without at the same time impairing the uniformity of the work which in the nature of circumstances could only be secured by the work of one pen. All the members of the Board are satisfied that their individuality shall be merged in the common product and that henceforth the translation shall be known not by the one or the other name of the eminent editors but by the publication concern which must be credited with the work's inception as well as with its issuance.

American Jewry may be proud of the fact that it harbors within it a body of scholars competent to produce so difficult a piece of work. The difficulties of Bible translation are of old standing. The anniversary of translation of the Seventy was celebrated annually in the city of Alexandria where it was produced. But in the sequel it proved a snare to Greek Jewry. The doctors in Palestine looked askance at it. The day on which it was concluded was likened to the day on which the golden calf was fashioned. Other translations took its place which were eulogized by the rabbis. In subsequent periods the Scriptures were translated into many tongues. The avowed purpose of all was to bring the sacred Books down to the people in their vernacular. We are the People of the Book. And the Book was not to remain a sealed Book to those unfamiliar with the original. The present translation is to serve a like aim. It shall stimulate an interest in the Book of books. There will be no excuse for ignorance on the plea of the lack of an adequate version which has striven to combine fidelity to the Jewish spirit with a mode of expression which shall take its rank by the side of the two great English translations celebrated for their dignity of style.

We congratulate the Board of Editors upon the successful completion of an arduous labor. We congratulate the Publication Society of America upon the realization of a long cherished endeavor. We remember with gratitude the noble Jew who has lavishly given of his means to make the publication a possibility. Others will follow suit, as indeed already several benefactors have made substantial donations. The smallest contribution will be welcomed. Let every Jew in this country feel that he has been a factor in the production of this great work which must redound to the credit of us all. After the Jewish Encyclopedia, it is America that has now bestowed upon English speaking Jewry another monumental work, the Jewish Scriptures in an English translation done by Jews for Jews.

"THE AUCTIONEER."

A signed communication in one of the daily papers voicing a protest against the "Auctioneer" as played by David Warfield to crowded houses in the City of Chicago for several weeks, proves the advisability, if not the necessity, of the Anti-Defamation League.

A protest which is the result of oversensitiveness, or which is based upon narrow, insufficient grounds, does more injury than good, for in such cases it does not appeal to the sense of justice which is present in most persons, especially in this country, and minimizes the force of protests based upon just grounds. It is to be hoped that those of our people who have, or think they have grievances, of the nature in question, will, before giving public expression to them, submit them to the League for its investigation and consideration.

The part of the play which doubtless aroused the indignation of the critic is the scene in the first act where Levy, the Auctioneer, sprinkles water on a lot of clothing, sets fire to some charcoal, blows the smoke on the wet clothing, and then places over all a sign reading "Damaged by Fire."

Of course, if this were all of the play the impression of Levy would not be a creditable one; but Levy in the Auctioneer, or Levy in real life, is not a perfect human being, nor are there many such, whether their names be Levy or Olsen or Murphy or Perkins. Neither the author who conceived Levy, nor Warfield who personifies him intended to present a perfect human being. Any attempt to have done so in either case would have resulted in failure. But in the being who is represented by Levy, the Auctioneer, we see a noble human soul, with his human, not Jewish, imperfections, and we love him notwithstanding.

Of all the vast throng of people who saw the Auctioneer, we dare say there was not one whose eyes were not dimmed with tears—tears of sympathy for the suffering auctioneer, tears of love for his struggles, his affectionate solicitude for his wife, his love for the adopted daughter of another faith, his heroic gentleness, his proud yet humble devotion to honor, his nobility of soul in the most trying crises, his gentle forgiveness, even of the brother who ruined him.

What an object lesson to those who despise the sight of a poor Jewish peddler on the street, to see, in the play, the once rich Levy, bearded, hungry, peddling toys in the streets of New York, and with proud though humble dignity turning his back upon proffered assistance! May not the contempt of those who have so regarded him, be softened when next they see a Jewish peddler, by the thought that in that humble breast may beat the noble heart of another Levy?

Anti-semitism will not be encouraged by the Auctioneer. On the contrary the influence of the play will tend to displace such sentiment by a more sympathetic understanding of the Jew; for those who have been accustomed to seeing only his imperfections and to account their possessor as ugly and despicable, accordingly, will have beheld in Levy, the Auctioneer, those things that attune the heart to the music of brotherhood, and point so surely for their source, to the Father of us all.

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HENRY GREENEBAUM.

The death of Henry Greenebaum, while it came in the nature of a shock, did not surprise me, for when I saw him recently he gave every indication of a very sick man. His death severs a strong cord of sincere friendship and removes one who was a great factor in the development of Jewish life in the Northwest, and especially in Chicago. As my recollection goes, he was the founder and dominant factor in the creating of District Grand Lodge No. 6. His energy and disinterested zeal were at all times prominent in behalf of his co-religionists, as well as in behalf of all other nationalities and creeds. He was a patriotic, sincere American, a strong exemplar of American citizenship, and it will be a long time before another Henry Greenebaum materializes for the betterment and uplift of humanity. Many of the best men and women of Chicago and their children have been benefited by his noble example and by his exemplary conduct, and I hope and trust that his memory will be as enduring as his works were educational and influential.

SIMON WOLF.

* * *

I. O. B. B. EDUCATIONAL BOARD.

A year of excellent work on the part of the I. O. B. B. Educational Board, couducted under the auspices of the lodges of the order in Allegheny county, Pa., came to a conclusion with the end of the past year.

The aim of the board is, among other things, to provide instruction in Jewish ideals and the Jewish religion for the Jewish inmates of the various public institutions of correction in and near Allegheny county. At present the work is being confined to the instruction of the boys at the Industrial Home of Allegheny County, at Warrendale, where the boys are met every Sunday afternoon by Mr. Robert Davidson, who is now in charge of the work at this institution as the representative of the Educational Board. Mr. Davidson deals not only with the boys themselves, but also with their parents and the homes from which the boys come. The results attained have been ever more satisfactory and successful. The work already done is surely such as to command the support of every member of the order.

At the annual meeting of the Educational Board, held recently, a representative from every lodge in Allegheny county was present and the election of officers for the ensuing year was held.

* * *

INSTITUTION OF B'NAI EL LODGE AT DALLAS, TEXAS.

On Sunday afternoon, January 18, at B'nai B'rith Hall, of Dallas, there was instituted B'nai El Lodge, the youngest and newest lodge in the district, composed of forty of the younger men of Dallas.

This new lodge was the outcome of the work of Bros. H. S. Seheline and Max Philipson of Dallas Lodge 197, and of Grand President Arthur L. Kramer, by whom the lodge was instituted.

This lodge bids fair to become one of the largest in the district, as its members are composed chiefly of young men who are fired with the ambition and enthusiasm to promote the aims and objects of the order. About 100 members of Dallas Lodge 197 were present at the institution ceremony and participated in same. The lecture to the newly elected members was delivered by Victor H. Hexter, a member of Dallas Lodge, and special invocation was offered by Rabbi Wm. H. Greenburg of Temple Emanuel.

Grand President Arthur L. Kramer installed the first officers of B'nai El Lodge.

SIR RUFUS ISAACS MADE A PEER

Sir Rufus Isaacs, who was created a baron, will henceforth be known as Lord Reading, after the name of the town from which he was sent to Parliament in 1914.

By the conferment of a peerage on Lord Reading the number of the members of the Jewish community in the Upper House is again raised to four—two on either side of the House. Although two other peerages conferred on Jews became extinct, the number of Jewish members of the House of Lords has never exceeded this figure. There are now and have been previously other peers either of Jewish birth or bearing Jewish names. Lord Burnham, for instance, who celebrated his eightieth birthday, recently, was born Levy; Lord Herschell, the son of a Lord Chancellor, is the grandson of a Polish Jew. Lord Ludlow is the representative of the Anglo-Sephardi family of Lopes, of which his cousin, Sir Henry Lopes, is the head. Among others, Viscount Goschen, Viscount Milner, and the four peers of the Baring family are said, more or less remotely, to be of Jewish origin, but no satisfactory evidence in support of these statements has hitherto been produced.

Of peers of Jewish birth or origin in the past the outstanding case is that of Lord Beaconsfield. The first English peer of Jewish blood was Lord Eardley, the son of Sampson Gideon, the Anglo-Jewish magnate of the middle of the eighteenth century, who loomed so large in the history of Anglo-Jewry and of England.

* * *

IMMIGRANT BILL PASSED BY HOUSE.

The Burnett immigration bill calling for a literacy test for applicants to admission to the United States was passed by the House on Feb. 4 by a vote of 241 to 126.

All proposed amendments relating to the exclusion of Asiatic immigrants previously had been eliminated.

What Literacy Test Includes.

As the bill passed, it provides that every immigrant admitted to the United States must be able to read "the English language, or some other language or dialect, including Hebrew or Yiddish." It prescribes the method of testing immigrants, providing that each applicant for admission must read a slip on which are printed between thirty and forty words.

In its present form this measure passed the House and the Senate in the last Congress, but was vetoed by President Taft. A similar bill was vetoed during President Cleveland's second administration. The supporters of the bill are confident that it will again pass the Senate, although President Wilson has let it be known that he does not approve the literacy test.

* * *

CZAR HONORS JEWS AS WELL AS JEW HATERS.

The Czar has bestowed the title of Commercial Councillor on M. David Wissotzky. M. G. Rosenbloom obtained the Order of St. Stanislav (second class), and MM. K. Gunzburg and I. Davidson the Order of St. Stanislav (third class). More rapid, however, has been the rise of our enemies. In addition to the promotion of M. Chaplinsky, M. Vipper, the Public Prosecutor in the Beilis case, who only a month ago became a State Councillor, has been raised to the rank of Actual State Councillor. M. Boldireff, the chairman of the court, was recommended for promotion. Procurator Lashkareff received the St. Anne Order (first class), M. Moshkevitch the St. Vladimir Order (fourth class), and the Assistant Minister of Justice, M. Verevkin, the St. Vladimir Order (second class). All these legal personages were associated with the Beilis case.

* * *

Mr. Sol Levitan of Madison, Wis., Sergeant-at-Arms of District Grand Lodge No. 6, who led the Republican ticket as a presidential elector at large for his state two years ago, has been chosen vice-president of the Commercial National Bank of Madison.

Brother Levitan has been active in behalf of all matters affecting Jewish interest and enjoys the confidence not only of his co-religionists, but also of his non-Jewish associates and acquaintances.

* * *

There is one quality which all men have, in common with the 'angels, blessed opportunities of exercising if they will—mercy.—Nicholas Nickleby.

Annual Convention of District No. 1.

District Grand Lodge No. 1 convened in annual session at Springfield, Mass., Feb. 1st and 2nd, 1914, at the Municipal Auditorium, with over 100 delegates in attendance.

The convention had its opening on Saturday evening, and a reception for the delegates and visiting guests was held in the Hotel Kimball, but the sessions of the convention did not begin until Sunday morning at 10 o'clock.

The day began with a chime concert played at the Municipal Tower, and among other songs the Hatikvah was played.

The convention was formally opened with prayer by Rabbi Samuel Price of Springfield. Mayor John A. Dennison delivered the address of welcome, to which Dr. Jos. Silverman, the President of the Grand Lodge, made a fitting reply.

The presentation of a gavel to the President of the District by the children of the Congregation Beth-El was a feature of the morning session. The children's recitations and the President's reply to them were in the Hebrew language.

Appointments of special committees to whom were referred all reports of the officers and standing committees were then made.

The President then read his message, which was well received. He strongly supported the work of the Anti-Defamation League, which has for its object the eradication of offensive caricaturing of the Jews, and among other things to prevent by means of moving picture films the bringing of the name of the Jew into disrepute.

With regard to the pending immigration bill, President Silverman recommended the adoption of resolutions advocating the substitution of a clause exempting all aliens who shall prove to the proper immigration officials that they are seeking admission to the United States to avoid religious persecution, whether such persecution be evidenced by overt acts or by discriminatory or oppressive laws or regulations.

Regarding the observance of religious holidays, the President in his message said:

"Whilst there may be some differences of opinion regarding certain movements in Israel, all can unite upon the greatest movement of all, the propagation and preservation of our faith. The B'nai B'rith, while it stands for patriotism, philanthropy, and the encouragement of science and art, stands above all things, for Judaism. Let us, therefore, in the coming year, continue the innovation that has been successfully introduced and recognized through the lodge activity, the principles and practice of our sacred faith."

The election of officers for the ensuing year took place before adjournment for luncheon, and the result of the election was as follows:

President, Rev. Dr. Joseph Silverman, of New York.

First Vice-President, Herman Asher, of New York.

Second Vice-President, Hon. Abr. K. Cohen, of Boston.

Treasurer, Sol Sulzberger, of New York.

Secretary, Reginald E. Zunder, of New York.

Sergeant-at-Arms, Herman Schallek, of New York.

Class Initiation.

In the afternoon a special meeting of Springfield Lodge was held, which was largely attended. Delegates from the lodges of Worcester, Boston and other surrounding cities were present. The special order of business was the initiation of a class of 35 candidates by the degree team of the lodge. The work was done in a most impressive manner, and at the conclusion of the ceremonies Past President Jos. H. Ullman, of New Haven, presented the lodge with a set of marble tablets of the law, won by the lodge for having shown the best percentage of net gain in its membership for the year 1913. Various prizes were then distributed among the members of Springfield Lodge for efforts in increasing the membership of the lodge.

At the conclusion of the meeting the delegates and members of Springfield Lodge and all those who participated in the initiation assembled upon the steps of the Auditorium where a photograph was taken.

The convention then re-assembled, and the first order of business was the presentation of the report of the Secretary and Treasurer, showing a net increase of 140 with a membership of 4,179 at the close of the year.

After the various reports were presented and referred to the committees, the President introduced Brother A. B. Seelenfreund, Secretary of the Order, who was delegated to represent the Executive Committee at the convention. In his talk he reviewed the work of the Order during the past year in all the various Districts and closed his remarks with an appeal for more intense Judaism and a closer brotherhood of man.

Banquet At Hotel Kimball.

Sunday's activity came to a fitting climax with a banquet tendered at the Hotel Kimball to the delegates and visiting guests, in which over 300 took part. The menu was served according to the Jewish dietary laws. Brother Henry Lasker presided as toastmaster, and was introduced by Brother Paul Kramer, President of Springfield Lodge.

Mr. Josiah Dearborn, City Solicitor, welcomed the Jews to the city in the absence of the Mayor. Toasts were also responded to by Brothers Jos. H. Ullman, Chas. M. Stern, Abr. K. Cohen. Herman and A. B. Seelenfreund.

A silver loving cup was presented to Brother Henry Lasker by the President of Springfield Lodge, Brother Paul Kramer. In his presentation speech he expressed the sincere affection and esteem which the Jews of Springfield and the members of the lodge feel for Brother Lasker. Mr. Lasker replied, expressing thanks and appreciation for the honor conferred upon him. Responses to toasts were then further indulged in and short addresses were delivered by Past President Chas. Hartman, Rev. Dr. Madison C. Peters, Col. Harry Cutler, and Hon. Chas. W. Bosworth. The principal address was delivered by Rev. Dr. Jos. Silverman on the subject, "The B'nai B'rith." He roused the audience with his oration, depicting the rise of the Jewish people.

At a late hour the banquet was brought to a close with the singing of America by the entire audience.

Monday Morning's Session.

Monday morning's session was replete with interesting reports of the General Committee, the Governors of the Home for Aged and Infirm at Yonkers, and the Board of Endowment Trustees.

The special committee appointed to consider the recommendation of President Silverman, with reference to the Immigration Bill, now pending before the Congress of the United States, which contains a drastic literacy test, tending to restrict immigration begs to report and recommend for adoption by this Grand Lodge the following resolutions:

RESOLVED, That District Grand Lodge No. 1, Independent Order of B'nai B'rith, in Convention Assembled, is opposed to the literacy test of the Immigration Bill, now pending before Congress, as economically and ethically inimical to the best interests and traditions of our country.

RESOLVED, That in the event that a bill containing a literacy test is passed, it should contain a provision substantially as follows:

"That the following classes or persons shall be exempt from the operation of the literacy test, to wit: All aliens who shall prove to the proper immigration officer, or to the Secretary of Labor, that they are seeking admission to the United States to avoid religious persecution, whether such persecution be evidenced by overt acts, or by discriminatory or oppressive laws or regulations."

Be it further resolved that this Convention hereby unanimously designates Past President of the District, Col. Harry Cutler, of Providence, and Hon. Simon Wolf of Washington, D. C., member of the Executive Committee of the Independent Order of B'nai B'rith, to appear and respectfully present our objections to the drastic literacy test, to the President of the United States, the proper committees of the Honorable Senate and House of Representatives, and the representatives in Congress from the States of New York, Connecticut, Rhode Island, Massachusetts, New Hampshire, Maine and Vermont, urging them to do

(Continued on page 11.)

The Nation's Rage

By Dr. Max L. Margolis

WRITTEN FOR THE B'NAI B'RITH NEWS.

The world as at present constituted is certainly dominated by keen competition among individuals and by strife and warfare among the nations. It is an unedifying, sad spectacle. Wars are waged in the open. But the clash of arms is only the last link in a chain of conflicts forged far in advance. The overt encounter in the battlefield is the sequel to secret plots, insidious intrigues, movements and counter-movements and schemes hatched in the dark. The amity in which the nations live with one another is often of the most deceiving character. Shrewdness and trickery are dignified by the name of foresight. Trust in the other nation's honest intention is repaid with treachery. Nations bare their swords ostensibly for honor, but in truth for aggrandizement at the expense of neighbors, for land grabbing, for the world's markets. Little nations are exploited by the mighty ones. Hard bargains are driven with them, loans are made to them at exorbitant rates of interest such as would shame the most unscrupulous money lenders. The nations rage. They are constantly plotting. The kings and counsellors of the earth are met together. Beneath the suave diplomacy is the ill concealed clatter of arms. While the chancellories talk peace, the war offices are mapping out plans of aggression to the minutest detail. The horses are harnessed, and the spears are furbished; the battle array is well nigh drawn up.

Amidst the din of battle the still small voice of peace is heard. Peace movements and peace societies abound, but their power is at present minimal. They partake of an individual character. There are individual men and women who are for peace. But they are for the most part outside the cabinets. .Internationalism is the creed of the minority. A pamphlet has just reached me pleading for a world conscience. A dreaming architect has designed plans for an international world center, a City International. A site is contemplated in Belgium, in Switzerland, on the Riviera, near the Eternal City, at San Stefano, even on the coast of New Jersey, anywhere except there where the first vision of peace among nations presented itself to the eye of a Jewish prophet. We who are believers in the divine promises, we Jews who first proclaimed the message of the cessation of warfare, hold fast to the hope that out of Jerusalem shall come forth the word that will spell universal peace. Over against the vain plots of the mighty kings of the earth there is the world plan willed by God from the beginning and issuing in the establishment of the Kingdom of God on Mount Zion in the end of days.

We Jews are accused of seeking world dominion. "Ask of Me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." Anti-Semitism has seized upon certain Scriptural expressions to spread the accusation that we Jews are international plotters whose sole purpose is to be scattered over the earth and in our various abodes to sow the seeds of rebellion against the established nations, to dominate everywhere commercially, financially, intellectually. And conversely there are among ourselves teachers of Judaism who proclaim the dispersion to be ordained by God for the spread of internationalism. Neither the one nor the other is true. Our reputed power is vastly exaggerated. The money market which for a time was in the hands of a Jewish family has long passed out of their control. It is a brazen lie that the Jewry of the world has a preconcerted plan to dominate the nations. The gaze is fastened upon the few financiers. The deeper observer sees everywhere the Jewish masses overwhelmed by misery and living in squalor, a prey to every whim and mood of the majority. Nor is the vision of peace bound up with the breaking up of national entities or with the mongrelizing of races.

The true peace will rather consist in a federated humanity. Federation, not centralization is the goal. Federal Switzerland does not work as a destroyer of nationality and national culture. Just as the family is the biological unit of the race, so is the nation the natural unit of a federated humanity. Neither the earth nor the human race is uniform. Both environment and primeval racial differentiation make for segregation, for individuality. Both operate in the production of distinct types of culture. To the end of days, notwithstanding Esperantists, the human race will speak a variety of tongues. The progress of the world is in the line of multiplied variety. Even in religion the trend of things betokens a multiplication of sects small or large.

Unity is not uniformity. Uniformity is a mechanical, artificial creation. Unity is conceivable side by side with variety. What the world is groping after is a sense of unity amidst the differences that obtain. We are averse to the socialistic state if for no other reason than because it contemplates the destruction of the family. We are equally averse to a misconceived ideal of internationalization which would do away with national demarcation. What we aim at is the prophetic goal. Each nation from its own place can worship God in its own way. The forms must at all times be different. But let there be recognized by all votaries of the religions of mankind that all of them have a common goal and that whether in one form or another all are spreading the knowledge of God and goodness.

Warfare must cease. Exploitation must come to an end. Mankind, recognizing in Israel's message the highest expression of culture and religion, shall some day learn to live with each other in true amity. When mankind will make pilgrimage to the holy mountain, a universal truce of peace will be the inevitable concomitant. Let then the nations cease raging and squabbling. There is much to know beside the science of war. The arts of peace shall have their fanes. Let us unite in waging war with squalor and poverty and the pests that wreak havoc. Let each speck of earth be turned into a paradise. Let the dwellers thereon be perfected in physique, in stature, in well-being. Let vice be eradicated from the earth. Let greed be done away with. Friendly rivalry shall succeed ignoble competition. Let all manner of corruption cease. Politics shall be purified. At present we are beset by dark superstitions and crude idolatries. On the holy mountain shall be established the model community which shall serve as a pattern and exemplar. The pure worship of God instituted there shall exercise its potent and beneficient influence far and wide.

Such is the vision of Jewish world dominion amidst the raging of the nations. Not for our self-aggrandizement, not for the oppression of others, not for the annihilation of little states and little nations, but to teach the world the lesson that the Messianic blessing is to the salvation of all and to the hurt of none. Our world dominion will be of the spiritual kind. To some extent progress in that direction has been made. The seed scattered in olden times is bearing fruit. The world to-day is partially already converted to the Hebrew truth. In the language of Maimonides, both the founders of Christianity and Islam have paved the way for the King, the Messiah who is to come. The Hebrew Scriptures are the heritage of the civilized world. We still stand out as a body of protestants that the whole of the Hebrew truth has not yet been accepted. For with it we find intermingled much that is obscuring it. And so we pray and hope that the day will come when the whole of the Hebrew truth will become the possession of the world. We shall not be the poorer, but the richer for it. Spiritual truth, when communicated to others, leaves not the possessor thereof himself devoid of it. The teacher is not the less wise because he has taught many. Let the nations rage in blind pursuance of false doctrine. With the Jew is the light and the hope of the world. And we shall hold steadfastly to the ideal of a humanity federated yet distinct, each from its place looking up for light and inspiration to the God of Zion and the prophet-people He has chosen to the end that the world plan might prosper in the end of days.

SERVIAN GOVERNMENT BUILDS SYNAGOGUES.

At a recent meeting the Servian Cabinet decided to build three synagogues, viz., at Monastir, Uskub and Istip. The entire expenses will be defrayed by the state. By this generous action the government intends to show its gratitude to the Jews in Servia for their bravery and patriotism in the last two wars.

Convention of District Grand Lodge No. 3

Philadelphia was host to more than 100 delegates representing District Grand Lodge No. 3 at the biennial convention on Sunday, January 25, 1914.

The District includes the States of Pennsyvania, New Jersey, Delaware and West Virginia, and every section of this territory was represented.

The convention proper was opened on Sunday morning at the Hotel Majestic with a prayer by Rabbi A. J. Brill of Wheeling, W. Va. This was followed by the reading of the annual message of the President, Dr. B. S. Pollok, who reviewed the work of the District during his term and outlined possible activities for the future.

The remainder of the morning session was taken up with the reading of reports of the various officers and standing committees.

The afternoon session was devoted to a discussion of the B'nai B'rith Orphanage at Erie, Pa., based on the annual report presented by Brother Isidor Sobel, Chairman of the Board of Governors. During the afternoon Brother A. B. Seelenfreund, of Chicago, Secretary of the Executive Committee of the Order, who was specially delegated to represent the Order at this convention, delivered an address reviewing the condition of the Jews in many lands and reciting the part played by the Order in helping to alleviate the suffering and the oppression practiced against the Jews in benighted lands. His address was received with much applause and enthusiasm.

Banquet.

In the evening a banquet was held at the Hotel Majestic. Mr. D. Bortin of Philadelphia acted as toastmaster and responses were made by Dr. B. S. Pollok, who spoke of the importance of the B'nai B'rith in the Jewish communal life throughout the world; by Past Grand President Isidor Sobel, who spoke of the work accomplished in the direction of the B'nai B'rith Orphanage at Erie, and appealing for greater interest in this charity of the District; by Brother A. B. Seelenfreund of Chicago, who emphasized the democracy of the Order, advocating a closer union of the Jews; by Hon. Judge S. Strauss of Wilkes-Barre, who spoke of the future of the Order, emphasizing the necessity of combatting the animosity against the Jews; by Hon. Judge Josiah Cohen of Pittsburg, who pleaded for the devotion of all Jews to the highest ideals of Judaism; by Madam Belle Pevsner, who pleaded for the support of Jewish institutions in the holy land. The addresses were eloquent and full of serious thought and awakened in the listeners a desire to accomplish nobler and higher things, aims which the Order has set out to accomplish.

Monday's Session.

Monday was devoted to a discussion of the reports of the officers and the various committees of the Grand Lodge. Report of the Secretary showed the District to be in healthy condition, composed of 40 lodges with a membership of 2,649, and the acquisition of new lodges in various cities throughout the District. The election of officers resulted as follows:

President, Abe Weil, Philadelphia.

First Vice-President, Frederick Jay, Newark.

Second Vice-President, Marcus Feuchtwanger, New Castle.

Treasurer, M. S. Meyerhoff, Philadelphia.

Secretary, Louis Sulzbacher, Braddock.

For Delegates to the Constitution Grand Lodge Convention, to be held in San Francisco in the year 1915, fourteen candidates were nominated, of which number nine were elected as follows: Judge Josiah Cohen, Hon. Jacob Singer, J. D. Coons, M. S. Meyerhoff, Arthur Phillips, Dr. B. S. Pollok, Isidor Sobel, M. Feuchtwanger and Dr. J. Rosenthal.

The newly elected officers were installed by Brother A. B. Seelenfreund, representing the President of the Order, and at the conclusion of the ceremonies he delivered an address on the work of the Anti-Defamation League, the organization founded and being maintained by the Order.

In the closing hours of Monday's session, the convention resolved to undertake the work of providing Jewish instruction for the boys and girls in the various correctional and penal institutions in the District. An appropriation was made and the General Committee was directed to co-operate with other organizations in carrying out this splendid undertaking. Dr. J. Leonard Levy of Pittsburg made a brief address commending the convention on this excellent movement. Other interesting features of the convention included the initiation of a class of 20 candidates of Joshua and Har Sinai Lodges of Philadelphia, the initiation being conducted by Past President A. L. Solomon of Pittsburg and A. B. Seelenfreund of Chicago; the presentation of a beautiful B'nai B'rith flag to the convention by Bradford Lodge, the newest lodge in the District, a tribute in the form of resolutions of commendation of Rabbi Abr. Brill of Wheeling, who is about to leave the District to occupy a pulpit in Meridian, Miss.; the institution of an annual B'nai Brith and Memorial Day to be selected by the General Committee, likewise the institution of an annual Orphanage Day in honor of the orphanage at Erie, Pa., and the presentation to Dr. B. S. Pollok, the retiring President, of a handsome testimonial in appreciation of his services to the District, the presentation being made for the Grand Lodge by Brother F. Jay, the newly elected First Vice-President.

Exercises at the Temple.

In the evening a public meeting was held at Temple Adath Jeshurun. Dr. J. Leonard Levy of Pittsburg delivered the address on the subject, "The Sons of the Covenant." He outlined the history of the Order and appealed for a greater membership, discussed the important positions the Jews have in present day life, pointed to the history of the Jewish people and the progress made by them by overcoming many obstacles. He emphasized the fact that all selfishness has been eliminated from the Order and that in the future social beneficence will be its only aim.

Rabbi Max D. Klein acted as chairman and a program of musical selections was beautifully carried out.

Concluding Session.

On Tuesday morning the affairs of the Erie Orphanage were discussed. The newly elected Board of Directors of the home held a meeting and discussed the various problems connected with the institution. Plans were formulated for the present buildings, which are in the course of erection.

The next convention of the District Grand Lodge will be held in Erie, Pa., in the month of July in the year 1916.

With a short address by the President of the District followed by an invocation by Rabbi Brill, the convention adjourned sine die.

NEW RESTRICTIONS FOR JEWS.

The Senate has issued a ukase to the various commercial courts to the effect that they are not entitled to admit Jews as sworn attorneys without previous permission from the Minister of Justice.

This means, under present conditions, that no more Jews will be allowed to act in that capacity in Russia, since M. Scheglovitoff is not likely to consider more favorably the candidature of Jewish sworn attorneys in commercial courts than of Jewish barristers in the other courts.

The Minister of Justice has decided to disqualify Jews from acting as private attorneys before justices of the peace.

BEILIS FILMS PROHIBITED.

The London County Council has passed an official embargo upon the film "Mendel Beilis" dealing with the ritual murder case at Kiev, which has been shown in a London theater.

JEWS IN THE TURKISH PARLIAMENT.

Although the number of Jews in the Turkish Empire has decreased by fully 150,000, in consequence of the loss of Macedonia, Tripoli and other provinces, the Young Turk party have decided to allow to the Jews four representatives in the Parliament, which is about to be elected. In the last Parliament there were five Jewish deputies, including one for Salonika, which is now a Greek province. The candidates will be selected by the Jewish communities themselves and the Mohammedans in the constituencies will be asked to vote for the Jewish candidate.

BEILIS GIVEN PALESTINE FARM

Mendel Beilis, recently acquitted of the killing of the Christian boy, Andrew Yushinsky, left Kiev accompanied by his family for Jaffa in Palestine. Baron de Rothschild, who manifested great interest in the trial, has bought a small farm in Palestine for Beilis.

NEWS FROM LONDON

BY OUR CORRESPONDENT DR. M. EPSTEIN

London, January 21, 1914.

At its January meeting in each year the First Lodge of England elects its officers for the ensuing year. It may interest our brethren in America to know upon whom the choice has fallen. As our fourth President we have Brother Augustus Kahn, who served as Vice-President last year. Judging from the occasions when he has taken the chair, the new President will preside over the deliberations of the Lodge with fairness and with firmness. Mr. Kahn is one of His Majesty's inspectors of schools, his specialty being commercial education. For a long time Mr. Kahn has been the foremost authority on the subject in the country and his appointment under the Board of Education was a fitting recognition of his knowledge and ability. But important as his work is as a citizen, it is no less so as a Jew. Mr. Kahn has been Warden of St. John's Wood Synagogue; he is a member of the Council of Jews' College, our one and only seminary for training ministers, and he takes a vast amount of interest in the religious education of the young. Last and not least, the new President is a keen Ben B'rith. He has been a regular attendant at our meetings; he has taken a lively and active interest in the work of the Lodge and he has frequently brought us greetings from Lodges on the continent where he has been a worthy representative of the English B'nai B'rith. His election was an exceedingly popular one and we look forward, one and all, to a prosperous year under his leadership.

For Vice-President we have chosen Brother Simon Rosenbaum, who has been associated with the Lodge from its foundation. We always look to Brother Rosenbaum for sound common sense, and not infrequently it is common sense tempered with some sentiment. His appeal, therefore, is generally effective. Mr. Rosenbaum is an authority on procedure. There are wags who say that he knows more about the procedure of the House of Commons than even Mr. Speaker himself. The jest is not wholly without a basis of reality. The new Vice-President will make an excellent second to the President, and his counsels at the Council will be certain to distinguish his tenure of office.

While the President and Vice-President are old members, the Treasurer, Brother Alexander Rubenstein, is comparatively a newcomer. But it says much for his worth that he has been selected by the Lodge for honours already. Brother Rubenstein is a member whose earnestness and sense of justice give a touch of distinction to his balanced views. To those of us who worked to establish the Lodge Mr. Rubenstein's appointment is most encouraging. We feel certain that with a man like that among those who guide its destinies, its development will be in right channels.

It is no exaggeration to say that in any organization the Secretary is in reality one of the most important functionaries. He is the prime executive officer; on his punctuality and good temper depends the smooth working of the affairs of the body concerned. The Lodge may certainly congratulate itself in having Brother Alfred Benjamin as its Honorary General Secretary. Brother Benjamin may be described in a sentence: he is the impersonation of cheery good will and friendliness. Seldom have we come across a man who so well typifies brotherly love and harmony. His every word, his manner of greeting you, attract you to him at once. He will make a splendid General Secretary. As his colleague in the capacity of Honorary Secretary for Foreign Correspondence, we have Dr. Samuel Daiches, a man who has devoted his life to scholarship. Let no one imagine, however, that he is the average dry-as-dust bookworm. Far from it. Dr. Daiches is a man of the world as well. In short, he tries to realize the old Jewish ideal: **Torah** and **Derech-Erez.**

These five then are the honorary officers. They are assisted by a Council of five, which is made up of the following: Brothers Herbert Bentwich, Dr. Moses Gaster, Dr. Hirschfield, Coleman Hyman and Maurice Myers. The composition of the Council is eminently satisfactory. In the two first-named gentlemen we have original founders of the Lodge, both past Presidents, and both with a record of yeoman service in the cause of the Order. The remaining three have a no less satisfactory record of things achieved for the Lodge, only it is shorter. But therein lies the strength of the new Council. We need the old workers and we look to the new ones. That alone is the way in which we shall establish a tradition and an honourable tradition the Lodge must have. Only three other offices remain to be filled. The immediate past President becomes Monitor—a wise provision, seeing that it retains the co-operation of last year's president; and as for the warden and guardian, the new President appoints these on the occasion of his installation. All in all, the crew inspires confidence, and we ought to obtain many new passengers while the good ship is in their charge. Certainly it all seems hopeful.

In an era when women are coming more and more into public life, it is not surprising that the Lodge too should receive their attention. Some of the Lodge ladies, **videlicet,** some of the members' wives, have put forward the suggestion that the London Lodge should show an enterprising spirit and admit ladies to full membership. They are not content to form an adjunct to the Lodge, a sort of appendage of members' wives, to meet together for unostentatious charity, as is done in Germany. They suggest that they ought to have full membership. One thing emerges from this: that there is a keenness about the Lodge among our women-folk, and this cannot but be a sign of good augury. Whether the demand is timely is another matter. It would be interesting to know whether a similar suggestion has been put forward by the "Daughters of the Covenant" in America, and if it has, what attitude has been adopted towards it. In any event, it is testimony to zeal, and zeal is mostly good.

We see this in our general community. Anglo Jewry is to-day like a blind man groping in the dark. We do not quite know what we want, but we want something. Now we find that our Boys' and Girls' Clubs are not perfect; another time we are dissatisfied with the status of our ministers. Are they to be rabbis or only ministers? Are they doing their proper work being secretaries of their synagogues, visiting hospitals and prisons and attending meetings? Ought they not rather to hold services at our clubs and so make these more Jewish? As though services can make anything more Jewish! For does not the Jewish spirit, like any other spirit, come only in a sort of intangible fashion, come only of its own accord as a result of certain influences, come only like an aroma? You cannot force it. You cannot draw it forth. You cannot impose it from without. It must come of itself. And given the right influences, it will come. Our Boys' Clubs are in a flourishing state; they have a large membership and their tone is good. But if the truth must be told, it is not specifically Jewish. Yet this too will come. The tone of any Working Lad's Club comes from its managers. Make the managers more Jewish and you will obtain the Jewish atmosphere. It is not a matter of services; it is a question of men. The men will be forthcoming and they will be of the right kind.

Nothing is more striking and significant, nothing more hopeful has shown itself here for a long time, than the gradual awakening of a number of thoughtful men to a consciousness of the Jewish destiny. What are the Jews here for? they ask. Surely it cannot be chance. Surely there is something in it; it is a reality. And if so, what is the reality? Everywhere we have our scattered limbs, as one of them put it the other day; we may be said even to have our trunk, dismembered though it is. But (to carry the picture further) we have no heart. We have no spiritual center. We have no latter-day Zion from which should go forth the Law. It is this that we need; it is for this that the idea of a Hebrew University in Jerusalem is so welcome. A revival of the kind is bound to have far-reaching consequences. It used to be said, and not long ago either, that English Jews were hopeless in their density. They would not (or could not) understand. But the lie has been given to the assertion. Very recently a man from whom we should have expected it least laid down the doctrine that in Palestine Jewish educational institutions should have Hebrew as their medium of instruction. We may agree with this or we may differ. The significant fact is that the gentleman in question did not advocate the use of English or some other modern language.

The reception of the Palestine Society is another hopeful sign of the times. It has already over a hundred members, and since the object of the Society is generally to foster interest in Palestine and its life, there are a hundred "righteous" men and women in the world's capital. The Drawing-Room meetings which the Society has arranged are regular, systematic and fairly well attended. It is like scattering seed. It is preparing public opinion. It means an awakening. You may agree with the tendency or you may reject it. But you cannot deny the healthy state of which this revival is a testimony. Accordingly, if our Clubs are not Jewish enough, let us wait. The breath of the Renaissance will reach them too in due course.

So with the question Rabbi v. Minister. Things will right themselves if the revival continues. For one thing we in Anglo-Jewry are fortunate just now. Some people say we lose a number of our young men. But we do not lose all. It is fortunate also that gradually we are getting a new generation of ministers. Some of the provincial towns have recently appointed young men; the metropolitan congregations are doing likewise. Last month the Upper Berkeley St. Synagogue chose a young man as an additional minister; this week St. John's Wood Synagogue has elected a new minister in the person of the Rev. Ephraim Levine, (who is also a member of the Lodge, and to whom we should like to offer our hearty congratulations here). Young men may make mistakes, but they "knew not Joseph." They are not connected with the narrow, and therefore evil, policy of the last decade. They start anew and they possess enthusiasm. It is not unreasonable to expect, therefore, that the question of the Rabbinate will also be solved. If there is a demand there will be a supply. If the community as a whole want Rabbis, Rabbis of the right sort will be forthcoming. Yet it cannot be denied that to have attention drawn to the position of our ministers is useful.

The Lord Chief Justice of England (Sir Rufus Isaacs) was among the recipients of New Year's honours, and, as was generally expected, was raised to the peerage. He will be known in future as Lord Reading (Reading was the constituency he represented in Parliament for a number of years). To celebrate his appointment to the honorable office he holds, the Maccabaeans arranged a dinner, at which a very large number of visitors were present. Prof. Meldola, President of the Maccabaeans, was in the Chair, and the Lord Chief Justice in his reply laid stress on the character of the celebration. It was not to do honour to any particular individual that they had assembled, but rather to rejoice that for the first time in English history a Jew had become the first of His Majesty's judges. It was a tremendous fact that in England a man may rise in the service of his country unhindered by his race or religion. It was his citizenship that mattered; and the recognition of this as a principle in English national life was a stupendous fact in the world's history. His Lordship struck the right note in his speech, as indeed he does in all his speeches in Court, where his popularity seems to grow from day to day.

Lord Reading will himself preside at a forthcoming dinner (on April 27, 1914) which has been arranged to celebrate the twenty-first anniversary of the founding of the Jewish Historical Society of England. The Society has collected and published all manner of records that bear an Anglo-Jewish History; its transactions have received warm commendation from competent authorities, and its work merits encouragement and support. Connected with the Society is the Mocatta Library and Museum, where books and objects of Jewish interest are housed and where in the course of time it is hoped to store all Jewish records, such as congregation Minute books, registers of **Mohelim,** family genealogies and the like. Already it possesses the collection of notes and memoranda left by Myer Davis, the well-known Jewish antiquarian. It is hoped that the Dinner will be the means of attracting a large number of new members so that the Society may enlarge its activities. It will surely interest our American readers to learn that the Ambassador of the United States has promised to attend and to speak. His theme will be a peculiarly fitting one, fitting the occasion and the speaker.

Of all the advertisement hoardings in town we are invited just now to visit the picture palaces where the tragedy of Beilis is being enacted on the film. It has been asserted that when the announcement was first made Baron Heyking, the Russian Consul-General, brought pressure to bear on the London County Council to withdraw its license for the film. The story may be true; it would not be surprising if the Russian authorities were somewhat alarmed at what people might think of Russia if the films were exhibited. But there is little actual evidence of any interference. As a matter of fact the scenes are being shown, and if Baron Heyking did attempt to get them suppressed, he has certainly not succeeded. But it is in cases of this kind that the Lodge should be on the alert, and if injustice is being done it must use all its efforts to combat it. As a matter of fact during the last year it has appointed a Publicity Sub-Committee to take note of anti-semetic utterances which may appear in current publications and to draw the attention of the publishers to them. On the whole we in England have not much to complain of on that score. But a permanent Publicity Committee may be useful whenever wrong does require to be righted.

Annual Convention of District No. 1

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every thing in their power to defeat this proposed legislation.

Reports of the various standing committees dealing with Propaganda, Intellectual Advancement, and kindred subjects, were presented, discussed and acted upon.

Resolutions of thanks were adopted to his Honor, the Mayor, and Board of Aldermen and Common Council, of the City of Springfield, for the welcome extended and their hospitality in the use of the magnificent Municipal buildings; to the degree team of Springfield Lodge for the exemplification of the ritual at the class initiation; to the members and ladies of Springfield for the courtesies to the convention and for their entertainment of the visitors; and to Brother Sol Sulzberger of New York for long and active service, having been treasurer of the District for 40 years.

The time and place of the next meeting of the Grand Lodge was left to the discretion of the General Committee.

The convention was then adjourned with prayer.

The visiting ladies were entertained by automobile trips on Sunday afternoon and by a dinner in the evening. On Monday afternoon a theater party was given in their honor.

Ball the Closing Event.

The closing event of the annual B'nai B'rith convention for District No. 1 was the great reception and ball held in the Hotel Kimball, and the occasion was a fitting close to the convention. There were some 250 couples present, the ballroom being taxed to its capacity, and the moving crowds with the bright and beautiful gowns of the women made a brilliant spectacle. The reception and ball was given to the visiting delegates by the Springfield lodge. The reception was from 8 to 9 o'clock and dancing was enjoyed from 9 to 2 o'clock. There was a large "welcome" sign, lighted by beautifully-colored electric lights in the ballroom, as well as the seven candlesticks of the Order, also electrically illuminated. During the intermission from 10:30 to 11 o'clock supper was served in the main dining hall, and through the courtesy of Poli and the Goldstein Bros. Amusement Company, an entertainment and cabaret was furnished by theatrical talent.

A JEWISH GOVERNOR IN PALESTINE.

Reports from Constantinople bring the interesting news that Talaat Bey, Minister of the Interior, contemplates the appointment of a Jew as governor of some city in Palestine where the Jewish element preponderates. The Young Turk cabinet has made it clear that it is well disposed towards the Jews.

Minutes of the Meeting of the Executive Committee I.O.B.B.

(Continued from Page 2.)

ation certificates where the person naturalized leaves the United States within five years after naturalization be given wide publicity through the B'nai B'rith News. Suggestion of Brother Wolf was adopted and the Secretary was instructed to attend to the matter.

The following communications were presented:

From District Grand Lodge No. 5:

Under date of Dec. 4, 1913, enclosing copy of communication directed to District Grand Lodge No. 7, requesting to submit to the General Committee of District No. 7 the proposition of having the State of Florida separated from District No. 7 and attached to District No. 5. Communication was ordered referred to the Constitution Grand Lodge convention.

From District Grand Lodge No. 11, the Orient:

Under date of November 10, 1913, advising of the institution of Aben-Ezra Lodge No. 744 at Rhodes, Italy, on Oct. 26, 1913. The Secretary was instructed to make proper entry upon the roster of lodges.

Under date of Nov. 25, 1913, enclosing official report from Salonika Lodge of Salonika, Greece, submitting report with reference to the refugees of Stroumnitza, the establishment and operation of a loan fund established at Serres, also report as to the loan fund at Salonika, which were read and ordered filed.

Under date of Dec. 1, 1913, enclosing report relative to the condition of the Jews in the cities of Macedonia; further advising that a committee of the lodge was delegated to meet the American Ambassador. Brother Henry Morgenthau, upon his arrival at Constantinople and to extend welcome to him on behalf of the B'nai B'rith Grand Lodge and the general Jewish public. Communication was ordered filed.

Under date of Dec. 2, 1913, transmitting communication from Adolf Kraus Lodge No. 689 of Zichron-Jacob Colony, Palestine, with reference to the kindergarten established under the auspices of the lodge and petitioning the Executive Committee to make an appropriation in support of the kindergarten. Communication was ordered referred to the President of the Order with full power to act in the premises.

Under dates of Dec. 9th and Dec. 16th, 1913, enclosing 2.618 Francs dues to the Constitution Grand Lodge for the District for the years 1911 and 1912, as per statement attached. It was thereupon resolved that this money be turned into the general fund of the Order.

Under date of Dec. 11, 1913, transmitting official communication from Salonika Lodge, Salonika, Greece, requesting to be favored with copies of all reports issued under the auspices of the Executive Committee of the Order and the various District Grand Lodges, also requesting to be favored with photographs and portraits of prominent co-religionists and leading members of the Order. The Secretary was instructed to comply with the request of Salonika Lodge as far as practical.

From the officers of Jeruschalajim Lodge No. 376 of Jerusalem, Palestine, under date of December 18, 1913, on behalf of a number of members of the lodge, American citizens, invoking the intercession of the Executive Committee of the Order at the Department of State to secure for them the protection and rights as American citizens and to have them if possible excluded from the provisions of the law of expatriation. Communication was ordered referred to Brother Simon Wolf with the request that he present the matter to the Department of State.

From [illegible] Bergel Lodge No. 692 of [illegible], Bulgaria, various communications with reference to the establishment of a new District Grand Lodge to be composed of lodges located in Bulgaria. The Secretary presented in connection therewith communication from the officers of District Grand Lodge No. 11, the Orient protesting against it. Resolved to refer those communications to the Constitution Grand Lodge convention.

From Brother [illegible], member of the Executive Committee of the Order representing District No. 11, under date of [illegible], 1913, with reference to the [illegible] of the B'nai B'rith [illegible] for the year 1913. Communication was ordered filed.

From Brother Eli Baruch, president of Cairo Lodge No. 687 of Cairo, Egypt, under date of November 10, 1913, expressing regret that measures for the establishment of a B'nai B'rith Lodge in the city of Paris, France, had to be interrupted owing to his enforced absence from that city, but that efforts will be continued during the coming summer to organize a lodge there. The President in this connection informed the Executive Committee that upon recommendation of the President of District Grand Lodge No. 11, authority was granted to Brother Baruch to take the preliminary measures during a visit to Paris to lay the foundation for a lodge to be instituted in that city. Action of the President was approved.

From Cercle Herzl of Cairo, Egypt, under date of November 10, 1913, advising of the organization of courses in Hebrew and Jewish history and requesting to be favored with 25 copies of the B'nai B'rith News for distribution among members of the Cercle. Request was granted.

From Los Angeles Lodge No. 487 of Los Angeles, Cal., under date of January 3, 1914, respecting the feasibility of publishing and circulating in pamphlet form data setting forth the activities of the Order for distribution among non-members. Ordered filed.

From Mr. A. H. Fromenson, Executive Secretary of the National Farm School, under dates of June 5 and 13, 1913, requesting the privilege of appearing before the Executive Committee to submit to it on behalf of the National Farm School a proposition looking to the recognition of the school by the Order. The President reported that the privilege was granted to Mr. Fromenson.

From Brother Eugene H. Lehman of New York City, under date of November 16, 1913, submitting an outline and plan to increase the membership of the Order and to enhance the efficiency of the Order's work. In this connection the Secretary presented communications from Brothers Charles Hartman, Jacob Singer, and Dr. E. N. Calish, expressing their views on the subject matter. Resolved that as the term of the present administration is drawing to a close, to refer the plan to the next administration.

A recess was then taken until Monday morning, 10:00 o'clock.

January 19, 1914, 10:00 A. M.

Executive Committee reconvened at 10:00 A. M. at the Hotel La Salle on above date.

Communication was presented from Brother Jacob Singer, Second Vice-President of the Order, excusing his absence from the session by reason of sickness. He enclosed his report for the past year, and explained that he was prevented from preparing and submitting it in time owing to his absence from the country. It was moved by Brother Lucius L. Solomons that the report of Brother Singer for the year 1912-1913 be printed in pamphlet form and distributed among the lodges of the Order. Motion prevailed.

Mr. A. H. Fromenson, Executive Secretary of the National Farm School at Doylestown, Pa., was granted the privilege of the floor. In his address to the Executive Committee he dwelt upon the useful activity of the National Farm School and requested that the Executive Committee recommend the school to the favorable consideration of the members of the Order. Resolved that Brother Philip Stein prepare a proper recommendation.

The situation in Roumania was then explained by the President of the Order, who reported that he forwarded the sum of 10,000 Francs to be used in defraying costs in forming the International Committee for the defense of Religious Liberty. Action was approved.

The following communications were then presented:

From Brother Arthur L. Kramer, President of District Grand Lodge No. 7 under date of October 22, 1913, with reference to an annual conference to be held by the Presidents of the American Districts and the attendance of such Presidents at the annual meetings of the Executive Committee. The Secretary was instructed to inform Brother Kramer of action taken by the Executive Committee in the premises.

From Brother Victor Abraham, President of the Court of Appeals of the Order, enclosing a syllabus of cases in the Court of Appeals of the Order, decided since the publication of Ullman's Digest and suggesting the advisability of printing the same.

Resolved that the communication be referred to the Advisory Committee with full power to act.

On motion of Brother Simon Wolf a vote of thanks was extended to Brother Victor Abraham for his services in preparing the digest of cases.

From District Grand Lodge No. 5, advising of efforts in the direction of instituting a B'nai B'rith Lodge in the city of Baltimore and stating that a petition for a charter for such a lodge signed by prominent co-religionists of that city was received by the General Committee of that District and was favorably acted upon and that the institution of the lodge is expected to take place on January 20, 1914. Resolved that the expense involved in the matter of establishing a lodge in Baltimore be met by the Executive Committee and the President was authorized to take the requisite action in the premises.

Rev. Dr. J. Leonard Levy of Pittsburg was then granted the floor. He addressed the Executive Committee on the work of the Synagogue and School Extension Board under the auspices of the Union of American Hebrew Congregations. He suggested the advisability of interesting the B'nai B'rith lodges and members of the Order in this important work and also pointed out the need of financial assistance to carry on the work in the manner as outlined, and inquired whether any relief in this direction may be obtained from the Order by means of a per capita tax upon all members.

A recess was then taken for lunch.

At the conclusion of the luncheon, in which all the members of the Executive Committee, Dr. J. Leonard Levy, Mrs. Hannah G. Solomon, and the members of the Executive Committee of the Anti-Defamation League resident in Chicago, and Brother Isaac Kuhn of Champaign and Dr. Chas. S. Levi of Milwaukee, and Sylvan E. Hess of St. Paul, participated, a meeting of the Executive Board of the Anti-Defamation League was held, at which a report of the activities of the League since its inception was presented by the Secretary, which was read and received with marked approval.

Monday Afternoon, 2:00 P. M.

The sessions of the Executive Committee were resumed at above hour.

Brother Philip Stein submitted the following statement relative to the National Farm School:

"The Executive Committee of the Constitution Grand Lodge, I. O. B. B., regards the National Farm School as an important factor in the solution of the social, physical and economic problems that confront American Jewry. It, therefore, indorses and approves the work of that school."

The same was adopted and copies of the same ordered transmitted to the lodges of the Order.

The following additional communications were presented:

From Progress Lodge No. 113 of Peoria, Ill., submitting a petition of the lodge to the Executive Committee urging action be taken to bring about a closer union of our co-religionists in Hungary so as to do away with all factional strife among the various bodies of Jewry in Hungary. Communication was ordered filed.

From a special committee of Atlantic City, Lodge No. 494 of Atlantic, City, N. J., under date of June 19, 1913, containing a resolution with reference to the portraying or depicting of any religious class by means of moving pictures in any manner that might invite class and racial hatred, and suggesting the advisability of the Executive Committee of the Order taking necessary steps to secure representation on the National Board of Censorship so as to be in position to eliminate any offensive pictures. Communication was referred to the Anti-Defamation League.

From Brother Isaac E. Marcuson, Chairman of the Propaganda Committee of District Grand Lodge No. 5, on the subject of caricaturing the Jew on the stage and suggesting the lodges of the Order be communicated with, requesting them to enter protest whenever any offense of this character is perpetrated. Communication was referred to the Anti-Defamation League.

From Brother Sylvan E. Hess, President of District Grand Lodge No. 6 under date of November 20, 1913, with reference to the immigration problem and suggesting the advisability of featuring arguments for a liberal immigration policy in the issues of the B'nai B'rith News. The subject matter was referred to the President of the Order for such action as he may deem proper.

From Brother Sylvan E. Hess, under date of December 2, 1913, with reference to the need of literature for use in the District. The subject matter having been already disposed of, communication was ordered filed.

From Brother Archibald A. Marx of New Orleans, under date of December 23, 1913, with reference to rescue work to be inaugurated by the government officials in connection with the efforts made to surpress the white slave traffic and suggesting that an appropriation of $5,000 be voted towards defraying the expense of reclaiming fallen women. It was moved by Brother Joseph Hirsh that an appropriation commensurate with the finances of the Executive Committee be made for the purpose mentioned in the communication of Brother Archibald A. Marx. Motion failed to receive a second.

From Brother Emil Nathan, chairman of the Leo N. Levi Memorial Hospital Association of Hot Springs, Ark., under dates of January 3 and 9, 1914, submitting an itemized statement of donations, and appropriations made for the erection of the Hospital, from which it is shown that the Building Fund Commitee has made contracts amounting to $86,000, that the subscriptions received amount to $72,200, shortage $13,800 therefore requesting a contribution of $2,500 toward the building fund. It was moved by Brother Charles Hartman that the request of the Leo N. Levi Hospital Association be granted. Motion prevailed.

The President brought to the attention of the Executive Committee the fact that at the meeting of the Board of Trustees of the National Jewish Hospital for Consumptives at Denver, held in Cincinnati in the year 1912, a committee consisting of Messrs. Martin A. Marks, Rev. Dr. J. Leonard Levy and the President of the Order, was appointed to arrange for a thorough investigation of the affairs and conditions existing at the National Jewish Hospital; that in compliance with such action Brother Dr. Max Biesenthal of Chicago was sent to Denver to fully investigate the affairs of the Hospital, and that Dr. Biesenthal submitted a report covering all the phases of activity of the Hospital and that he reported favorably on the present management, that it is deserving of the support of the public at large.

The President then informed the Executive Committee of action taken in the matter of organizing the Anti-Defamation League under the auspices of the Order, and the appointment of an executive board of almost 150 members, composed of leading members of the Order throughout the country; of measures undertaken to carry out the aims and purposes of the league; that the expense since the formation of the league to the present time was $883.37. It was moved by Brother Jacob Furth that the action of the President of the Order in the matter of creating the Anti-Defamation League be approved and that the expense incurred in connection therewith be authorized and that the President be authorized to defray the expenses of the League until the next meeting of the Executive Committee. Motion was adopted unanimously.

It was thereupon moved by Brother Philip Stein that the Executive Committee express its appreciation to Brother Sig. Livingston, chairman of the executive board of the Anti-Defamation League, for his services and also to District Grand Lodge No. 6 for its action in championing the cause of organization of a League for the suppression of the defamation of the Jew. Motion was adopted unanimously, and the Secretary was instructed to express the thanks in writing.

The Secretary called the attention of the Executive Committee to the necessity of revising and amending some of the organic laws of the Order. On motion of Brother Philip Stein the Advisory Committee was authorized to prepare a codification of the existing laws of the Order and submit such changes and amendments and additions as they may deem proper to the Constitution Grand Lodge at its next convention.

The Secretary informed the Executive Committee of action taken by various District Grand Lodges in the matter of the creation of an emergency trust fund. It was moved by Brother Philip Stein that the Advisory Committee be requested to prepare and draft a law for submission to the Constitution Grand Lodge at its next convention dealing with the creation and operation of an emergency fund. Motion was adopted.

The request of Dr. J. Leonard Levy for a subvention to the Synagogue and School extension work of the Union of American Hebrew Congregations was then discussed. Resolved that the subject matter be referred to the Advisory Committee for a full report at the next meeting of the Executive Committee.

(Continued on page 16.)

B'NAI B'RITH DAY CELEBRATIONS

WINNIPEG, MANITOBA, CANADA.

B'nai B'rith Day was celebrated on December 28, 1913, by Winnipeg Lodge No. 650 of Winnipeg, Canada. The celebration was a highly successful affair and was held at the Odd Fellows' Hall, which was filled with an eager, attentive audience. Brother Jonas Weil of Minneapolis, Past President of the District Grand Lodge, delivered the principal address, choosing for his subject "Relation of the Order to Judaism." He emphasized the fact that the object of the Order has had an historical evolution, taking a leading part, if not the initiative, in improving the condition of the Jew, mainly through the establishment of philanthropic institutions, and gradually developing until it has become the representative body of Jewry with a purpose to oppose any attempts or attacks against Judaism from within or without.

Brother Weil's address was preceded by a varied and enjoyable program, including the reading of a report of the activity of the ladies' auxiliary. Preceding the speaker of the evening the secretary of the lodge read his annual report containing a resume of the activity of the lodge during the past year.

CORSICANA, TEXAS.

B'nai B'rith Day was celebrated in Temple Beth El, Corsicana, Tex., on January 15. President M. M. Miller of the local lodge presided over the ceremonies and M. Hirsch delivered the address of welcome. Rabbi M. Faber of Tyler, Tex., delivered a short address, and was followed by Rabbi Goldberg, the newly installed minister. An address by Rabbi Zielonka of El Paso, Tex., followed, and Dr. Faber closed the exercises with an impressive benediction. The affair was a notable one and will be long remembered by all who were present.

MEMPHIS, TENN.

More than 500 people filled the assembly hall of the Y. M. H. A. of Memphis, Tenn., on Sunday evening, January 25, 1914. The occasion was the annual B'nai B'rith Day celebration under the auspices of Memphis Lodge No. 35. Rabbi Leonard J. Rothstein of Alexandria, La., was the principal speaker, and those who heard him enjoyed a rare treat. He selected as his theme, "Why I Am a Ben B'rith." His masterly address was frequently interrupted with generous applause by the audience present. A musical program of vocal and instrumental numbers completed the celebration.

HOUSTON, TEX.

B'nai B'rith Day was celebrated at Houston, Tex., on Sunday, Jan. 25, 1914, at the Municipal Auditorium. An assemblage of over 600 of Houston's most representative Jews graced the occasion. Mr. S. J. Westheimer called the gathering to order, and after the rendition of a musical program, Mr. Leon Schwarz of Mobile, Ala., Past President of District Grand Lodge No. 7, was introduced as the speaker of the occasion. He chose for his subject "The Order and Its Accomplishments." After an informal reception Mr. Schwarz was accompanied to the Rice Hotel by a number of his friends, where a round table luncheon awaited them. During the afternoon the guest was taken for an auto ride through the city.

VIRGINIA, MINN.

Mesaba Lodge No. 673 of Virginia, Minn., celebrated B'nai B'rith Day on Jan. 4, 1914. The lodge held a meeting in the afternoon, at which a class of nine candidates was initiated. This was followed by the installation of the newly elected officers, Brother Herman Baer performing this function, having been deputized to do so by the President of the District. In the evening a banquet was held at the Ormondo Hotel, which was attended by more than 40 members of the lodge. Following this a public meeting was held in the Moose Hall, at which Prof. H. L. Slobin delivered a lecture on "Judaism and its Deeds" before a large assemblage of Jews and non-Jews. His lecture was well received and was much applauded at its conclusion. The mayor of the city honored the occasion with his presence, welcoming the gathering in well chosen words. The celebration was concluded with a dance, which lasted until the early hours of the morning.

AMOS LODGE, BOSTON, MASS.

On Jan. 9, 1914, B'nai B'rith Day was celebrated under the auspices of Amos Lodge No. 121 of Boston, Mass., at Temple Ohabei Sholom in conjunction with the regular Friday evening services. Considerable publicity has been given to this event, which created much interest and brought a large gathering to the Temple. The guest of honor and principal speaker was Rabbi Dr. Joseph Silverman of Temple Emanuel, New York, President of the District Grand Lodge, who deliverd the address on the subject "The Order and Judaism."

A well attended meeting of the lodge was held on Sunday, Jan. 18, on which occasion the officers for the ensuing year were installed by Judge A. K. Cohen and Brother Henry Lasker, Past President of Springfield Lodge of Springfield, Mass. A number of candidates were initiated by the degree team of Worcester Lodge, which came specially for the occasion and whose work proved to be highly interesting. After the close of the lodge meeting the visitors were entertained with a dinner at the Hotel Essex. The revival in the affairs of Amos Lodge and its activities to further the interests of the Order are due in a great measure to the efforts of Brother Jacob S. Kuhns, and under his guidance and with the co-operation of the new officers the lodge is looking forward to still greater activities during the present year.

ASHEVILLE, N. C.

B'nai B'rith Day was celebrated under the auspices of Asheville Lodge No. 714 of Asheville, N. C., on Sunday, January 4, 1914. In the afternoon a regular meeting of the lodge was held, which was largely attended and on which occasion five new members were initiated. In the evening a public meeting at the Temple was held, and despite the inclement weather a large attendance was secured. Mr. H. S. Blumberg of Richmond, Va., Sergeant-at-Arms of District Grand Lodge No. 5, was the guest of honor and delivered an address on the work of the Order, which was much appreciated by all those present. He was introduced by the president of the lodge, Brother R. C. Goldstein, who made an eloquent plea on behalf of the Order. Several vocal selections were rendered before and after the addresses. At the conclusion of the public meeting the members of the lodge and their ladies returned to the lodge quarters, where supper was served. The visiting Grand Lodge officer was again called on for an address, and he responded in a most satisfactory manner, interspersing his remarks with humorous and witty sayings to the delight of all those present. Short addresses were also made by the officers of the lodge, who were fittingly introduced by the toastmaster. Brother R. C. Goldstein, the president of the lodge. As a result of this celebration, and especially of the visit of the Grand Lodge officer, increased enthusiasm in the work of the lodge will surely be manifested.

SAN ANTONIO, TEX,

B'nai B'rith Day was celebrated at Temple Beth-El, San Antonio, Tex., under the auspices of Edar Lodge No. 211 and Leo N. Levi Lodge No. 675, of San Antonio, Texas. A large audience was present and enjoyed a well executed musical program and addresses concerning the development of the Order. The principal speaker was Mr. Leon Schwarz of Mobile, Ala., Past President of District Grand Lodge No. 7, who paid much honor and tribute to the Order and reviewed its history. The celebration was closed by Rabbi Marks, after which an informal reception was held.

FT. WORTH, TEX.

On Sunday, Jan. 18, 1914, Isidor Strauss Lodge of Ft. Worth, Tex., celebrated B'nai B'rith Day with appropriate exercises.

About 300 people were present at the Temple when Rabbi George Fox of Ft. Worth spoke the opening prayer. Addresses were delivered by U. M. Simon of Isidor Strauss Lodge, Rabbi Martin Zielonka of El Paso and Grand President Arthur L. Kramer of Dallas.

About 50 members of Dallas Lodge attended the exercises in a body.

JOHN HAY LODGE, FARGO, N. D.

B'nai B'rith Day was celebrated in a most auspicious manner on December 30, 1913. The festivities began with the annual meeting of the lodge in the afternoon, at which the installation of officers for the ensuing year took place. Brother Jonas Weil of Minneapolis, Past President of the District Grand Lodge, assisted by Brother Hugo Stern, installed the officers.

Dacotah Lodge of Grand Forks, N. D., was represented at the meeting by Brother George Papermaster and Max Rabinovitch, who conveyed the greetings of their lodge.

Following the installation of officers, a class of candidates was initiated by the Degree Team.

Immediately after the meeting all the members and their ladies and the invited guests repaired to the dining room of the hall where an elaborate Kosher banquet was served. The banquet was the result of the untiring efforts of our worthy Brother Lewis Hart, our retiring President. President B. N. Lesk acted as toastmaster at the banquet and the following Brothers responded with toasts in behalf of the Order: Brothers Jonas Weil on behalf of the Grand Lodge, Max Rabinovitch and George Papermaster of Dacotah Lodge, Retiring President Lewis Hart and Sam Field of the local lodge.

It is also worthy of note that the lodge has the constant support of the wives of the brethren. The success of the banquet was in a large measure due to activities of Mrs. Matt Seigel and those who so ably assisted her, and the festive board on B'nai B'rith Day was made happy by the presence of the charming and jovial Mrs. B. N. Lesk, wife of the worthy President.

Following the banquet the guests gathered in the assembly room of the hall and listened to the address given by Brother Jonas Weil. The subject of his address was, "Duty of the Jew to His Brother Jew." In the course of his talk Brother Weil pointed out the responsibility that rests upon every Jew as his brother's keeper. Furthermore, the Order B'nai B'rith, or Sons of the Covenant, was constituted with its principle aim of helping and educating Israelites to the realization of their duties and to facilitate their accomplishments. The address was one of the best heard in the city and was enjoyed by everyone present. Dancing was indulged in at the conclusion of the address.

ALEXANDRIA, LA.

B'nai B'rith Day was celebrated on Sunday, January 18, 1914, by Rebecca Lodge No. 240, of Alexandria, La., at the Temple in a most elaborate manner. In the afternoon a class of twenty candidates was initiated and this was followed by the installation of the officers for the ensuing year. In the evening a public meeting was held, which was largely attended by members and their friends. Rabbi Emil W. Leipziger of New Orleans had been invited to participate and he delivered a splendid address. Rabbi L. J. Rothstein pronounced the benediction. A number of musical numbers interspersed the program. After the meeting was concluded a banquet was served at the Hotel Bently at which Rabbi Leipziger and Brother E. M. Weil responded to toasts.

MONTGOMERY, ALA.

Annual B'nai B'rith Day exercises under the auspices of Emanuel Lodge No. 103 and Alabama Lodge No. 299 of Montgomery, Ala., were held on Sunday evening, Jan. 25, 1914, at Temple Beth Or. This was one of the most successful celebrations held in Montgomery in recent years. The attendance was unusually large.

Rabbi B. C. Ehrenreich delivered the invocation, and the opening remarks were made by the chairman, Brother Maurice Strauss. Brother Lionel Weil delivered an address on the subject, "Union Among Jews," and the principal address was delivered by Rabbi Wm. H. Fineschriber of Memphis, who spoke on the subject, "The Larger Loyalty." The remainder of the program consisted of musical and vocal numbers.

B'NAI B'RITH BUILDING.

It has been practically decided by the directors of the B'nai B'rith Building Association of Portland, Ore., to purchase a site on 13th street for a building, in which features will be a gymnasium, library, reading rooms, and lodge rooms.

MILWAUKEE I. O. B. B. COUNCIL CELEBRATES.

B'nai B'rith day was celebrated by the I. O. B. B. Council, of Milwaukee, in a highly satisfactory and edifying manner by a banquet at the Republican House, Thursday evening, January 22. About two hundred and fifty members of Gilead and Isaac Lodges, the two local organizations of the city, gathered to participate in the festivities. The local committee had arranged for an orchestra, and during the evening a number of splendid selections were given.

The speakers for the occasion were Brothers Sig. Livingston and A. B. Seelenfreund, Secretary of the Executive Committee of the Order, of Chicago. Rabbi Grad, of Milwaukee, delivered the closing prayer. On behalf of the Council, Bro. Joseph Hirschberg, a Milwaukee lawyer, stated that the Council was composed of a number of representative members of the two lodges. The Council was organized to do some work for Jewish uplift and general advancement. It had taken upon itself the duties of looking after the immigrants sent to Milwaukee by the Industrial Removal Office, of New York. Through its agency, in conjunction with the New York office, Bro. Godfrey Glicksman had undertaken the work, and with his able assistance the Council had received from the Removal Office about four hundred men since its inception, which was remarkable, considering the size of the city. Bro. Hirschberg stated that the Council would do other work from time to time. He explained its membership, and said that the meetings, held at various restaurants during the noon hour every two weeks, when reports were received and the work was discussed, were well attended. He explained that the committees of different kinds did their work separately from the business transacted at the meetings of the Council.

Bro. Sig. Livingston was then called upon for an address. He delivered a masterly oration, telling how Judas Maccabeus and a handful of men conquered the thousands of trained troops sent against them. He said that the Jewish home and the Jewish idea of their destiny had done much to preserve the race against the persecution which ever assailed it. He dwelt at some length upon the work of the Anti-Defamation League, recently organized in Chicago, and showed how it could be made of tremendous importance to the welfare of American Israel. In fact, Bro. Livingston pointed out instances in connection with the prohibiting of certain objectionable moving picture films, wherein the work of the League was invaluable for the advancement of Jewish interests. In explaining the work of the League he paid a high tribute to its Secretary, Bro. Lewis, formerly of Milwaukee, to whose industry and abilty the League is much indebted. Bro. Livingston ended his address by a very stirring appeal for the young men in American Israel to stand out on the firing line, and to be where the smoke of battle is thickest. It was a dramatic finish to a splendid oration. Bro. Livingston was applauded for several minutes.

Bro. Hirschberg then announced Bro. Seelenfreund, who needed no introduction to members of the I. O. B. B. in this district. Bro. Seelenfreund stated that the individual member of the Lodge could do much for the benefit of the Jewish cause wherever he happened to be, but that the Lodge was the nucleus of such work. He said that we should go to the Lodge with more respect; in fact, it should be the sanctum sanctorum, and that here the ideals and the ideas promulgated for sociological and other advancement should be discussed and acted upon by the whole deliberative body. Bro. Seelenfreund stated that he regretted that there were many Jews who were truckling and bowing to those outside the Faith. That they were playing for social favor, and were even seeking false gods in their efforts to win place and position. He said that this was radically wrong, and that we had to beware of such as these within our ranks as well as those who openly and avowedly were our enemies.

Many of those present went away with a feeling that they could well have listened to several more speakers, and that those who did speak, even though they talked at considerable length, should have continued their remarks. Very often at affairs of this kind there is a surfeit of food and of oratory; but while there was plenty of edibles, and considerable speech-making, most of the members felt that the "talk" part of the program was too short.

Montefiore Bienenstok.

What Our Lodges Are Doing

EDMONTON, ALBERTA, CANADA.

The affairs of Edmonton Lodge No. 732 of Edmonton, Canada, are in excellent shape. The lodge has changed its meeting days to Sunday, which is more suitable to its members. The lodge is making a steady growth, initiating candidates at each meeting, and is also paying much attention to the social and intellectual needs of its members. In addition to carrying out the aims and purposes of the Order, the members of the lodge are doing good work in the line of protecting the fair name of the Jew. In a number of instances undesirable news items were kept out from the public press, and a number of editorials on various Jewish questions were published. The lodge is now, through a committee, investigating certain charges made against a certain justice of the peace in the Province, who has been using his office as a means to persecute those who are opposed to him. In general, the lodge through its various committees is alert and keeping in touch with matters of interest to the Jewish cause.

HOUGHTON, MICH.

Brother Hiram D. Frankel of St. Paul, Minn., paid an official visit to Calumet Lodge No. 502, of Houghton, Mich., on January 25, 1914. A regular meeting of the lodge was held in the afternoon at the Temple in Hancock, Mich., at which a public installation of the officers elect was held, and in the evening a public gathering at the Odd Fellows' Hall, Houghton, at which Brother Frankel delivered the principal address. The day's program was concluded with a dance.

As a result of Brother Frankel's visit several applications for membership were secured from prospective candidates residing in the surrounding communities.

Calumet Lodge is very active and has done a great deal to create a wholesome atmosphere for the Jewish citizens of the district. It has handled a number of philanthropic matters, and in connection with the recent economic conditions the lodge had a number of difficult problems which were handled with much tact and good results.

NEW BRITAIN, CONN.

In conjunction with the installation of its officers, Jehuda Halevi Lodge No. 710 of New Britain, Conn., held a fine entertainment on Jan. 25, 1914, under the auspices of the entertainment committee of the lodge, of which Mr. M. D. Saxe is chairman. He made the welcoming address, speaking of the prosperous condition of the lodge, now entering on its third year, and made optimistic predictions for greater prosperity in the future. He introduced Mr. Jacob Caplan of New Haven, District Deputy, who installed the officers.

Mr. Caplan spoke on the appropriateness of the lodge's caption, "Jehuda Halevi," who was a renowned Hebrew poet and philosopher living in Spain during the eleventh century. Halevi's traits were great and self-sacrificing, and these noble characteristics are embodied in the principles of the B'nai B'rith order today.

Attorney Charles H. Shapiro of Bridgeport, Grand Deputy, delivered some well chosen remarks. Attorney Shapiro complimented the local lodge on its rapid gains and said that it was making a record for new lodges.

The entertainment was replete with pleasing vocal and instrumental solos which were cleverly executed by local talent.

HARMONY LODGE, BRIDGEPORT, CONN.

Public installation of the officers of Harmony Lodge No. 711 of Bridgeport, Conn., was held on Jan. 11, 1914. Col. Harry Cutler of Providence, Past President of District Grand Lodge No. 1, participated in the work and delivered a comprehensive address upon the problems confronting the Jewish people in America. Mr. Jos H Ullman of New Haven, Past President of the District Grand Lodge, spoke of the work of the Order in the New England States. Addresses were also delivered by Rabbi David Levy and Mr. Isaac Moss, the re-elected president of the lodge. A program of vocal and musical numbers was carried out, and at the conclusion of the meeting refreshments were served.

LOUISVILLE, KY.

Louisville Lodge No. 14 of Louisville, Ky., held an open meeting on Tuesday evening, Jan. 27, in the assembly hall of Temple Adath Israel. A very enthusiastic crowd, numbering into hundreds, assembled to hear one of the most interesting programs ever provided by the lodge. Rabbi Jos. S. Kornfeld, of Columbus, Ohio, First Vice-President of the District Grand Lodge, was the guest of honor, and the principal speaker of the evening. Mr. Jos. Seligman of Louisville presided as chairman. Rabbi Abr. Nowak and Rabbi Jos. Rauch also made stirring addresses.

Dr. Kornfeld declared the Jew must strive for a removal of unjust discriminations, political, business and social, in all parts of the world.

"Every Jew must so conduct himself before men," he said, "as to acquire respect. Your vote does not count for much. Your representatives will think, not of your political power, but your worth as a man when he has a measure to vote upon.

People seldom convince others of opposite view by argument. But there is no man good enough or bad enough that cannot influence others by his acts.

"America as a nation has done more to break down discrimination against the Jew throughout the world than any other nation. That is because the Jew is better known in America and known to a better advantage."

Dr. Nowak said the present tendency of the race was dissemination. The race must be held together by a great international ideal, he said, and this ideal should comprise brotherly love, benevolence, harmony, light, justice, peace and truth.

Following the speaking a smoker and reception was held.

EMES LODGE, SPRINGFIELD, ILL

Emes Lodge No. 67, of Springfield, Ill., held its second social meeting on Jan. 18, 1914. Dr. Beilin gave a lecture on the Jewish question in Russia, which contained a short survey of the early history of the Jews from the time of their settlement in Russia before the Christian era. Dr. Beilin in his excellent address showed how the Jewish question was really the Russian question, as the Bureaucracy is only attempting to cover up its own shortcomings by making the Jew the scapegoat. The lecture was well appreciated by a large audience and proved so interesting that it was decided to carry on further discussion of the subject at the next meeting.

JORDAN LODGE, NEW YORK.

Brother Wm. Asher, as outgoing president of Jordan Lodge No. 15 of New York City, submitted a printed report of the activities of the lodge during the past year, which has witnessed an increase in the membership of the lodge by the addition of 40 new members to its ranks. The new brethren have been gathered from all walks of life, some of them enjoying most honored reputation in their respective fields. Among them may be mentioned Mr. Eugene Lehman, faculty of Yale University; Rabbi Dr. A. S. Anspacher, Rabbi Dr. H. Pereira Mendes and Hon. Max Grifenhagen, sheriff of New York county. The work of the degree team of the lodge has been a potent force in impressing upon the new members the principals and purposes of the Order.

The entertainment committee of the lodge has done well, and it is due to its efforts that the first auxiliary of the lodge has been organized and the Bowling Club established. Jordan Lodge had a prosperous year to record.

SHREVEPORT, LA.

The annual meeting of Louisiana Lodge No. 107 of Shreveport, La., was held on Jan. 12, 1914, at the Columbia Club. The special order of business was the election of officers for the ensuing year and the election of delegates to the District Grand Lodge convention, which will convene in Shreveport on April 27.

A class of 120 candidates was initiated at the meeting, bringing the membership of the lodge up to 220. Immediately following the election and initiation of the class of candidates, the installation of the newly elected officers was held. A banquet followed, at which addresses were made by Dr. M. P. Jacobson, E. R. Bernstein, I. Barron, B. H. Lichtenstein and H. M. Weil.

HOREB LODGE, NEW HAVEN, CONN.

Horeb Lodge No. 25 of New Haven, Conn., gave the first of a series of entertainments, planned by its advancement committee. The success of the evening was due entirely to the efforts of the members and friends of the B'nai Ami club of New Haven, who generously volunteered their services in giving their entire minstrel show as it will be rendered at Music hall on February 4, under the auspices of the Annex A. C. The members of Horeb Lodge were highly pleased with the performance, and freely complimented the young men for their work. The following men, aided by the entire chorus of club members, took part in the entertainment: Albert S. Hyatt, Morris Frankel, Ben Bronfin, Fred Lehr, James McGearty, George McDonald, J. R. Shield, David Caplan, and two younger brothers, Thomas Maher, Moe Cohen, Charles B. Cole, Harry Price and C. B. Ziontz.

DAN LODGE NO. 593, CHARLESTON, S. C.

The year 1913 has been a banner year for Dan Lodge. Under the able and vigorous leadership of the President, Brother A. J. Hoffman, assisted by the other officers, the lodge has shown the greatest increase of membership in recent years.

Starting the year with eighty-six members, there was a gain of fourteen, making a total of exactly one hundred members in good standing, with sanguine prospects of more. The Charleston lodge is now in first-class condition, with abundant enthusiasm and interest being shown by practically all the members. The attendance at the regular monthly meetings shows a gradual increase.

At the annual meeting, held at the Tabernacle on Jan. 11, the election of officers for the ensuing year was held as follows: President, C. L. Pearlstine; Vice-President ,W. J. Bernstein; Monitor, A. J. Hoffman; Assistant Monitor, J. Fromberg; Treasurer, David Cohen; Secretary, M. J. Rubin; Warden, E. R. Rosenberg; Guardian, J. Flaum; Trustees, J. Tobish, J. Goldman and K. I. Pearlstine.

As usual, interesting events and problems were discussed by sevreal members, and after the meeting adjourned, a delightful collation was enjoyed by the members. The future growth of the lodge seems now assured, in membership, influence and morale.

SALT LAKE CITY, UTAH.

Under the auspices of B. F. Peixotto Lodge No. 421 of Salt Lake City, Utah, Brother Milton D. Joseph staged the I. O. B. B. road show at the Salt Lake theater on January 8, 1914, which proved to be one of the most pretentious and successful amateur theatrical efforts ever attempted in that city. The program was well balanced and pleased the audience and did much to bring the Order into public favor.

LINCOLN, NEB.

Lincoln City Lodge No. 377 of Lincoln, Neb., held a special meeting on Sunday, Jan. 11, 1914, on which occasion a class of five candidates was initiated. A special invitation had been extended to the members of Nebraska and William McKinley lodges of Omaha, and the degree team of these two lodges was in attendance to perform the initiatory ceremonies. After the close of the work addresses were made by the visiting brothers, namely: Rabbi Frederick Cohn, Isadore Ziegler and Harry Monsky, who reviewed the work of the Order. It was decided at the meeting that the Omaha and Lincoln lodges exchange visits frequently in furtherance of the welfare of the Order.

SAN FRANCISCO, CAL.

A series of lectures on the subject of "Social Hygiene" have been delivered in San Francisco under the auspices of the committee of Fifty, representing the local lodges.

On Jan. 14, 1914, Assistant City Attorney Henry H. Hart, delivered a lecture on the subject "Sociological Phases of Sex Hygiene."

On Jan. 21, 1914, Judge A. E. Graupner spoke on "Economic Phases of Sex Hygiene." Both of these lectures were well attended.

LONDON, ENGLAND.

The annual general meeting of London Lodge No. 663 of London, England. was held on Jan. 19, 1914. The following brethren were elected as honorary officers:

President—Brother Augustus Kahn, M. A.

Vice-President—Brother S. Rosenbaum, M. Sc.

Treasurer — Alexander Rubenstein, L. L. B.

Honorary General Secretary—Alfred Benjamin.

Honorary Foreign Secretary, Dr. S. Daiches.

Monitor—Dr. J. Snowman, M. D., M. R. C. P.

Ordinary Members of Council—Brothers Herbert Bentwich, L.L.B., Rev. Dr. M. Gaster, Dr. Hartwig Hirshfeld, Coleman P. Hyman, J. P., F. R. N. S. and Maurice Myers.

DALLAS, TEXAS.

On Wednesday, Jan. 14, 1914, Dallas Lodge No. 197 held its first meeting in the new B'nai B'rith Hall, recently constructed as the home of this lodge.

This meeting was made the occasion of much jollification and congratulations upon the acquisition of the new home and was attended by more than 100 members of the order. Rabbi Martin Zielonka of El Paso was a guest of the lodge for that occasion and delivered an address to 26 candidates who were initiated into the order on that evening.

The degree was conferred by one of the degree teams of Dallas Lodge, and the ceremony was most impressive. Addresses were also made by Grand President Arthur L. Kramer, Rabbi Wm. H. Greenburg and Rabbi Louis Eppstein.

In addition to the Lodge and commodious lodge room, B'nai B'rith Hall has, in conjunction, an excellently furnished library and reading room, a pool and billiard room and many other accessories found in well regulated club quarters. The hall is also used as the headquarters of the Federated Jewish Charities of Dallas.

The membership of Dallas Lodge now numbers 275, and it is hoped to increase this membership to more than 300 before the convention to be held in Shreveport on April 26.

Mr. H. S. Scheline is president of Dallas Lodge and Max Philipson, chairman of the propaganda committee, to both of whom much credit is due for the advancement made by Dallas Lodge.

EDWARD EVERETT LODGE, NEW YORK, N. Y.

Edward Everett Lodge No. 97 held its first meeting of the year, 1914, on Wednesday evening, January 7. The meeting was well attended. A memorial service was held, Brother William B. Ast, presiding. Program:

Address and Kaddish Prayer by Bro. William B. Ast; Violin solo, Cavatina, Raff, by Brother Joseph Nathan, accompanied on the piano by Brother A. De-Young; Baritone Solo, Oratorio, "Oh, Lord Have Mercy," Mendelssohn; Prayer by Bro. Rabbi Dr. Nathan Blechman.

Brother I. Irving Lipsitch, chairman of the Intellectual Advancement Committee, installed the officers for the ensuing term.

Brother Louis Kempner was elected for the third consecutive term as president, which shows in what esteem the brethren of the lodge hold him for his conscientious and indefatigable labors in behalf of the lodge and Order.

GATE CITY LODGE, ATLANTA, GA.

Much activity was manifested by the members of Gate City Lodge No. 144 of Atlanta, Ga., during December, during which month three meetings were held. On Dec. 9 the regular business meeting was well attended, and following this a social was given by the entertainment committee of the lodge at the hall of the Atlanta Home, on Dec. 17, which was largely attended. Owing to the large number of applications for membership, it was thought best to have a special meeting for initiation, which was held on Dec. 28, 1913.

At the social meeting Brother N. Coplan delivered a splendid address on "Young Men and the B'nai B'rith." As a result, a large number of young men present at the affair signified their willingness to affiliate with the lodge.

What Our Lodges Are Doing

UNITAS LODGE, STRASSBURG, CELEBRATES 25th ANNIVERSARY.

Unitas Lodge No. 375 of Strassburg, Alsacia, celebrated its twenty-fifth anniversary on December 7. All circles of the Jewish population of Strassburg participated in this celebration. The ceremonies were opened by an address by the President of the Lodge, head-teacher, Dr. Grombacher, who expounded the idea of the lodges, fostering of Jewish consciousness and activity in charity. Counselor of Justice Lange gave an epitome of the history of the twenty-five years of the existence of the lodge and stated, in his report of the social activities, that during the last decade the Jewish population of Strassburg has instigated hardly one movement in charity without the initiative and support of the lodge. The Union of Jewish Youths, the Ladies' Association, the Society for Vacation Colonies and the Itinerary Library were all called into existence by the initiative of the lodge, and all benevolent institutions, such as the hospital, the trade school and others have been materially helped by it. Privy Counselor Timendorfer, President of the District Grand Lodge, then spoke, and he was followed by other delegates. Manufacturer Otto Adler brought the greetings of the Consistory and thanked the lodge for its aid in social work. Professor Dreyfuss spoke in the name of the Jewish Congregation of Strassburg and stated that the congregation is indebted to the lodge for the reorganization of the religious instruction. Mrs. Knopf spoke in the name of the Ladies' Association and the Referendary, Dr. Weil for the Union of Jewish Youths.

In the afternoon a banquet took place, which was attended by about 400 persons. They were entertained with addresses on the significance of the day and some theatrical performances. The opening presentation was a play in which the ideals of the lodge were prominently brought into view. The entire celebration was carried out in a dignified manner and left a lasting impression.

EAU CLAIRE, WIS.

Chippewa Valley Lodge No. 334, of Eau Claire, Wis., held a celebration on Sunday, January 18, 1914. In the afternoon a meeting of the lodge was held, at which the newly elected officers were installed by Brother Chas. L. Aarons of Milwaukee, First Vice-President of the District Grand Lodge. In the evening the lodge celebrated B'nai B'rith Day, for which previous preparations had been made. There was a good attendance on the part of the members and their families. The program consisted of musical numbers followed by an address by Brother Aarons, and the evening's festivities were brought to a close with a dance. While the field for propaganda work in that district is rather limited and much new material cannot be gained, the lodge has been very much strengthened by the visit of Brother Aarons and the celebration.

WHEELING, W. VA.

B'nai B'rith Day was celebrated by Wheeling Lodge No. 615, of Wheeling, W. Va., on January 11, 1914, at the Eoff Street Temple, which was open to the public. Brother Abr. Brill made the opening prayer and Brother L. B. Stein extended the B'nai B'rith greetings. A poem was then recited entitled "B'nai B'rith Welcome," by Mr. H. Front. Brother B. L. Rosenblum spoke briefly on the subject, "The B'nai B'rith," and he was followed by Rabbi David Lefkowitz of Dayton, Ohio, who delivered an address on "The Higher Loyalties and the B'nai B'rith." Musical and vocal numbers completed the program.

SAN BERNARDINO, CAL.

An unusually large attendance marked the ceremonies incident to the installation of the officers of Paradise Lodge No. 237 of San Bernardino, Cal., on Sunday evening, Jan. 11, 1914. District Deputy M. D. Katz acted as the installing officer, and he was assisted by Geo. W. Seldner. After the installation ceremonies, a program of instrumental numbers and impromptu addresses delighted all, and this was followed by the serving of refreshments and an informal dance.

CHICAGO LODGES.

Under the auspices of the Central B'nai B'rith Council, representing the Chicago lodges, B'nai B'rith Day was celebrated on Saturday evening, Jan. 17, 1914, at the Hotel La Salle, with a banquet, etc., at which 800 members and their ladies participated. This occasion was honored by the presence of the members of the Executive Committee, to wit: President and Mrs. Adolf Kraus, Hon. and Mrs. Simon Wolf of Washington, First Vice-President Lucius L. Solomons of San Francisco, Treasurer Jacob Furth of St. Louis, Mr. and Mrs. Chas. Hartman of New York, Judge and Mrs. Philip Stein of Chicago, Mr. Joseph Hirsh of Vicksburg, who assembled to attend the annual meeting of the Executive Committee. In addition to the foregoing guests of honor, Mr. Sylvan E. Hess of St. Paul, President of District Grand Lodge No. 6; Mr. Harry Simon of St. Louis, President of District Grand Lodge No. 2; Mr. and Mrs. Ben Braun of Milwaukee, the former treasurer of District Grand Lodge No. 6; Mr. Sol Levitan of Madison, Sergeant-at-Arms of the District Grand Lodge; Mr. Isaac Kuhn of Champaign, and the resident members of the general committee of the District Grand Lodge, were in attendance.

Mr. A. B. Seelenfreund, chairman of the Central B'nai B'rith Council, acted as toastmaster. Hon. Alexander A. McCormick, President of the Cook County Board of Commissioners, delivered an address on "Immigration and Its Effect Upon the Country." Mr. McCormick dealt in his address with the many advantages derived from the influx of immigrants, whose labor was instrumental in building the highways of the country and filling the workshops of the various industries.

Mr. McCormick was followed by Hon. Simon Wolf, who delivered the principal address, speaking on the subject of the Independent Order of B'nai B'rith, tracing in his address the development of the Order since its inception and reviewing its achievements in humanitarian service.

During the banquet a quartet entertained those present with songs. The evening's festivities were concluded with a ball.

The following evening, Sunday, Jan. 18, 1914, a joint meeting of the Chicago lodges was held in honor of the Executive Committee of the Order. For this occasion a class of 246 candidates was secured by the various lodges, of which number 148 were initiated by the degree team of the council, consisting of Brothers William Wilhartz, A. D. Weiner and A. B. Seelenfreund. At the close of the initiation, addresses were delivered by the visiting members of the Executive Committee of the Order, whose remarks on various topics, dealing with the affairs of the Order, were received with marked approval. At the conclusion of the addresses a buffet lunch was served and a social hour was spent.

Special committees had been appointed to meet the various out-of-town guests upon their arrival, escorting them to their respective hotels, and a varied program of entertainments for the gentlemen and their ladies was carried out, consisting of theater parties, private dinners, automobile rides, luncheons and sight-seeing tours through the city.

SASKATOON LODGE.

Saskatoon Lodge No. 739 of Saskatoon, Sask., Canada, is making much progress. Recently under the auspices of the lodge a night school for immigrants was established, and classes are being held twice a week under the guidance of Brother John Feinstein and Mrs. Arthur Rose, each of whom volunteered to take a class.

The subject of an Associated Jewish Charities was brought up at a meeting of the lodge, and a committee appointed to arrange for a public meeting, at which an attempt will be made by the lodge to bring about an Associated Jewish Charities.

Intellectually the lodge is also showing much activity. Recently an entertainment was given, which was largely attended and proved a social success. On January 27 a public installation was held, which was followed by a mock trial, many of the members taking part in the entertainment. The meetings of the lodge are well attended, and the members manifest much interest in the affairs of the lodge.

HILLEL LODGE, BROOKLYN, N. Y

Hillel Lodge No. 28, of Brooklyn, N. Y., celebrated its Golden Jubilee on Sunday, January 4, 1914, at Willoughby Mansion. A sumptuous banquet was served at the conclusion of which a number of addresses were delivered. The President of the District, Brother Rev. Dr. Joseph Silverman, Treasurer Sol. Sulzberger, and Secretary Reginald E. Zunder were the guests of the lodge. The program was as follows:

Invocation, Rev. Simon R. Cohen; Greetings, M. B. Schmidt; Hillel Lodge No. 28, I. O. B. B., S. N. Rebstock; The Independent Order B'nai B'rith, Rev. Dr. Joseph Silverman; Hillel Lodge Fifty Years Ago, Ernst Nathan; The Past, Present and Future of B'nai B'rith, Morris Adler; The Old Guard, Bernhard Schmidt.

Dancing followed the program, the younger generation, which had been invited to partake of the hospitality of the lodge, being present in goodly numbers.

On Friday evening preceding the celebration memorial services were held at Temple Beth Elohim in memory of the departed brethren.

MORITZ LODGE, BRYAN, TEX.

Moritz Lodge No. 715, of Bryan, Tex., held the annual B'nai B'rith Day celebration on Sunday evening, January 11, 1914, at the Temple, which was filled to its capacity.

Beautiful music, reading and recitations were rendered by the wives and daughters of the members of the Order.

The speakers of the evening were Charles L. Sanger of Waco and Rabbi W. Willner of Houston.

Mr. Sanger's address was on B'nai B'rith and its mottoes, "Benevolence, Brotherly Love and Harmony." Rabbi Willner's subject was "Enlightenment," going back to the time of the victorious Maccabees.

The following was the program of the evening: Music, duet, Misses Regina and Rosa Hart; opening address, by President Samuel Levy, who was also chairman; address, Mr. Charles L. Sanger, Waco; reading, Mrs. Samuel Levy; recitation, Miss Regina Hart; music, Miss Rosa Hart; address, Rabbi W. Willner, Houston, "Enlightenment;" song, Miss Mary Kucze, accompanied by Mrs. Julius Levy.

Temple Freda was crowded with its members and families and out-of-town guests, and after the beautiful program, President Samuel Levy invited everyone to the lodge room, where an elegant banquet was enjoyed by all.

DEER CREEK LODGE.

Deer Creek Lodge No. 716, located at Rolling Fork, Miss., observed B'nai B'rith Day and installed the officers for the ensuing year on Jan. 25, 1914. Rabbi Sol L. Kory of Vicksburg, Miss., was the guest of honor of the evening and delivered the address. The organization of this lodge was the result of much work on the part of Rabbi Kory. Surrounding the town of Rolling Fork are many communities each containing a few Jewish families, which were uninfluenced by and were taking no active part in Jewish matters. To interest them in the welfare of Jewry and to bring these scattered co-religionists together the lodge was organized, and as a result more than 30 Jewish families living in various little communities are brought closer together.

MADISON, WIS.

An official visit to King David Lodge No. 641 of Madison, Wis., was paid by Brother Chas. L. Aarons of Milwaukee, Wis., First Vice-President of the District Grand Lodge, on Sunday, Dec. 14, 1913. A public meeting was held at the Grand Army Hall, and considering the size of the community, the attendance was large, every seat being occupied. The program, consisting of musical and vocal numbers, was rendered, after which an address was delivered by Brother Aarons on the work and aims of the Order. Immediately after the meeting a reception was held, and a social hour was spent. A splendid spirit prevailed and favorable results will no doubt be achieved, due to the visit of Brother Aarons.

DISTRICT NO. 1.

On January 13, Brother Rev. Dr. Maurice Thorner installed the officers of Friendship Lodge No. 695, of Danbury, Conn. After the installation exercises were concluded, a social session was held.

Applications for membership are constantly being received and a healthy increase is anticipated.

On Sunday, January 18, the installation of officers of Ansonia Lodge No. 70 took place before a large assemblage of brethren. A musical program was rendered and the session proved one of the most interesting held in some time.

Brother B. Berman of Horeb Lodge No. 25 installed the officers, giving them a very instructive talk. Brother Charles H. Shapiro, District Deputy for Connecticut, delivered a very pleasing address.

The installation of the officers of Jordan Lodge No. 15 of New York City took place on January 15, 1914, Brother Maurice P. Davidson, a member of the Grand Lodge, acting as installing officer. A large attendance was present, and a number of candidates were initiated. After the meeting refreshments were served at the West End. The newly elected officers have resolved to make the year 1914 an historic one, and a greatly increased membership is looked for. Arrangements have been made by the chairman of the entertainment committee, Brother Jesse Friedlander, for a dance to be held on March 18 at the Ellsmere, and a number of other important social and fraternal gatherings will be held within the next few months.

Among the fall and winter activities of Worcester Lodge No. 600 of Worcester, Mass., we report a lecture on January 27, 1914, by Rev. Dr. Allyn K. Foster. A further lecture has been scheduled for Feb. 24 next, on which occasion Rev. Dr. H. S. Bradley will address the lodge.

Memorial service in honor of late Brother Jos. Kashman, past president of Ararat Lodge No. 13, of Hartford, Conn., was held at a meeting of the lodge of Sunday, January 25, 1914. Rabbi M. Elkin gave the invocation and Rabbi H. W. Ettelson paid a personal tribute to the memory of the departed brother.

DISTRICT NO. 2.

Memorial services were held by Denver Lodge No. 171 of Denver, Colo., on Sunday morning, Jan. 25, 1914. The address was delivered by Brother Jacob J. Lieberman. The meeting was largely attended.

Denver Lodge No. 171, of Denver, Colo., has the following representation in the legal department of the State: Brother Samuel B. Disman is Assistant U. S. Attorney, J. J. Lieberman is Assistant City Attorney, and J. S. Fine is Deputy District Attorney.

Indianapolis Lodge No. 58 of Indianapolis, Ind., installed its newly elected officers on Sunday afternoon, Jan. 18, 1914, and following the installation a banquet was served in their honor.

Indianapolis Lodge No. 58 of Indianapolis, Ind., initiated a large class of candidates on Monday evening, Jan. 26. After the close of the meeting an entertainment and Dutch lunch were arranged in honor of the occasion.

At the B'nai B'rith Day celebration held under the auspices of Barzillai Lodge No. 111 of Lafayette, Ind., Mr. Emil Mayer of St. Louis, Past President of the District Grand Lodge, was the guest of honor. In addition to the address delivered by him, Mr. Stanley Bero, representative of the Hebrew Sheltering and Immigrant Aid Society, also spoke, reviewing the work of the society which he represents.

Rabbi Louis Bernstein of St. Joseph, Mo., delivered an address on Sunday evening, Feb. 1, 1914, at Temple Israel, St. Louis, under the auspices of the social service committee of District Grand Lodge No. 2 and the St. Louis B'nai B'rith lodges. His subject was: "The Modern Trend of Social Service."

DISTRICT NO. 3.

Under the administration of Brother J. H. Rubens, the new president of McKeesport Lodge No. 573, of McKeesport, Pa., active preparations are being made for the raising of funds for the

(Continued on page 16.)

WHAT OUR LODGES ARE DOING

DISTRICT NO. 3.

(Continued from page 15.)

furnishing of one of the cottages of the B'nai B'rith Orphanage of District No. 3, located at Erie, Pa.

A joint meeting of Ezekiel Lodge No. 90 of Newark, N. J., and the Ladies' Auxiliary, was held on January 28, 1914. At the conclusion of the meeting an informal dance was held. The affair was a social success and was instrumental in securing for the lodge ten new candidates. At the regular meeting a class of six candidates was initiated, and this was followed by a report of Brother David Holzner as delegate to the District Grand Lodge convention recently held in Philadelphia.

Under the auspices of Rodef Sholem Lodge No. 139 of Wilkes-Barre, Pa., a committee of six, Brother Jos. D. Coons as chairman, was appointed to take the necessary steps to confer with the city authorities and managers of moving picture theaters to prevent the presentation of objectionable films that tend to defame the Jew.

At the regular meeting of Wheeling Lodge No. 615 of Wheeling, W. Va., held on Sunday morning, January 11, 1914, the officers elected for the ensuing year were installed by Rabbi Abr. Bill, representing the president of District Grand Lodge No. 3.

The ladies' auxiliary of Braddock Lodge No. 516 of Braddock, Pa., held an open meeting on January 14, 1914. The feature of the evening was an address on "Woman" by Gertrude B. Fuller, prominent in the suffrage movement and a speaker of rare ability.

The annual meeting of the ladies' auxiliary of Abraham Lippman Lodge No. 672 of Pittsburgh, Pa., was held on January 21, 1914. At this meeting the election of officers took place and the reports of the officers, reviewing the activity of the auxiliary for the past year, was presented. Matters pertaining to the B'nai B'rith orphanage at Erie were discussed.

Braddock Lodge No. 516 of Braddock, Pa., will hold memorial services on Sunday evening, Feb. 22, at Carnegie Hall. Rabbi Dr. J. Leonard Levy of Pittsburgh will deliver the memorial address.

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DISTRICT NO. 4.

On Tuesday evening, January 13, 1914, Los Angeles Lodge, No. 487, of Los Angeles, Cal., which boasts of a membership of 525, the largest on the Pacific Coast, held a very enthusiastic meeting, at which time the election of officers took place.

One of the most brilliant affairs in Jewish circles given for some time was the first annual ball of Tacoma Lodge, No. 741, of Tacoma, Wash., which was held on January 15, 1914. The "tango" made a hit with the many out-of-town guests present. Light refreshments were served during the evening.

At a meeting of Occidental Lodge, No. 345, of San Francisco, Cal., the officers for the ensuing year were installed by Grand President I. M. Golden and other members of the General Committee.

On January 7, 1914, Ophir Lodge, No. 21, of San Francisco, Cal., acting in conjunction with its auxiliary, Daughters of the Covenant, held a joint installation of their officers. The affair was attended by a large gathering of the members and their ladies. Grand President I. M. Golden installed the officers, assisted by Grand Secretary I. J. Aschheim. The officers of the Ophir Auxiliary were installed by Mr. Arthur W. Jonas, Past President of the lodge, assisted by L. K. Samuels, the President of Ophir Lodge. Miss Y. Marks, retiring President of Ophir Auxiliary, addressed the gathering and short addresses were also made by the officers of the Grand Lodge. Well selected musical numbers interspersed the program and made the evening most enjoyable.

At a special meeting of B. F. Peixotto Lodge No. 421, of Salt Lake City, Utah, held on December 28, 1913, the election of officers for the ensuing term was held, and at the following meeting, held on January 6 1914 the newly elected officers were installed by District Deputy Henry Cohn.

The Committee of Fifty, representing the B'nai B'rith lodges of San Francisco, held its annual banquet on January 29, 1914 at the Hotel Bellevue. A number of novel features were introduced as entertainment during the affair.

Modin Auxiliary, No. 3, of San Francisco, composed of the wives, daughters and [illegible] of the members of the San Francisco lodges held its third annual [illegible] on Sunday January 11, 1914.

DISTRICT NO. 5.

Plans are being perfected for the annual meeting of the District Grand Lodge, which will convene in Atlanta, Ga., this year, on March 22, 1914. As the Silver Jubilee of the Hebrew Orphans' Home, maintained under the auspices of the Grand Lodge, will be held in conjunction with the convention, the largest attendance in years is expected.

An activity of which Gate City Lodge No. 144 of Atlanta is justly proud is the formation of the Alliance Boys' Club, of which Brother I. Cassett is president.

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DISTRICT NO. 6.

The officers of Green Bay Lodge No. 618 of Green Bay, Wis., were installed at the January meeting of the lodge. The lodge is now making plans for the first of a series of informal social evenings to be held on Feb. 16 at the Elks' Hall. Green Bay Lodge has been quite active during the past few months, increasing its membership materially, and its members are manifesting much interest in the affairs of the lodge.

The first informal ball given under the auspices of the ladies' auxiliary of the B'nai B'rith Lodge of Lincoln, Neb., held on Nov. 25, 1913, was a great success. At the regular meeting of the above auxiliary, held on Dec. 28, 1913, Rabbi Max Merritt of Evansville, Ind., delivered a stereopticon lecture on the Holy Land.

As a result of the visit of Brother Hiram D. Frankel of St. Paul to Calumet Lodge No. 502 of Houghton, Mich., several applications for membership have been presented to the lodge, and effort is being made to secure a class of ten to be initiated by the degree team on March 15, 1914.

The meeting of Winnipeg Lodge No. 650, of Winnipeg, Manitoba, on Jan. 15, 1914, was an exceptional event. After a class initiation by the regular degree team, through which eleven new members were added to the roster of the lodge, the regular meeting was closed and the hall was thrown open to the members of the ladies' auxiliary and other friends to listen to a delightful address delivered by Brother Jos. Barandas of New York, who while on a pleasure trip to the city readily responded to an invitation to address the lodge. Brother Barondas delivered the most witty and interesting oration that the members had the chance to listen to for some time. A sincere and appropriate vote of thanks was moved by Brother M. J. Finkelstein, the Vice-President of the Lodge, and was seconded by Brother H. E. Wilder.

Minnesota Lodge No. 157, of St. Paul, held an open and very well attended meeting on January 8, on which occasion the President of the District, Brother Sylvan E. Hess, installed the officers of the lodge. Honorable Julius A. Schmahl, Secretary of State for Minnesota, delivered a splendid address on the Panama Canal, treating on its history and of its efficiency. The meeting was concluded with a ball. The new administration of the lodge is composed almost entirely of newer members and bids fair to have a successful and aggressive term of office.

Under the auspices of the Central B'nai B'rith Council representing the Chicago Lodges, a card party was held on Thursday evening, January 29, at the drill hall of the Masonic Temple, Chicago. More than 300 members and their ladies were in attendance and enjoyed a pleasant evening. Various prizes were distributed, and at the close of the evening refreshments were served.

At a meeting of Julius Houseman Lodge No. 238 of Grand Rapids, Mich., held in January, a class of candidates was initiated and several new propositions were presented. The lodge also held a dancing party on January 27, 1914, on which occasion the ladies of the congregation furnished a supper, and the entire affair proved a great success.

At a regular meeting of Racine Lodge No. 697 of Racine, Wis., held on Wednesday, January 28, 1914, Mr. Chas. L. Aarons of Milwaukee, First Vice-President of the District Grand Lodge, paid an official visit to the lodge, installed the officers for the ensuing year, and also assisted in the initiation of two new members. The attendance was good and the meeting was interesting. Brother Aarons delivered an address on the work of the Order, which was well received.

Covenant Lodge No. 569 of Duluth, Minn., is arranging for a systematic campaign which will include a general canvass of the city, with a view of a large increase in the membership of the lodge. The lodge has in view a local association, namely, an employment bureau to be operated in connection with the Galveston removal work, and it is expected that this will be organized at the earliest possible time under the auspices of the lodge.

A public installation of officers was held by Minneapolis Lodge No. 271 of Minneapolis, Minn., on the evening of January 19, 1914, Past President Brother Jonas Weil acting as installing officer. Following the installation dancing was indulged in, refreshments being served by the ladies of the lodge.

At the last meeting of Council Bluffs Lodge No. 688, held on January 28, 1914, four new applications were presented. In general the lodge is progressing, and it is expected that good results will be shown during the present year.

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DISTRICT NO. 7.

The eighth annual Chanukah ball given by Herzl Lodge No. 608 of Houston, Tex., held on Jan. 14, 1914, was a big success. During the evening various artists demonstrated several of the new and late dances which were favorably received.

The installation of the newly elected officers of Herzl Lodge No. 608 of Houston, Tex., was held on January 12, 1914, Brother S. J. Westheimer acting as installing officer. The attendance at this meeting was the largest for many months, and an era of activity and prosperity is foreseen by all interested in the lodge.

At the regular meeting of Moritz Lodge No. 715, of Bryan, Tex., held on Sunday, January 18, 1914, the newly elected officers were installed by the District Deputy.

The annual convention of District Grand Lodge No. 7 will be held on Sunday, April 26, 1914, at Shreveport, La.

Rabbi Martin Zielonka of El Paso, at the request of Grand President, Arthur L. Kramer, recently made a tour of East Texas and officiated as orator at several celebrations of B'nai B'rith Day.

Dr. Zielonka participated in the first meeting of Dallas Lodge No. 197, held in its new home, B'nai B'rith hall and then delivered addresses at Corsicana, Tyler and Ft. Worth.

Dr. Zielonka is an earnest and eloquent speaker and his masterly address was received with enthusiasm and appreciation wherever it was delivered.

Gulf Lodge, No. 221, of New Orleans, La., held an interesting meeting on Wednesday, January 28, 1914, on which occasion a number of interesting subjects were discussed. The officers for the ensuing term were installed, Past President A. Steg acting as installing officer.

Under the auspices of Zadok Lodge, No. 155, of Selma, Ala., B'nai B'rith Day was celebrated at the Harmony Club on Sunday, February 8, 1914. The program consisted of invocation by Rabbi Abel Hirsch, followed by musical and vocal numbers, and the principal address by Mr. Isidor Shapiro, of Birmingham, Ala.

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DISTRICT NO. 8.

The employment bureau maintained by the Berlin lodges of the Order B'nai B'rith announces that in the months of October and November it found positions for 588 out of 620 applicants, no charge being made to either employer or employed. Of the persons placed, 267 belonged to different branches of business, 149 were shop assistants and clerks, and 172 artisans. For forty-nine persons were found situations where Sabbath observance was allowed. The bureau maintains a "writing room" for copying work of all kinds, in which many people are given temporary occupation.

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DISTRICT NO. 11.

Mr. J. Niego, President of the B'nai B'rith Grand Lodge of the Orient, Constantinople, accompanied by Dr. David Markus, representative of the Hilfsverein, proceeded to Adrianople and Salonika to study the Jewish situation and ascertain in what manner relief may be extended to those in need.

The B'nai B'rith Grand Lodge of the Orient, located at Constantinople, is engaged, in collaboration with the Haham Bashi of Turkey, in the collection of all imperial Firmans against the blood libel charge.

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RUSSIAN PEASANTS BECOME JEWS.

The Russian authorities have discovered that a number of peasants of the Tersk district have adopted Judaism. A whole sect of converts to Judaism has also been found in the province of Voronez.

MINUTES OF MEETING OF EXECUTIVE COMMITTEE.

(Continued from Page 12.)

The matter of allotting propaganda funds to the various Districts was then taken up. After full discussion it was moved by Brother Lucius L. Solomons that the sum of $300 be appropriated to each of the American Districts. Motion was adopted. It was then moved by Brother Charles Hartman that the sum of $200 be appropriated as an additional allotment to District No. 1. Motion was lost. It was moved by Brother Lucius L. Solomons that the sum of $200 be appropriated as a special allotment to District No. 2. Motion was lost

The question of forming a District Grand Lodge in Canada was then brought up for discussion by Brother Philip Stein, and it was moved by him that the Advisory Committee be requested to investigate the advisability or need of forming a District Grand Lodge in Canada and to submit full report to the Executive Committee at its next meeting. Motion was adopted.

It was thereupon resolved that propaganda in Canada be continued as heretofore under the auspices of District Grand Lodge No. 6, subject, however, to the supervision of the Advisory Committee and that all expenses in connection with such propaganda be borne by the Executive Committee of the Order.

The awarding of the gold medal to the man or woman, regardless of creed, who had contributed most during the past year to the welfare of the Jewish cause was next taken up. After full discussion it was moved by Brother Simon Wolf that Dr. Adolphe Stern of Bucharest, Roumania, in recognition of his many services, be the recipient of the medal. Motion was adopted by the affirmative votes of all present excepting Brother Lucius L. Solomons. He stated that on the merits he agreed with the other members, but that in his opinion the medal ought not to be voted to any one who is a member of the Executive Committee of the Order, and for that reason only, he votes "No."

Brother Jacob Furth then presented the question of maintaining the office at Washington and advocated an increased allowance for such maintenance. Resolved that the sum of $300 per annum be appropriated as an additional allowance for the maintenance of the office at Washington.

The Secretary then called the attention of the Executive Committee to the B'nai B'rith Kindergarten at Constantinople, informing that he secured subscriptions in the sum of $722 and that there is a balance of $278 unprovided for. It was thereupon moved by Brother Philip Stein that the President of the Order be authorized to furnish out of the funds of the Executive Committee whatever amount may be short to cover the full subscription of $1,000 to the Constantinople Kindergarten. Motion was adopted.

The Secretary then informed the Executive Committee that District No. 1 will hold its convention on February 1 at Springfield, Mass.; that District No. 2 will meet on June 7 at Toledo, O.; that District No. 3 will meet at Philadelphia on January 25; that District No. 4 will meet on February 15 at San Francisco, Cal.; that District No. 5 will meet at Atlanta, Ga., on March 29; District No. 6 will meet on the first Monday in July at a summer resort not yet decided upon; District No. 7 will meet at Shreveport, La., on April 25. It was thereupon resolved that Brother Simon Wolf be delegated to attend the convention of District No. 1 and represent the Executive Committee on that occasion; that Dr. E. N. Calisch attend the sessions of District No. 2; that the Secretary, Brother A. B. Seelenfreund, attend the meeting of District No. 3; that Brother Philip Stein attend the sessions of District No. 5; and that the President of the Order attend the sessions of District No. 7. Owing to the fact that the Constitution Grand Lodge of the Order will meet in San Francisco the coming year no assignment for that District was made.

It was thereupon moved by Brother Jacob Furth that a vote of appreciation and thanks be tendered to the President of the Order, Brother Adolf Kraus, to Brother Philip Stein, to the Central B'nai B'rith Council, to the Chicago lodges of the Order, and to the ladies and members of the Order constituting the various committees for their attention, courtesies and hospitality extended to the members of the Executive Committee during their stay in Chicago. Motion was adopted unanimously.

The President thereupon addressed the meeting and adjourned it sine die.

A. B. SEELENFREUND,
Secretary.

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SILVER JUBILEE OF THE HEBREW SHELTERING AND IMMIGRANT AID SOCIETY

The 25th annual meeting of the Hebrew Sheltering and Immigrant Aid Society was held at the auditorium of public school No. 62, New York City, on Feb. 25, 1914. Several thousand persons filled the hall to its capacity and many hundreds had to be turned away.

Among the auditors were many who came from distant cities. It was an appreciative audience, applauding the work of the society and the addresses of the speakers. President Leon Sanders faced a crowded hall when he rose to read his annual message. He received much applause when he alluded to the work of the society and especially when he expressed his sentiments regarding the restriction of immigration.

Speaking of the quality of Jewish immigration at present coming to these shores he said:

"The new immigration has traits that justify the highest praise and gives us the assurance that we have nothing to fear as American citizens from their settlement in this country. Whenever illiteracy is found among them it is due in a majority of cases to the fact that they come from lands where education is not provided, and is even prohibited.

"The Polish boycott is bringing to us men of standing in their communities, who have been ruined by the fierce antagonism of business rivals; skilled workmen whose work has been boycotted by chauvinist Poles; men of education and professional skill, whose fields of activity have been snatched from them by a conspiracy of enemies. I have seen with my own eyes proud heads of households left penniless, sitting in our dining room eating of the bread of affliction with streaming eyes, whose proud boast it had been that the poor once were sheltered by them.

"The blood accusation in Russia is also sending here capable men and women who have severed their connection with a land which harasses and persecutes them, whose children are deprived of educational opportunities. They are future citizens of whom any land may be proud."

President Sanders took exception to the charges that are made against the immigrant in relation to the white slave traffic. On this point he said:

"I am constrained to protest against the white slave alarms that connect the Jewish good name with this nefarious practice. These alarms are sent out with reckless frequency by some of our own co-religionists and are then re-echoed by our enemies. It is cruel to suspect every unaccompanied Jewish immigrant girl as a victim of white slavery, and it is unjust and untrue to charge that Jews are to any large extent interested in this phase of social vice.

"We take no exception to the wise regulations prohibiting the entrance of persons afflicted with contagious or infectious diseases. The criminal and the immoral person should be excluded, but we protest against the classification of men and women as criminals who have been guilty only of protesting against inhuman treatment. There are few Jews excluded on the ground of criminality, but I am firmly convinced that many of them are thus classified because Russia charges the escaped victim with crimes that are not crimes in this country. The man engaged in spreading education, the woman preaching a better social order, the writer denouncing tyranny, ought not to be regarded as a criminal when he reaches this democratic land, which has been built up by the protestants against old-world intolerance, bigotry and governmental tyranny."

His criticism of the Department of Labor, on the question of the admission of the children of naturalized citizens, made a deep impression upon the Secretary of Labor, Hon. Wm. B. Wilson, who sat at the right of the President.

After the disposal of the business of the meeting, the election of directors and members of the Advisory Board, the adoption of amendments to the constitution, President Sanders introduced as the first speaker of the afternoon Secretary of Labor Wilson.

Mr. Wilson spoke of his personal experience as an immigrant coming here from Scotland, expressed his views on immigration, and concluded with a survey of the duties of the Department of Labor in matters of dispute between capital and labor. On immigration he spoke of the good work of the society, and expressed his appreciation of the honor of being invited to address the meeting, but he seemed to be opposed to the admission of immigrants who might lower the high standards of American living. Mr. Wilson is a forceful speaker, well versed in economic problems, especially as they relate to the conflicting interests of capital and labor.

The second speaker was Mr. Jacob H. Schiff, who came into the hall while Secretary Wilson was speaking. Mr. Schiff was greeted by the audience rising and applauding. He was introduced in glowing terms by President Sanders, who said that as a member of the Advisory Board of the Society Mr. Schiff was consulted and interested in every progressive step taken by the institution.

Mr. Schiff regretted that he had not heard all that Secretary Wilson had said, but from what he gathered he wanted to express his approval of nearly all the Secretary had said on the differences between capital and labor, and his disapproval of some of the views expressed by him on immigration.

Mr. Schiff spoke with great feeling, and took occasion several times to express his confidence and approval of the work of the society. He said that he himself had come to this country as an immigrant boy, and it took him three months to find a place for himself, and yet he felt that he had made good anyhow. This remark brought laughter from the audience. Mr. Schiff addressed his further remarks directly to a reply to Secretary Wilson and to the advocates of the literacy test. He said that the present immigration laws were sufficient, and the only thing needed was distribution. He spoke of the Galveston work, and deplored the shortsightedness of the government, which, instead of fostering and stimulating the Galveston work, sought, at least during the previous administration, to put obstacles in the way of the Galveston distribution work.

Mr. Schiff was followed by the Rev. H. Masliansky, who delivered one of his characteristic orations.

Mr. Abraham I. Elkus, one of the directors of the society, was the next speaker. Mr. Elkus confined himself to a dispassionate but convincing argument against the literacy test, which, he said, was no fair test nor an effective test for any purpose. He dwelt more particularly on the assertion of Secretary Wilson regarding the disturbance by the immigrants of the high standard of living. He said that at no time in the history of the world has the standard of living been as high as in the United States during the past fifty years under liberal immigration laws. The immigrants, he argued, had raised the standard, not lowered it.

The Hon. Henry M. Goldfogle, member of Congress, argued against the literacy test and the points made by restrictionists.

In the evening, after the annual meeting had been adjourned, Secretary of Labor Wilson, accompanied by President Leon Sanders and many officers and directors of the society, attended a performance of Schomer's "The Yellow Passport" at Adler's Dewey Theater.

GEORGE WASHINGTON

Address by Mr. Martin A. Marks

At the Annual Dinner of Cleveland Lodge No. 16, I. O. B. B., on Washington's Birthday, February 22, 1914

On Dec. 14th occurred the 114th anniversary of Washington's death. Today is the 182nd anniversary of his birth, and it has been deemed fitting that a few words be said upon this occasion, at a time rich in promise and patriotism and ripe in hallowed memories.

We have become a great and mighty nation, laden with fruits that are golden of the years we have come through. Those years were years of saving that ours might be the harvest. Years when our colonial fathers met and endured all forms of pain and fought a foreign foe and maybe died, that through their death, we, a generation yet unborn, might come to the greatness that we are.

They were content to make their lives but prophecies, that ours might be the utter fulfillment. They were content to go through dark to dawn, that ours might be the day. They were content to be martyrs to the cause of liberty that our feet might be free. They loved principles better than princes—even if brothers to an emperor—and held that character was better than a crown. And so that marvelous march was made from Lexington through the pitiless plain of Valley Forge, on to the deathless day of Yorktown, and we today, in the century new, cannot, must not fail in word or deed of the fulfillment of all for which they fought.

We say of the past—it was good—of the present, it is splendid—and we must say of the future—it shall be sublime!

Washington was dowered in a rare degree with that uncommon gift, called common sense. It is that gift which enables men to look beyond the little agitations of the day to that sure truth to which experience must at last arrive.

It is that mental power which can reach through time a hand to catch the ultimate solution the future holds in store. It has none of that brilliancy which arouses enthusiasm or unnatural fervor. It leads through slow and uncertain paths by well-considered steps to a sure and lasting greatness. It makes each question solved, each duty done, the base and basis of higher achievement.

Washington was not a genius—that is to say—he was not eccentric or impulsive. Others show with greater brilliancy—but his was the way that went without gilt or glitter up to the highest exaltation.

France has a magnificent tomb, carved and gilded, which she has built for a Napoleon. The sentiment of its lettering is vaunting and vain. Its matchless marble is the gift of mercenary motives. He who pauses there thinks of the pomp and splendor of that tomb, a fit monument of the man it so aptly portrays.

Our nation has carved no gilded marble to keep alive the deeds of Washington. More eloquent than carved stone are the grateful heart-throbs of a mighty nation. At the tomb of Napoleon, we admire the marble—at the tomb of Washington, we are awed into silence and reverence for the man. One, led by ambition, went to the glory of Austerlitz and on to the fatal day of Waterloo, and again on to the exile and black and barren rocks of St. Helena. The mighty influence of the other, led by loyalty to his country, had by comparison just begun the day he died. Napoleon's guide was genius. Washington's guide was judgment.

His critics have said of Washington that in no particular was he great. The superficial student might accept that estimate as being true because in no one quality did he greatly excel another. And this was taken as proof that he was great in none. The same logic would conclude that because no one point of the rounded ocean was higher than another, it was neither deep nor vast.

The fault in the philosophy is in concluding that because he was equally great in all things, he was especially great in none. Other men may have possessed in the same degree one of the rare gifts of this wonderful man, but none was found in which they were all so happily combined.

If we look for courage, it was found in him—in the superlative degree. Upon his heart there never fell a shadow of fear. For seven years he was the voluntary mark of English bullets, and that, too, in a war that at first seemed almost hopeless, and when later, in 1798 it seemed almost certain that our frail army should be pitted against the powerful force of France, he stood ready to take the field against the great Napoleon.

In unselfishness of character he was sublime. He left a home of affluence and ease and a fortune behind him, and to the cause of his country gave his energy and for it he risked his life. And from the scant treasury of the land he served, he refused to draw even the meager pay of his rank. Afterwards, when the devotion of that country tendered him a third term, feeling that the Nation was firmly fixed on the map of the world, he declined the offer.

In truth and honor he was the man ideal, from boyhood to old age, he clothed himself in robes of truth and mantels of honor. In patriotism he was without a peer. But one voice could command him—that of his country. But one motive marked every movement of his life—that motive was his country's need.

In executive ability he was slow but unfailing. Others in the frenzy of enthusiasm might leap to conclusion, but he calculated with unerring certainty every step, and from the sure position reached, he never wavered. Lifting a few scattered colonies by force of arms into the altitude of a Republic and planting the face of that Republic toward our present greatness, he attested the excellence of his worth.

In moral and religious life, he was stainless as a star. In thought and speech he had the rare uncommon gift of modesty. But what he spoke and wrote will live forever in the literature of the race.

He it was, above all others, that bid defiance to old forms and powers and planted on this western soil that which has endeared his name, especially to us Jews, the seeds of lasting civil and religious liberty. He builded not for a day, nor a year, but for all coming time, upon the eternal foundation of equality, of right, duty and responsibility. We may well wonder if, keen in vision as he was, he foresaw the grandeur and glory that in a hundred years would mantle the country he gave to the map of the world—the rich and powerful states to be added to the thirteen colonies made out of territory then alien and unexplored.

He never drew a sword except in defense of independence and equality. He never sheathed it in the presence of tyranny. He felt the sting of cold and hunger and ever offered to give up his life that we might have the heritage of being free.

At last the triumph of Yorktown was reached. From our shores tyranny retreated. To us was given the inalienable right to life, liberty and the pursuit of happiness. Who was to launch the new Ship of State? One name alone was acclaimed by every voice—the name of Washington. The experiments of free people, armed with the sublime right to select the rulers of their choice, was to be put to test and trial. A new flag was to enrich the heavens and command its share of the seas. A new nation has been born to the family of the Earth. The keeping of that flag and the honor and protection of that nation were consigned to Washington, 300,000 miles of territory then, nearly five millions of territory now; three millions of people then, ninety-two millions now! weak and impoverished then—rich and mighty and majestic now. And everywhere and over all floats and flutters the stars and stripes—the flag of the Republic.

Many a one of these States is greater in area than the whole British Isle—many a single state is larger than the whole of France, and some equal to Germany. A half-hundred of these states are blended in this great Republic. But the greatest glory of our people is not our vast domain. Our wealth is not our greatest pride. Our highest honor—our strongest fortress—is the security of the happiness of our homes. That which most of all exalts our people is to sit beside our firesides and in the light of happy faces read the prophecies of all that is to be. It is to live with those we love and feel that they are free. It is to hear the lisp of children's lips and see the old familiar face we love glowing in the firelight. It is to know that from the door of every home, whether cot or palace, climbs the path to highest and most exalted trust. To feel that full upon the face of every boy and girl there falls the light of opportunity—to know that up from every hearth and home there springs the incense of eternal hope.

Navies filled with commerce—the tireless hand of steam and steel dividing fields and forests—the reapers' song amid the ripened grain—the whirl of busy factory wheels mingling music with the whistled tune of him who toils—the leap of children just let out of school; and everywhere the opportunity without money and without price to secure an education; such is the nation that delights to call Washington its founder and father.

As that heritage has been handed down to us, growing better, grander, freer, all the time—so let us transmit it to our children. What the future has in store for us none can tell. What infant blessings are nursing in the lap of years, we cannot guess. What splendid inventions will yet be born in the brain of the future, we do not know—but this we do know, that a life of liberty, energy, culture—is a life of growth. We know—
"The circling sunlight never spanned
A brighter or a better land."

We know we have the broadest valleys, rich in fruit and flowers. Mountains hiding under their mantels the richest minerals and the grandest rivers that ever ran to meet the seas. And here in the West, if we but preserve the virtue of the people and our nation's integrity, we will continue to be the greatest nation of the world.

One by one the despotic powers of the earth are changing into forms like republics. One by one old tyrannies are being trampled under foot and in their stead will rise governments like our own. This century may see a universal freedom for the race—future years may yet realize the poet's dream:

"When the war-drum throbs no longer.
And the battle flags are furled
In the parliament of man and the
Federation of the world."

THE POWER IS YOURS—USE IT.

In our article on the first page concerning the country-wide crusade against the 'Hebrew comedian" moving picture abomination, it will be found that two of the pictures mentioned are Lubin productions. **Our readers should bear the fact in mind that Lubin is a Jew** and that "The Missing Diamond," or "The Lost Diamond," whatever its name may be, also "A Stage Door Flirtation" are both the products of the Lubin concern, in Philadelphia.

Mr. Sperling took the proper course in writing Mr. Lubin personally.

Write Lubin and other producers of the hideous things. Then write or tell your local managers that unless they stop these pictures you will positively refuse to patronize them any longer.

There are plenty of decent respectable places in the city. It is not necessary to spend your money for the purpose of being insulted and libeled.

[illegible] away from these places. There [illegible] other way to bring them to time [illegible] their pocketbooks and make them [illegible].—The Jewish Independent.

THE JEWISH PEOPLE

Some of the Characteristics That Have Made Them Remarkable Among The Nations of the Earth

By JOHN D. BARRY

Every now and then something happens that shows how much of the elemental barbarism remains in our society. A fierce racial prejudice will burst like flame. Someone who, it would seem, ought to know better, will commit a wholly unprovoked act, or say a gratuitously outrageous thing about a race or some member of a race that he fosters ill-feeling against. Of recent years several such incidents have taken place. In themselves they are merely pitiful, far more damaging to those who feel the prejudice than to those it is designed to harm. In a way we are all sharers in the blame. For the prejudice represents a wide-spread social attitude which we passively submit to. If it were disgraceful for any one of us to betray race prejudice there would be no such outbursts.

In the case of prejudice against the Jewish people there is so much wrong-headedness, so much stupidity, that at times it seems absurdly grotesque. Burke used to say that you couldn't indict a nation. In his remark we all recognize the obvious truth. It ought to make us see the folly of indicting a race.

One alleged reason for feeling prejudice against the Jewish people is not without humor. In a frankly competitive world we blame them for possessing the very qualities that make success. Meanwhile we go on cultivating those qualities ourselves. Incidentally, we ignore or we pretend to ignore the qualities that make the Jews supreme in other fields where competition is by no means a distinguished feature, in the many departments of art. So brilliant have the Jews been as artists that it is impossible to survey the great artistic achievements of the past without being profoundly impressed by the extent and the quality of their contributions. In literature, in painting, in sculpture, in singing and in acting, they have given to the world a vast number of great figures. And in the supreme art, the art of living, they have given us the teacher that we regard as the wisest and noblest of all leaders.

There are those who profess to believe that the anti-Semitic feeling is largely due to the sacrifice of Jesus by the Jews. It was unquestionably true that the conservative Jews were opposed to him and wished for his death. But the circumstances could not possibly create a reasonable prejudice against the Jews of today. Besides, it is decidedly questionable whether it has any real relation to the prejudice except as affording an ingenious and an insincere excuse. Once established, whatever may have been the start, prejudice, whether against the Jews or any other people, is hard to eradicate, especially if it indirectly flatters those that give it expression. There are still many who take a certain pitiful self-satisfaction in being able to regard themselves as superior to others. Even in race prejudice they find nourishment for their vanity.

Just as we all suffer for our prejudices, so do those subjected to the prejudice achieve gain. The very obstacles placed in the way of the Jews have tended to preserve and to increase their strength as a people. There is no people on the earth with such solidarity. Even the influences that are now operating to win them from the old religious traditions cannot take from them their racial devotion. Through all their vicissitudes, through their dissipation to the four corners of the earth whenever they can, they get together. They stand as one people. Observe them in a great city. They build there a social world of their own. And wherever they are they show the spirit of enterprise, of self-improvement and of intellectual and moral vigor. When we criticise them for their love of worldly success, we forget the large numbers of poor among them. One reason is that they never allow their poor to be thrust on the mercy of the world. They are far too loyal. In every large city there are great hospitals and homes where the poor of the Jews are gathered and well cared for.

In Boston and New York I have seen impressive illustrations of the well-known love of the Jews for education. Often I used to go down to the settlements largely devoted to newly arrived Jews in this country. It was inspiring to see them in their classes, some of them old, some in middle life, and all eagerly at work. In lecturing on educational subjects I used to be impressed by the eagerness of the Jews in the audiences. It seemed as if all the denials met in the past had given them a fierce appetite for opportunities to learn.

In New York there has lately been an agitation, said to be encouraged by Jews, for the purpose of keeping "The Merchant of Venice" out of the public schools. When I heard of it I was astonished. As a rule the Jewish people are very much interested in this play. It seems to be one of their favorites among the plays of Shakespeare. Not long ago when I was asked to lecture before a Jewish club here in San Francisco it was suggested that my subject be "The Merchant of Venice." There is, however, no doubt that the Jews have excellent reasons for objecting to a type like Shylock being held up as characteristic of their race. Perhaps the recent agitation is in line with a growing feelng that every effort should be made in this country to discourage racial ill-feeling. Many of the Jewish theatrical managers are refusing to allow the caricatures of Jews that used to make audiences laugh to be given in their theaters. The Stage Jew of the past dozen years will soon be exterminated.

In this country, where the Jews have long enjoyed comparative immunity, it is hard for us to conceive of the indignities they are still subjected to in Europe. There is a story told of Tolstoy during a call paid at his house by the Jewish poet, Dolitsky. Just as the poet was about to leave, Tolstoy said: "It isn't safe for you to go out. They are likely to recognize you as a Jew and cause you some trouble." Dolitsky, however, insisted. "Well," said Tolstoy, "the best thing you can do is to imitate a drunken man. Then they will take you for a Russian."

I recently heard of Jewish girl students, going studying in St. Petersburg, being forced to register as prostitutes. On such girls the police have been known to try to force prostitution. Dr. Aaron Aaronsohn, when he was visiting this city, told me that on his return to his native Roumania, after spending many years in Palestine, he was appalled and humiliated by the restrictions and the indignities placed upon the Jews. No wonder that Mary Antin, author of "The Promised Land," when she came as a child to this country from Russia, was astonished and delighted to find that she could really go to school and study and enjoy the privileges of other human beings.

If suffering is good for the individual, it must be good for a race. But there is such a thing as too much suffering. The Jews have already had more than their share. It has unquestionably developed in them, however, qualities of endurance and of courage. Its more harmful effects are occasionally seen in a kind of humility that expresses itself is a subservient manner. But, way down deep, the Jews are not at all subservient. On the contrary, some of them err through pride. This weakness, not unknown to other races, tends to develop in them distinctions of class that, after their experience, they ought to be superior to. Occasionally it causes a Jew to be blind to the richness of his inheritance and to deny his Jewish blood. Such cases are pathetic. On the whole, however, the Jews are exceedingly loyal to one another. Perhaps, under modern conditions, it is unavoidable that they should tend to fall away from the severe practices of the ancient faith and to adopt the views and the habits of the civilization to which they are so intimately bound.

A NEW JEWISH HOSPITAL IN PARIS.

The construction of the new Rothschild hospital, which will form an imposing ensemble and will be a fresh monument to the munificence of the family whose name it bears, is on the point of completion. The old buildings in the Rue Picpus will be retained, but they will serve exclusively as a home for aged Jews.

A JEWISH ALDERMAN IN TORONTO.

For the fi[illegible] many years, a Jew, in the pe[illegible] L. Singer, has been elected an [illegible] Toronto. Mr. Singer is one of [illegible] young lawyers in that city and [illegible] arded as a coming man, both i[illegible] eral and Jewish affairs. His ele[illegible] has been received with great satisf[illegible] by Jews and non-Jews alike.

JEWISH TRANSLATION OF BIBLE COMPLETED.

Many prominent Jews of the country gathered in New York City on February 11th to celebrate the completion of the English version of the Bible written by Jews for Jews. The original purpose was to secure a Bible that shall be representative of the spirit and teachings of all shades of Judaism in this country. To this end a committee of eminent Jewish scholars have labored, and the result of their work was commemorated at a banquet given at the Jewish Theological Seminary, at which Mr. Jacob H. Schiff presided. The chairman of the committee that had charge of this important work is Dr. Cyrus Adler, president of Dropsie College, Philadelphia. His associates on the committee are Solomon Schecher, president of the Jewish Theological Seminary; Dr. Samuel Schulman of Temple Bethel; Kaufman Kohler, president of the Hebrew Union College of Cincinnati; Dr. David Philipson, of Cincinnati; Dr. Joseph Jacobs, professor of English in the Jewish Theological Seminary and editor of the "American Hebrew," and Prof. Max L. Margolis of Dropsie College, who is secretary of the committee and editor-in-chief of the work of translation.

It was twenty-two years ago that the Jewish Publication Society of America decided that the Jews' needs were entitled to a Bible which should tell in simple English the ancient story of the Jews and tell it without even the unconscious Christian coloring of the early translators.

Six years ago the society saw that it was arriving nowhere and the present committee was appointed, the members adopting the plan of meeting for three ten-day sessions a year and circulating the work in the interim. The plan has proved a success and the Jewish Bible is an accomplished fact.

The splendid diction and phraseology of the King James version are largely retained with the addition of whatever improvements in accuracy are to be found in the revised version of 1885.

JEWISH CHAUTAUQUA SOCIETY.

A [illegible] of the [illegible] held [illegible] various activities of the Society were presented which indicated marked development and expansion.

The report of the Correspondence School was presented by the Dean, Dr. William Rosenau, showing the enrollment of eighty-four students and thirteen certificates having been awarded to students who have completed courses. Several students are enrolling in additional courses. Applications for registration are being daily received from Congregations who realize that the need that has long been felt for special professional training to be given to the teachers of Religious Schools, is being supplied by the Chautauqua Society. The course on Ethics is now completed in printed form and advance orders have been received for it. Four other courses of study are also being arranged in printed form. Much interest has been awakened by the production of the two books by Chancellor Berkowitz, The New Education in Religion. This work is the ripened product of thirty years of labor on the part of the author and aims to present a practical mode of applying Pedagogical principles to the specialized field of Jewish Education. The Society is the sole agent for these books and inquiries should be sent to the home office.

The Union of Jewish Literary Societies has extended a cordial invitation to Doctors Berkowitz and Rosenau to take part in the Conference which will be held in New Castle about the middle of June and explain the general Chautauqua movement and Correspondence School.

The outline of the work for the Summer Schools in the various Universities was presented. This movement which was inaugurated by the Chautauqua Society to supply instructors on Jewish themes to the faculties of the various Summer Schools throughout the country has been attended with most gratifying results, in the University of North Carolina, the State Normal College in North Carolina and Summer School of the South at Knoxville, Tenn. and University of Virginia. Upon the urgent solicitation of these Universities the work will be resumed this summer and similar work in Columbia University in New York City and other eastern Universities.

THE KEHILLAH

BY PROF. GOTTHARD DEUTSCH, Ph.D.

V.

All intelligent people will agree that Jews are victims of widespread prejudices. Even antisemites who have some degree of fairness left, will admit that Jews do not, and never did kill Christian children to fulfill the requirement of some mystic ritual. Even before the days of bacteriology sensible people knew that the Jews could not have spread the plague by poisoning wells or smearing some salve on the doors of the houses, and that they do not possess a peculiar odor, which miraculously disappears after they have become baptized. One peculiar notion, however, seems ineradicable. Everybody, including some fairminded friends of the Jews, believe that the Jews are rich. Not that I would consider this a disgrace, but for the sake of plain historical truth, I wish to prove that this statement is unfortunately not true. Way back in the early part of the fourteenth century the celebrated rabbinic author, Jacob Ben Asher, presents in his code Orah Hayim, (sec. 242) the following religious question. He was too poor to buy wine for Kiddush, and so he asked his father: Asher Ben Jehiel, also a famous rabbi, who in 1305 had immigrated to Germany from Spain, what he should do. The father declined to answer. He was too strict a legalist to say that wine might be dispensed with in the ceremony of greeting the Sabbath, and had too strong fatherly feeling to demand of his son that he chose the other alternative of doing one day in the week without a meal, in order to comply with the requirements of the Sabbath law. One can easily imagine how poor a man must have been, who did not possess enough money to buy a glass of wine once a week. Nor is it likely that such a case formed a rare exception.

When one has traveled in Russia, as the present writer, and seen the family of a carpenter, in Wilna live in one basement room, partitioned off to serve for two families, or when one has seen the misery in Tunis, or in Constantine, Algeria, where one-third of the population are actually beggars, one feels as if the proverb, "rich as a Jew" were a satire. Even in our own country, however, where conditions are not as bad as they are in the old kingdom of Poland, or in the Barbary states, the economic condition of the large masses of Jews, is far from prosperous. This fact looms up very largely in the question of education. In 1871, when I attended the Gymnasium at Nikolsburg, my father, dissatisfied with the slow progress I had been making in the Talmud class, conducted by the congregation, engaged Reb Shimme as private tutor to give me instruction in Talmud. I received five lessons a week, of two hours each for which Reb Shimme was paid two Gulden (82c) per month. Somewhat later I had outgrown Reb Shimme's instruction, and was placed under the charge of Reb Yossef Knoepfmacher, who gave me three lessons a week, of one hour each, and was paid four Gulden a month. Reb Yossef received as Dayyan (assistant rabbi) of the congregation, a salary of 200 Gulden (eighty-two dollars) per annum, He died in 1909 at the age of ninety-four. How he managed to raise a family of ten children on his salary, to which must be added the salary he received as "Rebbe" of the Neuschul, and whatever perquisites he may have had, and presents which he received, I do not know. I am sure, however, his position was quite comfortable, compared with that of Reb Shimme, who was Shammes at the Reb Nochem Gloser Schul, and at one time Shochet. This economic hardship is also seen in the education of children. A boy in his teens, usually after he was Bar Mitzvah, was sent away from home to a Yeshibah. There he supported himself by free meals (Taeg) which charitable people gave to him. Sometimes he would also receive free lodging, but more often he had to pay this part of his sustenance. The free board was usually limited to a light breakfast, consisting of a cup of chickory decoction, euphemistically called coffee, and a piece of dry bread At noon he received the only solid meal, which changed according to the situation of the family whose hospitality he enjoyed. In the evening he subsisted on a piece of dry bread, which was given to him at noon, and to which charitably disposed and affluent patrons added an apple, or a handful of walnuts. It was exceedingly rare, if it ever occured at all, that a Bochur had seven "Taeg" a week. My father was about twelve years of age, when he was sent to the Yeshibah in Eibenschuetz, where at that time Rabbi Baer Oppenheim, a descendant of the family, best known through the famous court Jew and millionaire, Samuel Oppenheimer (1630-1703), was rabbi. The place was within walking distance from his native town Kanitz, about six miles, or as people used to say, an hour and one half distant. Usually the boy was supposed to go around from house to house, or to secure through a friend free meals. My father had four such days provided for him. Two were given him officially, while two others he received from the respective ladies of the house, without the knowledge of their husbands, who like most of the Jews of that time, spent the week peddling in the country. One day the husband came home unexpectedly, and the little boy of the family, spying the father coming home from a distance, shouted: "Mama send the Bocherlech away, father is coming!" In another instance, he had his regular official meal on a Sabbath with a well-to-do family. The Jewish heart would not allow any poor man to go without a meal on Sabbath, but even this was not always given generously. He had taken his meal on Friday evening with his patrons, and retired after grace was said. Coming home he noticed that he had forgotten his handkerchief. He returned, and found the family still at the table, partaking of roast goose. The boy had his part, and it was not considered necessary that he partake of all the delicacies of the table. Such smallness would not be intelligible, were it not for the economic stress, under which people were living. How a boy managed, when he was fed so poorly on four days, to get over the three days, on which he had no meal to depend on, is hard to conceive. Usually he subsisted on the weekly allowance of a loaf of rye bread, which his father brought to him or sent to him, and we know from Mendelssohn's biography, for instance, that he made notches in his loaf of bread to mark the quantity which he might eat every day. From a later period, about 1834, when my father was student at the Yeshibah in Pohrlitz, he told me the following story. On a day, which was no "Tag" for him because his board was not provided for, a fast day fell. This might have been considered a fortunate incident, had it not been for the evening, when nature demanded her right, after the religious enthusiasm has cooled off. It was on the 17th Tamuz, a long summer day, always at the end of June, or in the early part of July, the fast lasting until complete darkness, about 9 P. M. His cash consisted of one Kreuzer, but in these good olden times one Kreuzer bought nine apples, and on this he made a meal to break the fast.

Similar conditions existed still when I attended Gymnasium, which I entered as a non-resident student, appearing only twice a year for examinations, in 1868, and as a regular student in 1870. Quite a number of out-of-town students were still dependent on the free meal system for their sustenance, and when my father told me of the hardships he had undergone, and I saw the humiliation to which some of my poor fellow students were subjected, I did feel that times had changed for the better, although even those who, as was my case, paid for their board, did not consider themselves entitled to the comforts, which American boys of the poorer classes, consider their birthright.

Of the change in the educational system I have spoken already in a passing way. The first great change came through the policy of Emperor Joseph II, who imbued with the views of Rousseau and Voltaire, encourage secular education among the Jews. It was rare, however, that Jewish boys availed themselves of the privileges granted to them in higher education. Thus the Yeshibah still flourished in the first part of the nineteenth century. The Yeshibah of Nikolsburg, the central seat of learning in the province, and in the country, second only to that of Prague, had an old well-established reputation. Alexander David, court Jew and pioneer of the Brunswick congregation, (1687-1765) left in his will a bequest for ten Talmud students at the Yeshibah of Nikolsburg who should study a chapter of the Mishnah every day, during the year following his death. He left similar bequests for Halberstadt, his native place, and for Frankfort. As he had no personal relations to Nikolsburg, the bequest proves that the city, so remote from Brunswick, had an international reputation. A similar bequest was made by Michael David, Alexander's brother, who occupied a similar position at the court of Hanover, and died in 1758. It would be tempting to follow up the work of Jewish financial magnates of the eighteenth century, as Maecenases of Talmudic learning. As Michael David established a "Klaus" devoted to rabbinic studies in Hanover, so Berent Cohen established such an institution in Hamburg, Lemle Moses Reinganum in Mannheim, Veitel Heine Ephraim, the financial advisor of Frederick the Great, and ancestor of George Ebers, in Berlin, Zacharias Wertheimer in Frankfort a. M., Baerman Faenkel in Fuert, and others in other cities. Most of them have either disappeared or exist under entirely changed conditions. It is also a sad feature of Jewish history that the descendants of most of these magnates have left Judaism. The descendants of Michael David, who according to the stipulations of the founder of the institution, have a seat on the Board of Trustees, are all Christians. Nikolsburg had not such a generous, and wealthy patron, though it undoubtedly has a number of small legacies. It was not very much affected by Emperor Joseph's policy, though some natives of Nikolsburg, like Romeo Seligmann, the physician and friend of Ottilie von Goethe, the daughter-in-law of the great poet, was professor in the medical department of the University of Vienna. Under Mordecai Benet, the greatest rabbi which Nikolsburg had in modern times, who held his office from 1791-1829, no decline in Talmudic studies was noticed. The Yeshibah still numbered as many as 300 students. After his death, and during the tenure of office of his successor, Nehemiah Trebitsch, 1833-1842, the decline was noticeable. The Landesrabbiner denounced secular education as high treason, and in one instance refused to grant a license to a subordinate rabbi, Abraham Neuda, who was reported as a student of German books, but the movement spread. Vienna had in 1826, elected I. N. Mannheimer as preacher. Prague established in 1837, a "Temple fuer Geregelten Gottesdienst." Germany had already about twenty years previously proceeded along the same lines, and the smaller congregations prepared to follow. The young men attending Yeshibah felt that if they wished to secure their career for the future, they must abandon the idea of rabbinic exclusiveness. The Plutocrats, succeeding the Ephraims. Wertheimers, Oppenheimers, etc., who had their sons educated as Talmudists, and selected for their daughters, Talmudic scholars as husbands, had entirely different ideas about education. The less well-to-do classes, followed, and finally, the revolution of 1848 changed the system completely. About that time the congregations established regular schools for primary education. The old-fashioned Melammed who after the regular Hebrew lessons gave a modicum of instruction in the three R's, made room for a regular teacher. The latter was usually a graduate of the Yeshibah, who had acquired education in an autodidactic way, and attended a half year's course at a normal school, or passing an examination before a board of examiners, received a teacher's certificate. Nikolsburg had established its school in 1839, my little Kanitz, in 1852 These teachers, while autodidacts, were very efficient pedagogues, because they had experienced in their own life, the deficiencies of an autodidactic course. They were also supported by the enthusiasm of the population, who expected—and rightly so—from an improved education, a better economic and social future for their children.

This secular culture of the youth could not be without influence on the religious life of the community. The teacher was a far more important personality than the rabbi, and so there was often a strained relation between the two. Even Zunz, at the opening of the Berlin normal school in 1840, spoke enthusiastically of the change of times that had broken the tyranny of the rabbis. He uttered these words in the presence of old rabbi Jacob Joseph Oettinger. Herz Homberg, the most pronounced type of the rationalistic era, following Moses Mendelssohn (1759-1841) proposed in a memoir to the government, that the office of rabbi should be entirely abolished and that the teacher should take his place. The attitude of the rabbis of the old school shall be discussed in the next article.

Situation of the Jews in Russia

Persecution of Jewish Artisans.

Measures of oppression by the government against the Jews of different classes and in different cities have very much increased of late. The police have now begun to close shops belonging to Jewish artisans in accordance with an old regulation that artisans may sell only wares of their own manufacture. As many Jewish artisans sell not only their own products but also goods manufactured by other firms, their shops were suddenly closed. Their goods were confiscated and the owners were brought into the courts.

"Converted" Jewish Students.

All Jewish converts who have accepted Christianity so that they may be admitted to the leading Russian universities will have to go through a rigid examination before they are accepted, according to a statement issued by the Minister of Education, M. Kasso. The minister declared he found such a ruling necessary, in view of the fact that many students are "converted" simply as a means of getting an education and not from conviction.

Jews Expelled from Villages.

The anti-Jewish campaign in the Vistula provinces is becoming more rigorous. Seven hundred and fifty families have been expelled from various villages and communes in the province of Petrika. The Jews have hitherto enjoyed the right of domicile in these places, but the Polish boycotters accuse the Jews of endeavoring to monopolize commerce. The Russian authorities support the Poles in their attitude.

Jews Outside the Pale.

The Prefect of St. Petersburg, Major-General D. V. Dratchevsky, has instructed the police of the capital that the order dated October 9, 1908, on the issue of trade certificates to Jews, has been modified in accordance with the latest interpretation of the Senate. The Governing Senate has ruled that Jewish chemists' and doctors' assistants, dentists, and midwives can only retain their right of residence outside the Pale of Settlement so long as they exercise their special calling.

Outrageous Expulsion of Jews at Yaroslavl, Russia.

The Commissioner of Police at Yaroslavi, M. Dolivo-Dobrovolsky, who was recently transferred to that district from Odessa, is showing himself to be a worthy disciple of the Tolmatcheff school.

He has just ordered the expulsion of an infirm Jewess, aged eighty, who has resided in the locality for the last sixty years and has been maintained by her daughter. He has also expelled a Jewish sausage maker on the extraordinary ground that he has not confined his activity to the preparation of sausages, but has also been in the habit of purchasing meat for their manufacture.

Jews Forced to Buy Anti-Semitic Paper.

The limit in arbitrary government has been reached in Kovno, where by order of M. Griaseff, the Governor of the Province, all semstvos and small burghers within his jurisdiction are obliged to subscribe to the "Litovskaia Russ." The newspaper is the most scurrilously anti-Semitic sheet in the old Polish provinces and at least two-thirds of the small burghers are Jews, who are thus compelled to subscribe to a journal whose very object is the calumniation and villification of their own race.

Jewish Rite Attacked.

The Minister of Justice has announced to the Cabinet of Ministers his intention of preparing a bill prohibiting the Jewish method of slaughtering animals. M. Kokovtsoff and the Auditor-General have expressed their agreement with the principle of the bill, while pointing out the necessity of working out its details carefully, as the abolition of the "basket tax" on meat slaughtered according to Jewish rites would involve a considerable financial outlay from other sources.

No Privileges for Perverts.

The Right in the Duma is drafting an appeal providing that the privileges as regards domicile and admission into educational institutions of converted Jews shall be restricted for the first five years after their renunciation of their faith.

SECRET HISTORY OF RITUAL TRIAL

A Travesty of Justice in Russia---Dastardly Plot Beaten by Lucky Chance

When the Kieff jury acquitted Beiliss, the Russian Press and the Press of the world cried, "Once more the Russian peasant has saved the good name of Russia from eternal disgrace." This is the story of how the jury came to acquit Beiliss. It was told to me by one who sat in court throughout the trial, and after the trial heard it from the lips of one of the jurymen. It is the story of the struggle that went on in the minds of those twelve men throughout the forty weary but fateful days of the trial, of a momentous struggle decided by an accident. It is a story which shows how trifles may make history—when the trifles are handled by determined men. It is a true story, which could not be true outside Russia; it is a story which has not been set out in print before.

Black Hundred Jurors.

When the trial opened eight of the jurymen entered the box with copies of "The Two-Headed Eagle," the organ of the Black Hundreds, in their hands. It represented their determination to convict, which a ninth colleague shared. The Government in selecting the jury had omitted no precaution to secure a conviction. Seven were peasants, each of them the leader of the Black Hundred organization in his village; and they had the further reasons for conviction which tell with peasants. For some it was enough that the Government desired a conviction; for others a conviction was an act of courtesy due to officials who were showing such polite consideration to the jury. The eighth juryman was a notorious leader in the pogroms of 1905. Of the remaining four, one was a Social Democrat. He owed his place to an accident. He was a petty official, and among the petty officials from whom he was chosen was another man of the same name, a member of the Black Hundreds whose vote against Beiliss could be counted on. By a confusion of persons the Socialist X. was picked instead of the Black Hundred X.

A Stubborn Four.

When the reading of the indictment began nine were for conviction, and three for acquittal. The reading of the indictment detached one from the nine. It left no doubt in the mind of one of the seven peasants of Beiliss' innocence. There were now four against eight, four men determined to save Russia from the shame of a conviction. The evidence of the witnesses, the skill of the experts, the craft of the counsel left the eight jurymen unmoved; but by day and by night, every moment that the jury were out of court, the four wrestled, argued, appealed. They wrestled with the eight over meals, they wrestled when the eight desired sleep. For twelve days the struggle lasted without a trace of effect, and so tense became the conflict that the eight asked to be allowed to eat and sleep apart from the four. On the twelfth day the four discovered the first hint of success. One of the peasants ate very little, and instead of sleeping passed the night in praying to God for guidance. He owned some houses in the country to which Jews came in the summer, and he had insisted that, though the Jews who came to him did not shed the blood of Christian boys, other Jews assuredly did. The trial however, shook this naive faith. Still the wavering lasted six days, and it was not until the eighteenth day of the trial that he swung over definitely. The "identification" by Vera Chebervak of the writer Sablonovsky with the lawyer whom she alleged had attempted to bribe her—the one touch of humor in a prolonged tragedy — convinced this peasant that the case against Beiliss was a tissue of lies and absurdities.

Chance of a Letter.

For acquittal there were now five, for conviction seven. To save Beiliss at least six must vote for acquittal. Another juryman must be won over, and the five consulted long and hard how one at least of the seven could be detached. Argument and persuasion were idle; chance and the excessive zeal of the Government for a conviction effected what they failed to do. The pogrom leader on the jury received a letter from his wife. He was a shopkeeper and his wife wrote that, under the stress of Jewish competition, his business was dying in his absence and that unless the trial ended quickly he would be utterly ruined. Such a letter would never have been delivered to a juryman; it was the reference to Jewish competition which induced the officials to allow it to pass. Instead of securing, as was intended, the conviction of Beiliss, it secured his acquittal. The pogrom leader, through the Judge, urged the experts and other witnesses to be brief. He begged his colleagues on the jury to help him cut things short. This anxiety to be away and return to his shop delivered him into the hands of the five.

A Threat of Delay.

The Russian law provides in addition to the twelve ordinary jurymen two reserves. If enough jurymen fall ill to reduce the strength of the jury and the reserves below twelve, then the proceedings are suspended. The sick men are given thirty days in which to recover, and during this period all the other jurymen are kept segregated. If after thirty days there are still not twelve men available the trial has to begin all over again. The five for acquittal took the pogrom leader. They took the pogrom leader apart, and they told him that if he did not swear on the cross that he would vote for the acquittal of Beiliss, and that he would keep his promise secret from his six companions, three of the five would fall ill and remain ill for the full thirty days. To show that they meant business three at once began to manifest the symptoms of a serious malady, and called in a doctor. For two days the pogrom leader held out. In the end he yielded and swore on the cross that he would vote for Beiliss. They were then six to six, and the acquittal of Beiliss was now certain.

Surprise for the Government.

But that was not known to the outside world. The Government, the prosecution, and the Black Hundreds were certain of a conviction; the defense, knowing how the jury had been packed and the trial had been conducted, expected the same result. Every preparation was made for turning the conviction into an impressive demonstration of the victory of reaction. Special services were arranged in the churches for five o'clock, the hour which the President of the Court had timed the case to finish. Crowds thronged the square before the court-house, and incitements to a pogrom had been spread broadcast. Early in the afternoon the Black Hundred men in court left to put on festive costume. At 4:30 the jury left the box. Five o'clock came and they had not returned. That was the first flaw in the official program. It was six o'clock before the jury filed in and pronounced their verdict. But for the accident of dividing the question put to the jury into two parts, not only would Beiliss have been acquitted—the whole ritual murder legend would have been condemned. The pogrom leader had only sworn to acquit Beiliss; and so it came about that, while six voted for and six against the innocence of Beiliss, only five voted that the murder did not take place on the Zaitseff estate against seven who voted that it did.

The Blunder of Excess.

It was hardly the peasants who saved Russia from the shame of convicting Beiliss. Yet in a sense it was something Russian that did. A jury of "intellectuals" could have been got together absolutely certain to convict, proof against any troubling of the conscience, ready both to swear and break the oath. To that the uneducated Russian, even the Black Hundred man, was not equal to. Throughout the Government blundered by excess.

H. Sacher.

Cossacks Embrace Judaism

The "Semstshina" reports that the number of Cossacks in the Caucasus who have embraced Judaism is increasing and that they remain in the communities as before they were converted to Judaism. In one of these Cossack villages the converts built a magnificent synagogue, where they assemble every Sabbath for worship.

The "Semstshina" further reports that several military commanders relieve these Cossacks from military duty on Jewish holidays and help them with money to be able to eat Kosher. During the progress of the Beilis case thirty-four of these Cossacks sent a friendly telegram to Maklakoff, the defender of Beilis.

Annual Convention of District Grand Lodge No. 4

District Grand Lodge No. 4 held its 51st annual convention at San Francisco beginning on Feb. 15, 1914. Delegates from all the lodges in the District were in attendance.

Prayer was offered by Rabbi Jacob Bloch, and after the roll call of officers and the appointment of standing committees for the convention President Isidor M. Golden read his message, which was an able, comprehensive report reviewing the affairs of the District during the past year. Reports of the Secretary, Treasurer and other officers were read and approved. From the foregoing reports it was shown that the District is in good condition from a financial standpoint as well as from the standpoint of efficiency.

During the Sunday afternoon session memorial services in memory of the deceased brother, Past Grand President David S. Hirschberg, were held. Eulogies were delivered by Past Grand Presidents George Samuels, Abraham Jonas, Otto Irving Wise, G. C. Ringolsky and H. Newburgh, paying tribute to the memory of the deceased and lauding his services, not only to the Order but to Judaism in general.

The election of officers resulted as follows: President, Morris N. Schneider, Oakland, Cal.; First Vice-President, Harry K. Wolff, San Francisco; Second Vice-President, Harry Newburgh, San Francisco; Treasurer, Joseph L. Goldsmith, San Francisco; Secretary, I. J. Aschheim, San Francisco; Trustees, Edmund Tauszky, Henry Mauser and Milton Meyer; Sergeant-at-Arms, Emil Cohn.

The principal work of the convention during the Monday session was a discussion of the question as to whether Jews with Christian Science affiliation were eligible to membership in the Order. It was decided that such could not join the Order.

By far the most important action was the unanimous approval of every act performed by the General Committee in the carrying out of the plan abolishing the endowment system, adopted at the special session of the Grand Lodge held in September, 1913. The basis taken for the pro rata allotment of stock among the endowment members was approved of by the Grand Lodge as fair and just and as being the only basis that could have been adopted in view of the destruction of the early membership rosters of the District.

Another action of importance was the confirmation of the lease on the Eddy street property. Every provision in that lease was ratified and the general policy pursued by the General Committee in forming the new relationship between the Grand Lodge and the B'nai B'rith Hall Association, or rather its new stockholders, was confirmed.

The following amendments to the general laws were adopted:

General laws known as the "Laws governing the general widows' and orphans' beneficiary fund" were revised to conform to the plan adopted at the special session. The most important changes in the law are the following:

The premiums will be payable to the Secretary of the Grand Lodge direct instead of to the lodge as before.

The rates have been raised in accordance with the calculation made by the actuary.

The General Committee is empowered to levy special assessments if necessary

Beneficiary members must maintain their standing as members of their respective lodges, otherwise they drop from the endowment.

A beneficiary member is entitled to his allotment of shares of Hall Association stock any time he surrenders his certificate.

The law governing the election of representatives to the Grand Lodge was amended, making it clear that the representatives must be elected at the time the election of officers of the lodge is held.

Another amendment stipulates in precise terms that the per capita tax must be paid quarterly in advance.

The committee managing the San Francisco gymnasium, consisting of nine members, will from now on be formed by the appointment of six members by the chair, allowing those six members to choose three additional members from the general membership of the Order in San Francisco.

A resolution was adopted creating a standing committee to be known as Ladies' Auxiliary Deputies. The committee consists of five members for San Francisco and one each for Portland and Spokane, with the authority to the President to appoint additional deputies for each city in which a ladies' auxiliary shall be hereafter organized.

A resolution was adopted that the Grand Lodge sessions be inaugurated by the attendance of the representatives in a body at a Sabbath eve service and that at such service a program planned by the General Committee be followed.

The usual memorial resolution remembering the past presidents who died during the year was adopted with due solemnity.

The sum of $250.00 was appropriated to the Jewish Orphan Home at Los Angeles, Cal.

The matter of securing admission for outside orphans in either of the Jewish orphan asylums of the coast was referred to the General Committee for consideration and report at the next convention.

An amendment offered allowing proxies to be voted at the election of officers was referred to a special committee of five.

The question as to whether the Grand Lodge shall express its approval of the tendency toward a consolidation of lodges was referred to a special committee of five.

Occidental Lodge No. 345 of San Francisco conferred the initiatory degree on a class of candidates during the closing session of the Grand Lodge.

The retiring president, Brother Isidor M. Golden, was presented with a handsome silver service as a token of appreciation of his work as president of the Grand Lodge during the past year.

The convention thereupon adjourned sine die.

CHEVRA KADISHA ONE HUNDRED AND FIFTY YEARS OLD.

In the month of April of this year the great Chevra Kadisha of Vienna will celebrate the jubilee of its existence of one hundred and fifty years. A number of festivities and acts of benevolence in harmony with the tendency of the Chevra Kadisha are in preparation. The sude (banquet) of the Chevra, which is always a brilliant social event of Vienna Jewry, will this time take place in the great hall of the Konzert house. The establishment of a Recreation Home in Baden, near Vienna, is one of the most prominent of the contemplated acts of benevolence. The Chevra Kadisha has acquired a house in Baden with a beautiful garden plot and is providing it with the improvements demanded by modern hygienic rules to make it suitable for a Recreation Home, in which impoverished members of the Chevra Kadisha in need of medical treatment and later on also poor sick Jews of Vienna in general shall find temporary recreation and recovery.

THE CHAMBER OF COMMERCE ELECTIONS IN BULGARIA.

Recently the Chamber of Commerce elections took place in Bulgaria. In each of the Boards of Sofia, Burga and Varna, one Jewish member was elected.

THE NEW GERMAN NATURALIZATION LAW.

The naturalization of foreign Jews in Germany is made almost impossible by the new naturalization law, which originally was thought to be of great advantage to foreign Jews. Hundreds of cases are of record where Jews who resided in Germany for more than twenty years were rejected when applying for naturalization. According to the new naturalization law, no one can be naturalized in Germany if one of the other federated governments in the empire opposes the application, and it is generally known that Prussia is hostile to the naturalization of foreign Jews. Before the new law became operative the several states could act in this respect in such manner as they pleased and naturalize anyone they deemed worthy. The situation now has however been radically changed, as it requires unanimous consent of all the federated states to naturalize a foreigner.

JERUSALEM TO BETHLEHEM.

A concession for the construction of a street car line running from Jerusalem to Bethlehem and also for the lighting of Jerusalem by electricity was recently granted by the Turkish government to a French company.

The Good Name of Jew

An Anti-Defamation League

Reprinted from the Jewish Chronicle of London

The wisest of all men said, it is a mere superfluity to observe, many a wise saying. But it is doubtful whether, in the long catalogue of aphorisms and adjurations that are attributed to King Solomon, there is any wiser than that in which he declares that a good name is more to be desired than fine oil. We can leave to the Preachers or Rabbis to draw from this short sentence the homiletic influence of which it is capable. We can leave to them to point out how, between material riches and wealth of character, there is a difference as between the snow which can melt away by sudden changes of temperature and the immovable rock which will withstand the wear and the tear of ages. We can leave to our spiritual guides the more personal application of the words of the son of David in urging what should be the life conduct of the individual. But it is questionable whether Jews as a people are as keen about the good name of Jew as they should be. Whether our people are as diligent and as earnest in defending the Jewish name from the onslaughts of our enemies as they ought to be, is a point of some importance. There is a disposition, an almost traditional dispositon, among Jews to treat attacks upon Jews with a contempt that has become magnified into a national characteristic. It is the disposition by Shakespeare's Shylock, to make of sufferance the badge of all our tribe. It is a question which may be worth examining in preference to reverting for the moment to the subject which has been adumbrated in these columns during the last week or two and to which attention at a later date may be necessary.

It is not to be wondered at, when we come to think about it, that our attitude towards the slanderers of our people takes the form which is here expressed. A people that has lived perforce, or existed perforce, as has the Jewish people for upwards of twenty centuries, would have been either something more or something less than human had it preserved the characteristic of being prepared keenly to resent insult when directed at them from without. The yearning for **Sholum** in relation to their environment, a state which our people so seldom experienced, was a reason for hesitancy. The desire for a condition of rest which was constantly denied them was why the Jew instinctively preferred to suffer rather than to offend by defending himself against non-Jews. He consequently nurtured himself into believing that he could best treat his enemies with silent contempt. He schooled himself to think that he could effectually act the part of file to their sharp, vituperative teeth. But often he discovered that the teeth had not become blunted, and that they had bitten deeply. It has been the file that has suffered, not the biter. None the less his attitude of sufferance has in all the circumstances been but a natural one. That the Jew has ventured to protest even to the extent that on occasion he has when the assailants of his people waxed utterly unbearable, is at least evidence that the last spark of manliness, of courage, of the power and the desire of self-defense had not been beaten out of our people.

It is, none the less, open to grave doubt whether we Jews have not more than seldom given hostages to our enemies by our attitude. We have treated them with contempt, and they have translated our sentiment into inherent cowardice and unworthy fear. They have thus drawn encouragement from our silence. That which could have been nipped in the bud has hence now and again been allowed to assume the dimensions of a thorny growth the handling of which has, in the end, proved to be difficult and painful. The slight evidences of anti-Semitic sentiment which we have thought it wise and diplomatic to pretend to shut our eyes to, have sometimes developed into set attacks upon Judaism through our leaving them alone. Sometimes, again, these attacks have been dealt with by individuals. Not always, by any means, have they been handled with care and with discretion. Frequently, the defence of our people has been a veritable undoing of our position. There is no necessity to quote many specific instances. They will readily occur to anyone who takes a cursory mental glance over such occurrences even during the last few years. The last few months indeed have revealed at least one case in point. The borders of Cheshire recently issued in an obscure parish magazine some silly twaddle about young Jews who vicar of a Lancashire town near the "walk out", as he termed it, Christian girls in his neighborhood. Some enterprising journalist dug out of the pages of the tiny publication the words of Rev. Mr. Ewbank and dressed them up into "active copy." At once there were letters from individual Jews to the paper which published the "copy." These letters in turn evoked replies frequently couched in language which must have been purposely intended to insult and annoy our people. So the thing grew fast and furious. And, it might have developed into quite a serious campaign against our people in the North Midlands had not the attention of the editor of the paper, which published most of the correspondence, been drawn by the Jewish World in a quasi-official manner to the harm that was being done. Needless to say the campaign was immediately put an end to.

It is upon these lines indeed that our co-religionists in America have ventured **a new departure.** The B'nai Berith organization, which is a strong and extended body throughout the United States, has formed what it calls an Anti-Defamation League. Its object is to take concerted action against the constant and ever-increasing efforts to traduce the good name of Jew. By organized effort it seeks to bring about the abatement of the defamation of the Jew; and ultimately, as its programme declares, "to put an end to unfair discrimination against all citizens." The method whereby the League is setting to work may be divided into three main heads, educational, vigilant, and legislative. It has thus set itself to endeavour by instructing the public as to the real facts concerning Jews, by lectures and by articles in the press—and especially by taking care that text books which tend to pervert the minds of children and create prejudice against our people shall be carefully watched—to eliminate from the public mind some of the ignorance concerning Jews and Judaism, which is the real basis of the prejudice against our people. The league will further examine closely reports and articles in newspapers, and where the Jew is made to appear in a false and unworthy light it will endeavor to secure correction, either by retraction or by answer. In the legislative sphere the League will try to secure laws so as to prevent the presentation on the stage or at cinematograph shows or otherwise of malicious representations of Jews. It will also work to secure the passing of a law making it illegal for any hotel or summer resort to discriminate against our people a practice which unhappily has been, and is still growing in the United States. In short, the League has taken upon itself the heavy task of being the general watch-dog of American Jewry. The League has been established but a few months, and already it reports considerable good work. In a number of cases offending representations have immediately been withdrawn. In other cases scurrilous articles against our people have been suppressed. In yet other cases glaring differentiations against the Jew have been put an end to. In most instances the League has found that it had but to appeal to the good common sense of the offenders, in order to find that, as was the case with the newspapers above referred to, they were offenders through lack of thought and not through lack of heart. The League has discovered, even during the short time it has been in existence, that in apparently most unlikely cases they had but to invoke the sense of common citizenship in order to obtain fair and right treatment for our people, and secure to them future immunity from scurrility and unfair attack.

Whether such a league is necessary in this country or not, is a question which many persons will answer from many different points of view. To some extent the Board of Deputies fills the part. But only, as compared with the Anti-Defamation League of America, to some extent. It has not anything like its organization nor has it any specific department which particularly charges itself here with such labour as the League is performing. On the other hand we have not in this country experienced the anti-Semitism that unhappily prevails in the United States. No case, speaking from memory, is on record of hotels issuing advertisements announcing that they would not accommodate Jewish guests, as is constantly the case in America. Assuredly no municipality in England has banned the Jew from its precincts as a summer resort as in a number of instances has taken place in America. None the less there are constantly cases, especially in the Press, where a little careful watching on the part of an organized body and a wise and discriminating representation on behalf of the Jewish people might do considerable good. Such advertisements as constantly appear, especially in the suburban papers, in which servants advertising for situations stipulate that they do not desire a place with Jews are not alone offensive to our people and must tend to create and accentuate prejudice against us in those who happen to read them. The cinematograph pictures are frequently showing Jews in an altogether repellant light, and the stage, more especially the variety stage, is constantly offending in the same direction. The reply to this observation which can be well anticipated, that Jews who do not like to see these things need not patronize them is altogether wide of the mark. These things do not effect their damage by being seen by Jews. They really hurt us quite inconsiderably when they are seen by those who should know the facts they distort and can appreciate the scurrility of the misrepresentation. The real damage is done when those to whom they are presented are ignorant of Jews and know them not, and by what they are shown, learn to think of us only in the light in which they see us misrepresented. It is dangerous to leave the defence of the Jewish name when it is publicly assailed to private effort. A public attack should be publicly met, and the Anti-Defamation League of the B'nai Berith in America, is an example upon which our people n this country might do worse than **mutatis mutandis,** shape a similar organization.

It is, of course, true that in some cases an appeal by a public body to stay scurrility and stop abuse would be giving just the satisfaction they crave for to those who, of set purpose, malign and traduce our people. A handful of persons at most are busily engaged just now in this country in producing literature which is, as it is intended to be, not only direly offensive to Jews, but which purposely misrepresents them maliciously to the public. There are magazines in this country which issue by issue contain the most blatant libels concerning our people—libels which would form monuments of ignorance were we not sure that the writers know better than they write, that they believe otherwise, and merely issue the foul and filthy garbage in order to demean Jews in the eyes of their readers. There are papers published and sold more or less readily at numerous bookstalls in this country week by week which traduce with the vilest scurrility men and women in our community whom we honour and respect, and who are honoured and respected wherever they are known. The abuse to which they are subjected is hurled at them only because they are Jews. It is manufactured only for the purpose of doing hurt and injury to the Jewish name. There is one of such journals in particular which allows an ex-member of Parliament with not the most savoury of antecedents persistently to declare that Jews practice the Blood Ritual. Not all Jews, he is, of course, careful always to add, but only some secret and obscure sect; thus following the glorious example of the Priest Pranaitis and his "evidence" in the Beilis trial To appeal to such a person to stop the nuisance would be futile. It would be of no more avail than appealing to the skunk to save our nostrils from the repellant odour which it is its nature to emit. For such creatures the law is the only effectual engine.

Be this as it may. A good name is more precious than fine oil. The maintenance of a good name, inducing a worthy and an honourable and honoured reputation, is a duty that is cast by the very nature of things upon communities as certainly as upon individuals. It is doubtful whether the traditional policy of our people to suffer in silence and to look on with contempt when the good name of Jew has been traduced, is one that, however understandable and even excusable in the circumstances of other days, is justifiable in these. We proudly boast of the material and intellectual progress which our people are enabled to make when they have a fair field and no favour. Let us not forget that a good name is more precious than fine oil and that even more valuable than material and intellectual progress is the maintenance with those among whom we dwell of a fair and unbiased reputation of Judaism and the Jew.

JEWISH ARTS AND CRAFTS.

The first exhibition in America of Jewish arts and crafts was held in New York City on January 12, 1914, and this was followed by similar exhibitions in Baltimore, Chicago and other cities. Thousands of specimens of the work made by the craftsmen at the Bezalel School in Palestine were on exhibition, besides many important sculptures and bas reliefs by Prof. B. Schatz, the principal of the school.

The exhibition has aroused widespread interest among Jews because of the general interest in the movement for the revival of Jewish art which is sweeping over Europe and the Orient.

The Bezalel School, which is housed in one of the most imposing structures in Jerusalem and covers vast grounds, employs Jews as well as immigrants from all over the world, including the United States. The school, which takes its name from the great Hebrew master craftsman of Biblical days, teaches its pupils carpet weaving, tapestry, filigree work, wood carving, copper work, ivory carving, beaten metal work, lace, embroidery, and has besides advanced classes in drawing, painting and sculpture.

Exhibitions of the work of this school have been held in all the leading capitals of Europe. Last year's exhibition in London attracted wide attention.

The establishment of Bezalel School in Palestine is the result of one of those dreams which rarely fall to the lot of any great idealist to realize. Prof. Boris Schatz conceived the idea to lift the poverty stricken Jews in Palestine from dependence and beggary, and encountered many seemingly insuperable obstacles and heart breaking disappointments.

After seven years of work, the school is attended by over 500 men, women and children, and has numerous families and groups doing work in their own homes in the suburbs of the Holy City. The number of applicants for work is enormous.

It is to be noted that the object of the Bezalel School is primarily not to make large profits but to employ the greatest possible number of workers. Hence, the profits are almost immediately devoted to increasing available accommodations.

Bezalel typifies the spirit which is rising in the Holy Land—the spirit which will replace dependence and barrenness by self-reliance and industrial artistic development.

DENIAL BY PADEREWSKI.

Recently charges were circulated in the public press that Mr. Paderewski had contributed a large sum of money to a Polish newspaper in Warsaw, which attacked the Jews. Mr. Paderewski asserts under oath that he has never aided any anti-Jewish paper financially and has sworn to the following affidavit made at El Paso de Robles, Cal., on February 5th:

State of California, County of San Luis Obispo, ss.:

Ignace Jan Paderewski, being first duly sworn, deposes and says:

My home is at Morges, in Switzerland. I am temporarily sojourning at the Hot Springs of El Paso de Robles, in California.

During the last year I have been publicly subjected to many unjust charges, which have caused many of my friends indignation and concern. For the satisfaction of those good friends, and for such use as they may make of this affidavit, and to all whom it may concern, I hereby swear and declare:

That I never gave money to any anti-Jewish newspaper whatsoever;

That the establishment of the newspaper of which I am accused of being the founder was absolutely unknown to me, and, in fact, I only heard of its existence for the first time some two months after the date upon which (as I am informed) it was founded;

That I never initiated or supported the boycotting of the Jewish trade in Poland, being entirely out of and not taking any part in active politics in Poland.

(Signed) I. J. PADEREWSKI.

Subscribed and sworn to before me this 5th day of February, 1914.

(Signed)
CARLTON W. GREENE.
Notary Public in and for the said County of San Luis Obispo, State of California.

There is in the heart of woman a deep well of love that no age can freeze.—Bulwer Lytton.

News From The Orient

By Our Correspondent, DR. ISRAEL AUERBACH, Constantinople

Conditions in the Balkans are still in a state of instability. The peace agreement between Turkey and Servia has not yet been signed. The relations between Greece and Turkey on the one side and between Bulgaria and her west Balkan neighbors on the other side, are, in spite of the fact that the official peace documents have been signed, anything else than peaceful. On the southern border of Albania there is ferment, it boils in Macedonia, it is noisy on account of the possession of the Aegean Islands which are occupied by the Greeks. And while European diplomacy apparently seems to exert itself to solve all the still disputed questions of importance, like those of Albania and of the islands, and to restore lasting tranquility in the southeast of Europe, new and passionate negotiations are taking place in secret for the purpose of forming new Balkan alliances, which, as it is asserted by the participants, aim to protect the present conditions and to make them durable. But it has gradually reached public knowledge that they are instigated by Russia, like the dangerous Balkan alliance of last year, and are aimed against Turkey, just as the former alliance was, also directly and actively against Bulgaria. Whether this will lead to a new war is doubtful, but in spite of the fearful blows of the previous year all the Balkan lands are still revengeful or thirsty for conquest and pessimism is more justified than the opposite view.

It therefore seems that the sufferings of our Jewish brethren in these inhospitable regions have not yet reached their end. To be sure, we recently rejoiced in the pleasant information that Servia, entirely unlike the shameless attitude of Roumania towards our brethren, has resolved to build synagogues at the expense of the state for the benefit of the Jews living in her newly conquered territories. It is true that more reassuring reports came to us also from Grecian Salonika about the fate of the Jews living there, who are already becoming accustomed to their new conditions. Yet, in the last few days the newspapers teem again with all kinds of disquieting reports concerning our coreligionists. It is stated that in the new Servian territory the Mussulman and the Jewish inhabitants are in great economic distress in consequence of the new rigorous rules of the Servian Government which demand the absolute closing of all business houses on Sunday, and deputations have gone to the capital to plead for alleviation from these ordinances which would cause their complete ruination. It is further reported from Grecian Kawalla and its interior that a great number of Mussulman and Jewish inhabitants were either arrested or driven out from that territory for alleged revolutionary intrigues. This very sad news still remains to be confirmed. But, alas, it corresponds to the general situation of those parts, especially to the war preparations which have again been resumed in those regions. Such persecutions of individual elements generally precede worse and greater events. Let us hope that these forebodings are deceiving and that lasting peace and recovery from the suffered distress will come at last for the entire country and at the same time also for our brethren.

Thanks to the sums of money which were placed at the disposal of our Grand Lodge by the Executive Committee of the Order and which have not yet been exhausted, we were able to contribute all this time to the amelioration of the sufferings which remained from the war in the different Oriental communities. First the Grand Lodge transmitted 100 Turkish pounds to the Salonika Lodge for the Jewish sufferers of Strumnitza, then again a similar sum to the same lodge for the care of war refugees in the city of Salonika. Then it sent through the Smyrna Lodge, 50 pounds to the community of Smyrna, which petitioned the Grand Lodge for aid, for similar purposes, and lastly it has taken 250 Turkish pounds from the remaining money and created a relief fund for the aid of students who were injured in the war and are in need of help. Of this amount 20 pounds were sent to Salonika and 10 pounds donated in the city of Constantinople.

The greatness of the blessing which [illegible] this action is not to be [illegible] by the designated amounts; [illegible] must also be taken into consideration that all other organizations discontinued their relief work some time ago. The Union of Associations no longer exists, the loan funds which it had recommended or resolved to undertake have not yet been started. Under these circumstances the fact that there still exists one organization which is still ready and in a position to render substantial assistance to distressed communities, is being deeply and strongly felt. The readiness to help and the ability to succor shown by our Order has now become almost proverbial in the Balkans and its name like the name of our patriarch Abraham is a name of blessing.

It can therefore be no wonder that wherever our lodges exist they are not only appealed to for benevolence, but they also wield considerable influence upon the entire formation of the communal life. Such is the case in Salonika, according to the reports of our president, who has just returned from his journey thither; this is also the case in Smyrna, it is the same especially in Rhodus, where "Aben Ezra Lodge," which was organized there only a few months ago, has, according to its interesting report, taken in hand the reorganization of the community and believes that it will accomplish the election of a communal council that will be composed entirely of brethren of the lodge, who will administer the affairs of the community according to modern and true Jewish principles.

Our Constantinople Lodge is continuing its activity indefatigably. Thanks to its initiative, a commission representing all the Jewish societies of the city has been established, for the purpose of attending to the poor of the community, especially for the amelioration of the distress on account of the winter. This commission works in the rooms of our lodge. A new very important organization has also originated in the midst of our lodge, the Society of Jewish Physicians, the aim of which is to attend to the maintenance and the reformation of the local hygienic institutions, especially of the Jewish hospital, and to establish a great Jewish clinic in the city as well as an institution for the training of Jewish nurses. The president of this commission, which is of such great necessity for the local conditions, is our brother Dr. Acchiote, and we very readily complied with the request of the commission to be permitted to meet in our lodge rooms. Lodge No. 678 is now making preparations for its annual festival, which is to take place on the 21st of this month and which will be honored by the presence of our brother, S. E. Morgenthau, the new ambassador of the United States of America.

I have already informed you in my previous report of the arrival of this distinguished coreligionist and brother of our order. It only remains for me to add today that his excellency has already gained all the sympathies of the local Jewry by the extraordinary manner in which he manifested his interest in Jewish things and works of public welfare. He made a tour through most of the Jewish schools of the city and is going to continue it until all the Jewish quarters are inspected. Our distinguished brother has also visited Balat and our kindergarten, "Sigmund Bergel," which greatly interested him in every regard. Your correspondent also had the opportunity to talk over matters with his excellency and most particularly about the question of fighting white slavery, and met with a deep understanding and a warm sympathy.

This interest in all the things of the nature of public welfare, especially Jewish welfare, has not been manifested by Mr. Morgenthau alone, but also by his wife and his daughter, who never tire in wandering through the homes and schools of the poor, to find out a possible chance for their benevolent intervention.

In this work they will surely meet the endeavors of the brethren of our lodge. We have many projects in view, but none is nearer to us than the eradication of the poverty which leads to street begging by creating a central fund for the poor and a system of small credits. But in order to attain this great aim many detailed preparations and extensive studies are necessary. The first beginning in this aim was made during the past year by your correspondent and Brother Dr. Bing, who to our regret has left our city, in the form of taking a complete census of the Jewish population of Constantinople, which will now be continued. A special committee of the lodge will work out the results of these statistics and prepare the soil for an elaborate social action.

Our District Grand Lodge has resumed its activity with doubled energy in its own new office. Recently it gave special attention to the following: The above mentioned relief work for the benefit of the war sufferers, the organization of a managing board for the kindergarten; the preliminary work against white slavery, the finishing of the bylaws of District No. 11 and the preparation for the Grand Lodge convention which will take place in the coming summer, and especially the endeavors to establish peace between the Hilfsverein der Deutschen Juden and the Zionistic organizations, whose controversy about the schools of Palestine shows no signs of abatement. Nearly all the lodges of our district have encouraged us by wire in our undertaking and the Roumanian Grand Lodge District No. 1 has joined us in this question. Let us hope that we will succeed in ending this war of brothers, to restore peace between the dispersed hosts of our brethren and to guard thereby the honor and interests of our people.

ANNUAL MEETING OF CENTRAL B'NAI B'RITH COUNCIL OF CHICAGO.

The 7th annual meeting of the Central B'nai B'rith Council of Chicago was held at the Hotel La Salle on Monday, February 16, 1914. Thirty-three members out of a total membership of fifty were present.

The special order of business was the presentation of the reports of the officers and the election of officers for the ensuing year. The President submitted his annual report, reviewing the work of the council during the past year. We cull from his report the following:

B'nai B'rith Free Employment Bureau.

This Bureau has been in operation for more than seven years, and during its existence has accomplished much good. The number of those dependent upon its assistance is continually growing, and the unfavorable economic conditions caused by strikes, lockouts, closing of factories and new labor saving devices have made the work of the Bureau so much harder. Although it is well understood that the incompleteness in the organization and the lack of sufficient funds still leaves many a wish unsatisfied, and that much further effort will be required before the work is done as it should be done, yet the amount of good and blessed work, for which we have to thank the men and women engaged in the work of the Bureau is very great. The results achieved during the many years bespeak for the Bureau our sincere appreciation and as far as possible also our willing co-operation. At a meeting of those having in charge the various employment bureaus in Germany under the auspices of the B'nai B'rith lodges held last year the following resolution was adopted:

"It shall be the duty of all brethren of the German District of the Order B'nai B'rith to apply to the labor bureau of their respective lodges before applying to anybody else, in case a vacancy for help occurs in their business."

This obligation should be assumed also in our city, and in fact should extend beyond the circle of the lodge members to all Chicago Jews. In our day of social feeling and, alas, increasing economic prejudice against the Jew, it is indeed more than a moral obligation to foster the Jewish employment bureau with all our might to enable it to accomplish its fruitful work.

Propaganda.

The results achieved in this direction during the past year have been satisfactory. This is an encouraging feature and leads us to believe that with renewed effort in the line of propaganda, with a better feeling and understanding prevailing, we can look forward to a steady, healthy growth as the objects of the Order and its achievements become more widely known.

Membership.

Considering propaganda efforts to increase the Order's strength, it should be borne in mind that we are less concerned with the numerical strength than with the character and standing of the accessions to our ranks. If these be composed of young men, influenced by those higher principles of our organization which have marked and made possible its growth and success in the past then our future is assured. The affirmative of this proposition is evidenced by the activity manifested by our lodges The era of inactivity and lukewarmness in our cause has passed and given place to a quickening of the true B'nai B'rith spirit.

Dispensing of Charity.

While there are many agencies to dispense alms, relieve suffering and generally aid the poor and needy, the work of the Council in this direction, although very modest in its scope, has proven timely and appropriate. In a large community like ours numerous cases arise where the needy, owing to some rule or custom practiced by the charitable agencies, are refused aid. The wisdom of such rules and regulations is not questioned here. But what of the unfortunates? When a man is in need you cannot relieve him by simply pointing out to him that he is not eligible in accordance with established rules. When one is homeless and hungry he deserves shelter and sustenance, even if he is only a recent arrival within our gates Cases of this character properly come within the sphere of activity of the Council Relief Committee.

We aided a large number of applicants during the past year. We provided board and lodging, furnished medical aid, secured admission to hospitals, furnished small sums wherewith to make their own living, united various members of families, furnished legal aid, assisted in many immigration cases, were instrumental in preventing the deportation of immigrants, and in general gave assistance to many an unfortunate. This practice should not only be continued, but as far as possible be increased in its scope, and we appeal to our lodges generously to furnish us with the required needs.

Conclusion.

The experimental stage in the life of the Council has been passed, and we are now recognized as an active factor in the furtherance of the Order's work. It affords us much satisfaction that the underlying idea of a council has found lodgment and emulation in other cities.

The old generation, our pioneers, are fast passing away. They have done their work manfully and unselfishly; and the young generation must now assume and carry the burden. No matter how favorable the conditions are in the land in which the Jews may live, the blows aimed at the Jew in semi-barbarous countries cast their shadows even on such of us as enjoy the privileges of citizenship under the protection of the law. The Jew of character and culture commands the respect of his neighbor and often occupies a high position. It is men of this standard that we must enlist in our cause to emphasize the ideal more than the material, to bring home to those that look askance at the Order that only an organization like the B'nai B'rith—democratic in its tendencies, yet aristocratic in the character and standing of its members—is well adapted to bring about "Union in Israel."

The reports of the Secretary and Treasurer show a healthy condition as far as financial affairs of the Council are concerned.

The standing committees submitted reports reviewing in detail the efforts in the line of social and intellectual endeavor and propaganda work. The delegates representing the Council on the B'nai B'rith Free Employment Bureau Board submitted a written report, which was received with marked approval, and at the conclusion a vote of thanks was rendered to the members of the board for their services to the bureau.

The election of officers resulted as follows: A. B. Seelenfreund, President: Edward Menkin, Vice-President; Julius M. Kahn, Secretary; Dr. H. I. Davis, Treasurer; members of the Executive Committee, E. S. Glickauf, Martin Emerich, I. Fox, Nathan Silverman. In addition to the foregoing the two ex-presidents of the Council, Brothers Israel Cowen and Edward Sonnenschein, and the chairmen of the standing committees, Brothers Philip Stein, J. J. Gusfield and Adolph D. Weiner, are members of the Executive Committee.

After the discussion of various matters pertaining to the good and welfare of the lodges in the city the meeting adjourned.

ANCIENT CITY DISCOVERED.

Vienna papers report that the ancient Hebrew city, Shechem, has been located by the famous archeologist, Prof. Sellin. Many references to this city are contained in the Bible in connection with Abraham, Jacob and Joseph. It is proposed to pursue excavations on a large scale.

THOUGHTS AND TIDINGS
A REVIEW OF PASSING EVENTS

By
H. ELIASSOF

A Chapter of Modern Jewish History.

The relation of the Jews of the Old World with their American co-religionists was not always as close and as pleasant as we find it now, in the beginning of the twentieth century. For many years the Jews of the Old World withheld their confidence from the endeavors of their brethren in the New World to perpetuate Judaism, to build up Jewish charity and to develop Jewish learning in the country of their adoption. It is only since the closing years of the last century that this unfriendly relation has commenced to undergo a radical change. The Jews of the Old World then began to move closer to their co-religionists of the New World, to gain a better understanding of their Jewish aspirations, and to appreciate their endeavors in the interest of Judaism.

The prejudice of the Jews of the Old World against their American co-religionists was born during the early periods of general Jewish immigration into America. Jewish communal and institutional life was then, so to say, in an embryonic state, for the few Jewish centers were small and far removed from one another. Here and there a movement was inaugurated by a few American Jews with hesitation and uncertainty to concentrate the forces in the interest of Judaism, but they were often doomed to failure on account of the conglomeration of tastes and variety of opinion usual among men thrown together from different parts of the world. These attempts, with their frequent failures, naturally evoked mistrust in the minds of the Jews of the Old World regarding the sincerity of their co-religionists in America and their ability to accomplish anything for the upbuilding of Jewish institutions. Every successive movement inaugurated by the American Jews for the benefit of Judaism and every attempt on their part to create strong and important Jewish centers were considered by the Jews in the Old World unripe and undeserving of the least attention and respect. The Jews of the Old World looked with disdain upon the feeble and vacillating communal life of the American Jews and often said: "The Jewish peddlers in the land of humbug are trying to imitate us in their uncultured life among the Yankees in the wild woods, in the slow villages, lonely farm houses and isolated log cabins, where they have long ago forgotten the little they ever knew of the faith of their fathers, of Jewish charity and Jewish learning. They have neither rabbis nor teachers of religion, and the synagogues which they build, the religious schools which they start, and the charitable institutions which they found are without Jewish foundations, and they therefore can and will not endure." So the Jews of the Old World hastily misjudged and unjustly condemned their co-religionists in the New World. The American Jews then found themselves almost in the position of the two and one-half tribes, Reuben, Gad and half of Manassah, in the time of Joshua, when they built an altar to the God of Israel east of the Jordan, in their new home country far away from the great Jewish center. Their brethren west of the Jordan misunderstood them and met their sincere religious endeavors with mistrust and disapproval.

But conditions in the midst of the American Jews changed after the storm and stress period of 1848. In many of the European countries, especially in Germany and Austria-Hungary, on account of the severe and oppressive measures instituted against the Jews by the reactionary governments, the streams of Jewish emigration swelled and expanded and carried great numbers of Jews across the Atlantic ocean to find liberty and peaceful homes in the North American republic. The Jewish centers in the New World were augmented and strengthened. Many peddlers became wholesale merchants and leading manufacturers. They established strong congregations, built solid synagogues and founded substantial charitable and educational institutions. They engaged some of the best Rabbis and religious teachers from Germany, Austria-Hungary and other countries, men like Doctors Lilienthal, Wise, Adler, Einhorn, Mierzbacher, Kohler, Kohut, Hirsch, Jastrow, Morais, Felsenthal and others, who led their congregations to prominence and influence and helped to raise the hopes of Judaism in America to the highest aspect. The Jews of the Old World could not help but take cognizance of these facts, and their prejudice against their American co-religionsts vanished like snow before the sun. They learned to admire the distinguished characteristics of American Jewish manhood and womanhood, their creative virility, their resourceful enthusiasm and their forceful achievement. They recognized their faithful adherence to Judaism, the stability of their institutions, and they gained confidence in the earnest religious endeavors of the American Jews.

In the year 1882 the great American fraternal organization, the Independent Order B'nai B'rith, entered the gates of the Old World by establishing the first lodge in Germany. In spite of the persistent opposition of the stagnant Jewish aristocracy, the malevolent Jewish assimilationists and the retrogressive Hasidim, the order soon flourished and spread from land to land and from Jewish community to Jewish community. The best men of the Jewry of the Old World joined its ranks and became zealous workers for the Jewish cause. This American Jewish order, whose main principle is to work and watch for the unity of Israel, surely helped in many ways to create concord and harmony between the American Jews and their co-religionists in the Old World; it taught them to join forces in cases of emergency, and to work hand in hand for the relief of their unfortunate brethren who are often overwhelmed by persecution in those parts of the world where darkness still enwraps the people and their rulers still sway with the scepter of tyranny.

The Jewish centers of learning and of Jewish science of the Old World were somewhat slower in banishing their prejudice against the American Jews. Their suspicion and disrespect lasted until the rabbinical colleges and seminaries established by the American Jews, like the Gratz College of Philadelphia, the Hebrew Union College of Cincinnati and the Jewish Theological Seminary of New York, proved their efficiency in the field of higher Jewish education and erudition. Then they, too, dropped their prejudice and commenced to look with favor upon the educational work of the American Jews. Today we see a graduate of the Jewish Seminary of America elevated to the exalted position of Chief Rabbi of Great Britain, and another American rabbi, who was trained in the Cincinnati Hebrew Union College, is occupying the pulpit of the liberal Jewish congregation of London. Some of the leaders of Jewish life and Jewish thought of the Old World have visited America and some are here today on a visit to their American co-religionists, to lecture in the Jewish-American colleges, to learn and to teach, to gain experience and to impart counsel and advice. We have had here the great Jewish thinkers and scholars, Claude G. Montifiore and Israel Abrahams of London, England; Shmaryahu Lewin, the great Jewish political leader, and Nahum Sokolov, the famous Hebrew publicist of Russia, and now we have in our midst Dr. Ignatz Zollschan, the noted anthropologist of Vienna, and Boris Schatz, the celebrated teacher and promoter of Jewish art, of Jerusalem. The American Jews are delighted with the visits of these great Jewish leaders of the Old World and are always ready to extend to them their heartiest and most cordial welcome.

In the onward march of humanity the Jew has always taken his place in the front rank. The progress of the human race is bringing the nations of the wide world closer together, and is building a future when all men will be brothers. The Jews, too, are everywhere closing ranks. The unity of Israel is sure to come, and then the people of Torah will work with invigorated force in the service of humanity and help with greater strength to consummate the sweetest and the highest hopes of the human family.

The Queen of Roumania and the Roumanian Jews.

On the 29th of December, 1913, Elisabeth, Queen of Roumania, or, as she is known in the literary world, "Carmen Sylva," celebrated her seventieth birthday, and a few days before that time anti-Jewish riots were reported from Jassy. It is said that these riots were ordered by the Government, so as to make it appear that the people are opposed to the naturalization of the Jewish soldiers and to the granting of equal rights to the Jews of Roumania, which the Government claims to be willing to do. Elisabeth is an enigma which is hard to solve. She seems to be a dual personality of widely different propensities and traits of character. As Carmen Sylva, the poetic writer and idealist, she overflows with tears and lamentations for the sufferings of humanity, and she carries the "Weltschmerz" as a crown of thorns upon her head. But as Queen she has only a shrug of the shoulders and a shake of the head for the cruel persecution of the Jews within her realm. As Carmen Sylva she lavishes excessive praise upon the Jews and states in her writings that the Jewish people is the finest and the best in the world; that this people will never perish, because it is strong and healthy and fruitful; because its religion is the highest and the only one which is really free from idolatry. But as Queen of Roumania she was never known to have raised her voice against the shameful treatment which the Jews find in her country. The Jews are declared aliens in the land of their birth, and she is silent. They are deprived of the right to work and to earn bread for their suffering wives and innocent children, and she does not utter one solitary word of protest against such barbarity, such cruel injustice and such inhuman procedure. Is it possible that as Carmen Sylva, the writer, she remained the sentimental and soft-hearted German princess, and as Elisabeth, Queen of Roumania, she has become the dehumanized Roumanian like a Bratiano or a Cuza, who relentlessly hate the Jew and are willing to inflict upon him the most cruel persecution and the most inhuman torture? How can she explain otherwise her indifference to the sufferings of the Jews in her kingdom? King Charles of Roumania, her royal husband, poses before the world as a just monarch, and Queen Elisabeth cannot make the world believe that an earnest word of protest from her to the King and a few emphatic hints to the over-patriotic statesmen of her dominion to let up on their poor Jewish victims that the hounding of the Jew is a disgrace to the reigning house of Roumania, would remain without any favorable effect. Her secretary is the Jewish Colonel Brozíner. She is highly pleased wfth his services and yet she listens in silence to the oft-repeated accusation by the Roumanian anti-Semites that the Jew is incapable of rendering faithful services under any circumstances. Surely, the Jews of Roumania had no reason to rejoice on the birthday of either Carmen Sylva or of Queen Elisabeth.

RITUAL MURDER AGAIN.

Notwithstanding the failure of the Russian government to fasten the crime of ritual murder on the Jews in the famous Beiliss case, a dispatch from St. Petersburg reports the arrest of a Jewish tailor of Kiev on a similar charge. It was to be expected that something like this would happen to offset the reaction which the Beiliss farce occasioned. One of the secrets of Russian rule is the ease with which the government officials play on the superstitions and ignorant prejudices of the lower classes, and it has been found always advantageous to foment hatred of the Jews among the Christian population. To us of New England who see on all sides the many fine qualities of those who have been driven out by such Russian oppression, it is inconceivable that a belief in ritual murder should exist in the land of the czar, but the proof of such belief is only too evident in the occasional "pogroms" or massacres in which Jewish lives are sacrificed to Russian greed and hate, Realizing that a failure to convict followed by the approval of the enlightened world is a direct blow to the government system of Russia, it is not strange that once again the cry of ritual murder should be aroused with all its ramifications of class hatred, religious fanaticism and racial animosity.—Lowell (Mass.) Sun.

FRENCH GEOGRAPHICAL SOCIETY HONORS JEW.

Mr. M. Paul Helbronner, the originator of mathematical geography, has been awarded the highest gift of the Geographical Society, the great medal of honor for services rendered. The University of Paris has conferred on Mr. Helbronner the degree of Doctor of Sciences.

THE JEWS IN SPAIN.

By Rev. Thos. B. Gregory.

Forty-five years ago the Jews were permitted to return to Spain, the land in which their ancestors had enjoyed, under Arab rule, a glorious period of literary and social activity, but from which they had been banished in the year 1492.

History tells us of few more shameful things than that banishment of the Jews by Isabella. In three short months all "unconverted" Jews were obliged, under penalty of death, to abandon Spanish soil. They were permitted to dispose of their property, but were forbidden to carry either gold or silver away, a ruling which practically robbed them of all that they had. Multitudes were plundered of all that they possessed and then reduced to slavery. Thousands died of famine or plague and thousands more were murdered in cold blood. Weak women, driven from luxuriant homes; children, wrenched from their mother's arms; the aged, the sick, the infirm, perished in droves.

When, at last, childless and broken-hearted, those who had been spared sought to leave the kingdom, they found that the ships had been purposely detained and that there was nothing before them but slavery or apostasy.

And who were the people that were thus brutally treated by the Spanish authorities? They were the intellect and energy of the nation. In the words of the great historian Lecky, "While those around them were groveling in the darkness of besotted ignorance, the Jews were pursuing the path of knowledge, amassing learning and stimulating progress. They were the most skillful physicians, the ablest financiers, the most profound philosophers. They were the chief interpreters to Western Europe of Arabian learning, but their most important service was in sustaining commercial activity. For centuries they were almost its only representatives." They created the banking system; they invented the system of exchange; in a word, they were the life of the business world, not only in Spain, but throughout the continent of Europe.

It is no wonder that the iniquitous transaction cost Spain her national prosperity. She committed national suicide when she expelled the Moors and Jews.

JEWISH CHARITIES.

Renowned throughout the world for their thrift and business acumen, it must never be forgotten that our Hebrew fellow citizens are most generous and charitable in their social relations. This fact is brought out prominently by the report of the Jewish Federation of Charities as given out on Sunday.

Perhaps the most significant item in the report is the splendid showing made by the Jewish Hospital. In five years that admirable institution has quadrupled its capacity. From modest beginnings it has become the foremost center of science combined with human charity in Brooklyn.

The work of the Young Men's Hebrew Association, too, is a record of great progress and splendid achievement. Modeled on the lines of the Y. M. C. A., it has gone ahead in much the same fashion as its prototype, quickened, however, by the fervor of youth and the vigor of unselfish effort.

As was well pointed out at Sunday's meeting the problem of Jewish poverty does not originate here. Its genesis is in the ghettos of Russia and southeastern Europe. Where poverty is endemic and fostered by a despotic government for generations, the human products of such conditions necessarily must be allowed a generation or two to escape from their original environment.

Altogether it can be said without disparagement to other races that the Hebrew in the United States gives more time and thought to his poor than any other race in this country.—Brooklyn (N. Y.) Times.

TO PROTECT JEWISH ANTIQUITIES IN SPAIN.

At a meeting of the Academy of History, which was recently held in Madrid, a commission was appointed for the purpose of searching out the remnants of Jewish history in Spain and to find ways and means for their conservation. The commission will first inspect the still existing houses of the former Ghetto in Toledo, establish their historical value and work out a plan for the preservation of these historical monuments. The president of the Academy of History is Father Fita, who takes a special interest in the history of the Jews in Spain.

B'NAI B'RITH NEWS

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JEWISH CALENDAR.

1914.

Purim (Feast of Esther)	Thurs., Mar. 12
Rosh Chodesh Nisan	Sat., Mar. 28
Pessach (Passover)	Saturday, April 11
Rosh Chodesh Iyar	Monday, April 27
Rosh Chodesh Sivan	Tuesday, May 26
Shabuoth (Feast of Weeks)	Sun., May 31
Rosh Chodesh Tamusz	Thurs., June 25
Rosh Codesh Ab	Friday, July 24
Fast of Ab	Saturday, Aug. 1
Fast of Ab	Sunday, Aug, 2
Rosh Chodesh Elul	Sunday, Aug. 23
New Year's Eve 5675	Sunday, Sept. 20

PURIM.

The Feast of Lights (Hanukkah) and the Feast of Lots (Purim) are both minor holidays. They are not listed in the ancient catalogue of festivals, for they were late arrivals. The former cannot even boast of biblical mention. For the narrative of the heroic deeds of Judas and his valiant brothers we must turn to the books excluded from the list of sacred writings. The Purim story was admitted after some slight protest. The Scroll of Esther is counted among the Holy Writings. The Mishnah devotes a treatise to the mode of its writing and reading. But whatever the legal aspects, the popularity of the two festivals cannot be gainsaid. Purim had with it quaint customs associated, not the least being certain culinary productions and the frolicsome spirit of mumming. The exchange of gifts with ill-disguised mysteriousness was a source of merriment to young and old. And the poor were not forgotten. For, as the old ghetto lay runs, "Purim bedeut—'geben arme' Leut." It was the ghetto's carnival season, an outlet for the joyous instincts which no amount of ill treatment and persecution could crush.

Ushered in by the Sabbath of Remembrance, Purim was a memorial not merely of a distant Persian persecution made innocuous through the timely intervention of the Jewess in the royal harem, but of many similar events in a long list of our people's trials and tribulations miraculously turned to the very opposite of our enemies' intentions. Purim records in classic form the prototype of all similar anti-Semitic onslaughts upon the Jew. The name is new, but the thing is ancient. Whether in the broad place before the royal palace in Shushan or in the market places of Alexandria or in the streets of some medieval German town and of a modern Russian city, the attacks, the indignities, the calumnies, the motives are all of one and the same pattern. It matters little whether the name of the archfiend be Haman or Apion or Ignatiev, what they share in common is an inveterate hatred of the Jew culminating in carnage and rape. "There is a certain people scattered abroad and dispersed among the peoples in all the provinces of the kingdom, and their laws are diverse from those of every people, neither keep they the king's laws; therefore it is not for the king's profit to suffer them." Here we have a model [illegible] catechism. Add the blood [illegible] which apparently had not then yet [illegible] covered, and you have the sum of calumnies from which the Jew has had to suffer again and again. Read the vivid story penned by Mordecai and Esther the queen, and you have a picture of a pogrom set in motion, prepared to all its details, the devilish scheme contrived by a court clique, the couriers conveying the ukase to every nook and corner, the Jewish population panic-stricken, a day of fasting and of prayer proclaimed, the representatives of the Jews using the arts of diplomacy to secure a counter ukase, and the Jewish youth organizing for self defense, "gathering themselves together and standing for their lives."

A generation or so ago it was believed that Purim might be allowed to pass away. Anti-Semites pointed to Jewish revengefulness as the keynote of the day and the Jewish teachers began to be ashamed of it. The Messianic times of peace and goodwill were belived to have set in and there was no occasion to stir up ill feeling and misconception. Forget the evil days of the past, remember them no more. Alas! the dreamers were soon disillusioned. The clock of time which seemed to have struck the hour of brotherly concord was moved back and we found ourselves translated into medieval times, nay into the ancient days of Haman and Amalek. Though we may be willing to forget and forgive the Crusaders and Pan Chmielnitzki, the memories of Kishinev and Byelostock and Odessa are too fresh to be so readily effaced. We cannot forget the cry of the fatherless whom we here in this land had to befriend, to shelter, to rear, because their fathers and mothers had perished at the hands of drunken hooligans led by agents more ruthless than Haman. We are not revengeful. Nor will we give up the hope in the triumph of righteousness and brotherly love. We are for peace. We will bless, though they may curse. Our belief in the inherent humanity of man is unshakable. But we will at the same time prepare at all times "to stand for our lives." The inner consolidation of Jewry is the most efficacious weapon. The strengthening of the ties that bind us together is a citadel of strength. Less of division and more of co-operation is the lesson which the old story teaches and which the new events have once more brought home to us. Yes, we shall remember, remember the covenant of old, remember our duty of loyalty to the cause of the Jew, remember that eternal vigilance is the price of Jewish dispersion. Scattered as we are, indifference and looseness will render us an easy prey, while loyalty and unity of effort will make for security and will prevent the recurrence of all such sad events as is in our peculiar condition incumbent upon us to rehearse and to remember.

HEBRAISM AND JUDAISM.

A conflict between Hebraism and Judaism was lately waged in European Jewry. So we were told recently by an eminent Jew, who is a sober observer of human affairs. He was doubtless thinking of the tangle over the language question in the Haifa school, which squabble, painful as it was to all right-minded Jews, was symptomatic to him of a more far-reaching division than was the fight over a school curriculum.

The thinking student of Jewish history is quite aware of the conflict in question, for it is of long standing. Party alignments and party watchwords are never wholly new. At times a new grouping takes place and new names are coined, but behind the groups and names lurk older divisions. There have always been in the world and in the lives of nations, for instance, conservatives and progressives. Yet at different times different names have been employed. The average man, of course, is never so extreme as is his party, and for that matter a party harbors within it a multitude of varieties. What we call to-day Hebraism and Judaism is tantamount to Nationalism and Ecclesiasticism, and the two have always been with us. We say Ecclesiasticism advisedly. Religionism is not the word, even if the word were well chosen. The fight is on among other peoples likewise. The struggle between Church and State is not so modern as we would think. Among Jews it would seem at first sight as if the two sides were so closely linked together that there could be no question of a conflict. Nevertheless, the conflict exists and has existed.

Certainly with the breaking down of the ghetto the dualism revealed itself to the leaders. The answer of the nineteenth century, of the first half of it which was heir to the eighteenth, was: The Jew is a Jew by virtue of his religion, and Jewish organization must be along religious lines, churchly, ecclesiastical. The Hebrew language, which had long since been named the holy, was tolerated as the language of prayer, and even as such its province was narrowed down to a minimum. It was an extreme position to which the rank and file of the people gave by no means united assent. It was inevitable that at a later date, when a reaction set in, the pendulum should swing to the other extreme. Thus a new type of Jewish loyalty was evolved which, like its predecessor, cut the Gordian knot, proclaimed religion a dead issue and expressed the sum of Jewish endeavor in the terms of a one-sided nationalism. Over against the extremist who stripped off all the attributes of national separatism and clung to the naked religion as the whole of Jewish individuality, there arises now the extremist who banishes religion as a mere matter of private concern and proclaims nationality as the supreme concern with Hebrew as the national language.

The Hebrew language was the lip of Canaan. Hebraism is Canaanism. We have heard a modern Hebrew savant give expression to the thought that Hebraism in its purity manifested itself among the Phoenicians and Carthaginians. In Zidon and Carthage the Hebraic civilization builders wrought unhindered by the voice of prophet. Ahab and Jezebel accordingly were nationalists, Hebraists. Had they been suffered to proceed, Israel might have become a mighty empire. Their efforts were thwarted by the zealous prophet Elijah. He laid the foundation for that prophetic movement which in turn was taken up by the rabbis and which marked the triumph of the Church over the State. Now, whatever one may think of the interpretation of history thus advanced, there can be no doubt that extreme factions of the character indicated did coexist in ancient Israel. They waged an unrelenting war with one another until the State fell and the synagogue organization became heir to State and Temple alike.

There is now no Jewish state, therefore it cannot fall, but there is a Jewish cause which must suffer if dissensions divide us, be the fight concerning the Haifa school, one between Hebraism and Judaism, or, as some claim, merely a language fight between the advocates of Hebrew on the one hand and those of German on the other. What brought on the conflict?

A curriculum for the school was to be selected. The Zionist directors insisted that Hebrew must be the "Umgangssprache" as well as the language of instruction, and that other languages should be taught as special studies only. The German directors took the position that certain studies should be in Hebrew, but that the German language should predominate, because, as they claimed, that in the higher branches, especially the sciences, text books in the Hebrew language have not yet been written.

At a meeting of the directors the Germans outvoted the others. Thereupon the Zionists of the directorate immediately resigned. Some of the Zionist teachers followed suit and the students taking the side of the Zionists, went on a strike. The position of the Zionists was that the school should be a Hebrew school in the full sense of the word. The quarrel grew and the opposing sides became very bitter toward each other.

The Hilfsverein stood as sponsor for the school. Its president, Dr. Paul Nathan, undertook a journey to Palestine in the hope of being able to restore peace and order. For his pains he was rewarded with insults. His lifelong service for the downtrodden of our race was forgotten. His past record, which entitled him to the highest respect from Jews wherever they may dwell, availed him not, for passions were aroused and blows were struck blindly.

Dr. Nathan returned to Berlin, and then, together with James Simon, who is likewise highly esteemed by all who know of him and his work for Judaism. issued and published a proclamation against the Zionists, which, coming from such a source, was a painful surprise to American Jewry. That proclamation should not have been issued. The German Zionists in turn made preparations to call mass meetings in every city in Germany. and so the difference of opinion as to the proper course of study to be adopted in one school in Palestine threatened to become the rock which should split asunder the Jewry of the entire world. And this at a time when all our people should stand shoulder to shoulder in the fight to obtain justice for the downtrodden of our race in those parts of the world where it is still denied them.

To the credit of the leaders in the strife be it recorded that at last they listened to the calm voice and advice of the American directors of the Haifa institute. An agreement as to the curriculum has been reached, peace once more prevails, the school will be opened, provided enough money is subscribed to meet the cost of maintenance. There will be no strife between the advocates of Hebrew or of German as a language of instruction, and Hebraism and Judaism, in so far as they may have been involved in the controversy, will again go lovingly hand in hand in the Orient. For how long we do not know. It will be one of the duties of our Grand Lodge No. 11 to aid in preserving peace, and we are confident it can be depended on to fulfill its duty by trying to unite our people and prevent another outbreak.

Horeb Lodge

President Kraus visited Horeb Lodge in New Haven.

Upon his return, he was asked about his impression of the lodge. Mr. Kraus said: "My visit to Horeb Lodge gave me great satisfaction. I left New Haven feeling that I probably visited the banner lodge of the country. A heavy snow storm held the traffic well tied up. I would not have been surprised if not much more than a quorum had been present at the meeting. Imagine my surprise when I entered the hall and found about 400 members present, a great majority in full dress. Thirty-eight candidates were initiated by the degree team of the lodge. The initiation was well and impressively conducted. The members remained in session until midnight. The overwhelming majority of the members were young men. Many of them university graduates. Of course I could not get acquainted with all of them. As to my judgment of them, I had to depend on first impression, and that was most favorable.

District No. 1 is in the ascendancy. A few such lodges as Horeb Lodge, and nothing can stop that District from being number one in every sense of the word. Much credit for conditions in New Haven is due to Brother Joseph H. Ullman. He is worth his weight in gold, and he is not a lightweight by any means."

DEATH OF JOSEPH S. FELS.

Mr. Joseph Fels, millionaire manufacturer, single tax advocate and philanthropist, died in Philadelphia on February 22, 1914, after a brief illness.

He gained during his lifetime much renown for his agitation on behalf of single tax propaganda throughout the civilized world. He founded the Joseph Fels Fund of America, to which he contributed $25,000 annually and gave a like sum annually to the cause in England, $5,000 in Denmark, $5,000 in Canada and large funds in other countries to further the single tax movement.

The Philadelphia Public Ledger commented upon the death of Mr. Fels editorially as follows:

"Philadelphia will not be alone in mourning the death of Joseph Fels. His was an influence which knew no restricted boundaries; his sympathies were extended to the victims of social injustice in many lands. Mr. Fels was one of those philanthropists whose good deeds began with the very beginnings of his prosperity, when his benevolence had no edge of compulsion or restitution, when its only reward was the consciousness of well doing. Few generous men made less parade of their gifts than he, for his name was known to the world chiefly as the protagonist of a particular economic system, but the sum of his benefactions was very large in proportion to his wealth and in comparison with the largess of those who are heralded to the world's end. His charity began at home. He was just first of all to the workmen whose labor had contributed to his prosperity, and he was liberal in his aid to every worthy cause that came under his observation. Joseph Fels in his life and actions lived up to a tradition of unostentatious giving that represents the highest ideal of humane progress, and his most lasting memorial will be in the hearts of those whose lot he helped to lighten and who knew the sincerity and earnestness of his life-long endeavor to hasten the coming of an era of greater economic justice."

Judge S. Schultz

Mr. S. Schultz, of Vancouver, B. C., for two years serving as president of Samuel Lodge No. 668, I. O. B. B., of that city, and now serving as its monitor, has been honored with the appointment as judge of the County Court, and commenced his official duties on Jan. 2, 1914. His honor, Judge Schultz, is one of the prominent lawyers of Vancouver. Being one of the first Jewish lawyers in that section of the country to be elevated to such a high office, we congratulate him upon his preferment, which we deem a high honor to the Jewish people.

Jews Appointed Trustees of Church Peace Union

Dr. Emil G. Hirsch of Chicago and Borough President Marcus M. Mark of New York are the Jewish representatives on the board of trustees of the new Church Peace Union, endowed with the sum of $2,000,000 by Andrew Carnegie last week.

MILWAUKEE B'NAI B'RITH COUNCIL.

Recently the general manager of the Industrial Removal Office, with headquarters in New York, in commenting on the work of the Central B'nai B'rith Council of Milwaukee, wrote as follows:

"Incidentally it should afford you much pleasure to learn that in the B'nai B'rith Council of Milwaukee we have one of the most effective instruments for the carrying out of our removal work. I never saw such a splendid body of gentlemen on one committee, and to their zeal and co-operation the fine success which the removal work has attained in Milwaukee is entirely due."

A JEWISH M. P. FOR JERUSALEM.

A census of the population of Palestine is being taken with the object of ascertaining whether it is entitled to send another representative to the Chamber of Deputies in Constantinople. Although the enumeration has not yet been completed it appears that the result will be in the affirmative. In this case the Committee of Union and Progress has decided that the additional seat shall be given to a Jew. This would be the first time in the annals of the Ottoman Jewry that the Holy City of Jerusalem will be represented in Parliament by a coreligionist.

OFFICIAL

In the Court of Appeals of the Independent Order of B'NAI B'RITH

B. F. Peixotto Lodge No. 421, of Salt Lake City, Utah, on behalf of Brothers H. S. Joseph, Moss Woolf, M. H. Desky and Louis Jacobs, beneficiary members thereof, Appellant, vs. District Grand Lodge No. 4, I. O. B. B., Respondent.

Appeal No. 102.

SYLLABUS.

1. The Court of Appeals does not take judicial notice of the proceedings of a District Grand Lodge and when an appeal is prosecuted in respect thereto, the matter appealed from in such proceedings must be set forth in the petition or otherwise distinctly appear in the pleadings, and where the contention is that the action of the Lodge results in a misapplication of trust funds, the facts claimed to show such result must be definitely and clearly set forth.
2. Upon an allegation that the act of a District Grand Lodge is in conflict with the Constitution of the District; to sustain such claim, such fact must clearly appear.
3. The Court will not adjudicate upon matters which, if admitted, do not affect the issue.

DECISION.

The Petition herein alleges that at a special meeting of District Grand Lodge No. 4, held September 21st, 1913, there were adopted certain amendments, in violation of law, and the appeal is prosecuted on the following alleged grounds.

1. That the law of the District, Sec. 1, Art. 1, Part IV, requires that amendments shall be submitted to the Committee on Legislation and that this was not complied with, and further that under Art. 1, Part IV, amendments may only be adopted at a regular session, and that such action at a special session is void.
2. That by Sec. 2 of said Article it is provided that amendments shall be read at two separate meetings of a session—and that this was not done respecting the amendments in question.
3. That representatives were permitted to vote as proxy for absent representatives, on the adoption of such amendments.
4. That the amendments, if enforced, would constitute a misapplication of trust funds and violate the Constitution of the United States and the spirit and letter of the Constitution of the Order.

The Petition does not set forth the amendment or more specifically present or identify the subject matter complained of and the Respondent excepts to the Petition and moves to dismiss the Appeal because of such omission.

The Respondents also file an Answer showing the presentation and adoption of certain "Resolutions," referred to in the pleadings as "Amendments," affecting the Endowment laws of the District.

The resolutions so presented being lengthy and fully appearing as an exhibit in the answer are not here repeated, but their general purpose was to terminate the Endowment feature of the Order in District No. 4 upon the beneficiary members surrendering their certificates, in accordance with the propositions embraced in the resolutions, and upon failure thereof to provide for its continuance as to the members remaining therein in accordance with certain plans.

There are quoted in the Petition or Answer certain laws of District No. 4 as follows:

PART IV.

ARTICLE I.

Section 1. Propositions to amend these General Laws or to make additions to any of its "Parts," may emanate from the General Committee, a Subordinate Lodge, or three Representatives of the District Grand Lodge jointly, and shall be made in writing, being written on one side of the paper only. Amendments or additions shall be submitted to the Committee on Legislation, not later than two weeks before the commencement of the Annual Session, for their report; provided, however, that amendments and additions may be introduced during the Session of the Grand Lodge by consent of a majority of the Representatives present.

Sec. 2. Every amendment or addition shall be read in full at not less than two separate meetings of a session before final action thereon is taken.

Sec. 3. A majority of the votes of all the Representatives present in favor of the proposed amendment or addition shall be requisite for its adoption.

PART I.

ARTICLE III.

Sec. 4. Every Lodge shall be entitled to one (1) Representative for its Charter, one (1) additional for every thirty (30) members and one (1) for a fraction of not less than twenty (20). The representation shall be based on the number of members enrolled at the time the election of Representatives takes place. Absent Representatives may authorize any Representative from their Lodge to vote for them upon any matter except the election of officers; such authorization must be in writing, and must be filed with the Grand Secretary.

Sec. 5. Special meetings of the District Grand Lodge may be called at any time by the President, a majority of the General Committee, or upon petition of not less than ten (10) Lodges, located in at least five (5) different places. Such meetings shall be for the transaction of such business only as is specified in the call. The President shall cause notice of such meetings to be issued within ten (10) days after receiving a requisition to convene the Grand Lodge, and the Grand Lodge shall be convened within thirty (30) days after such notice has been issued. Notice shall be sent to each Lodge at least ten (10) days before the meeting.

There is also quoted the following from the Constitution of the Order.

PART II.

ARTICLE V.

Sec. 1. The maintenance of any Endowment system by a District Grand Lodge shall be left entirely to the option of such District Grand Lodge.

ARTICLE IV.

Sec. 2. District Grand Lodges shall enact all laws and regulations for their own government, and all general laws for the Lodges in their District, not in conflict or inconsistent with the organic law of the Order.

Wiener, Block, Hanaw and Abraham, J. J., hold specifically adversely to the first and second grounds of appeal and as to the latter Block holds that appellant is estopped and the others hold expressly that the matter in question was properly before the special session for action, and all hold that it is unnecesary to pass upon the third ground of appeal, it being shown that a sufficient number of affirmative votes were cast for adoption, excluding any votes by proxy, and further hold upon the remaining grounds of appeal, that facts are not shown constituting a misapplication of trust funds.

Coons, Rosenbaum and Seelenfreund J. J. hold that the appeal might be dismissed upon the exceptions, but find generally that no error appears in the record.

Haas J. Holds that the appeal should be dismissed upon the exceptions filed.

Kuznitsky J. holds generally for dismissal of appeal.

Livingston J. holds that the appeal should be sustained on the ground that the legislation in question works a misapplication of trust funds.

For Dismissal of Appeal, J. J. Wiener, District No. 1; Block, District No. 2; Coons, District No. 3; Haas, District No. 5; Hanaw, District No. 7; Kuznitsky, District No. 8; Rosenbaum District, No. 10; Seelenfreund, District No. 11, and Abraham, President of the Court.

For Sustaining Appeal, Livingston J., District No. 6. Wolfe J., District No. 4, having participated in proceedings, refrains from voting.

No opinion received from J. J. Beck, District No. 9.

APPEAL DISMISSED.

Victor Abraham,
President Court of Appeals, I. O. B. B.
Cincinnati, Ohio, Feb. 27th, 1914.

FRENCH GOVERNMENT WILL INDEMNIFY MOROCCAN JEWS.

The sum of 5,000,000 francs has just been voted by the French government as indemnities for the victims of the excesses at Fez in 1912. Of this sum 1,000,000 francs will be distributed among the native Jewish population. The Fez Jews had asked for a much larger sum, and even sent a special delegation to Paris to intercede in their behalf, but apparently without success. A commission will now be appointed for the purpose of investigating individual applications.

President Kraus visited Horeb Lodge in New Haven.

THE LEO M. FRANK CASE.

The Supreme Court of Georgia Upholds Trial Court in His Conviction.

The Supreme Court of Georgia has confirmed the decision of the lower courts and refused a new trial to Leo M. Frank.

It will be remembered that the presiding judge, in giving his decision on Frank's motion for a new trial, stated that he was not convinced either of the prisoner's guilt or innocence. Christian clergymen, editors, professional men and business men have freely expressed their opinion that Frank did not have a fair trial; that the evidence did not warrant conviction, and that the jury was influenced by racial and religious prejudices.

If the judgment of the court is carried out, it will be the first time in the history of the Southern States that a white man has been executed on the unsupported testimony of a colored man, and in this case that of an ex-convict, a man with a bad criminal record.

A startling development in the case was brought to the surface on February 22d when Albert McKnight, a negro, who gave damaging evidence against Frank at the trial, made affidavit that his evidence was false and that he was induced to swear falsely.

Recently a committee of twenty-five leading Christian citizens of Atlanta has organized and has employed attorneys to unravel this case.

Rabbi David Marks, accompanied by some friends of Frank, called on the condemned man immediately after the Supreme Court's decision was announced and acquainted Mr. Frank with the sad news. When informed that the Supreme Court had sustained the verdict Mr. Frank said: "I do not think I shall be hanged for a crime that I never committed."

The affidavit of the negro retracting his testimony against Frank at the trial is as follows:

"Deponent says that he did not see Mr. Frank at all on April 26th and that his evidence at the trial of Mr. Frank was the result of a plan perfected by R. L. Craven and others to collect the reward offered for the arrest and conviction of the murderer of Mary Phagan.

"Deponent says that he told Mr. R. L. Craven that he did not want to tell any lies on Mr. Frank, but Mr. Craven would tell him to go right ahead and do what he told him to do, and that he would get the reward, and he was weak enough to do as Mr. Craven told him to do.

"Deponent says that he is sorry for all the wrong he has done to Mr. Frank and that he wants this true statement of facts placed in the hands of Mr. L. Z. Rosser, to be used by him with the hope that the same can in some way undo the great wrong he was led to do by the white people he was working with at the store of Beck & Gregg.

"Deponent again says that he did not see Leo M. Frank at any time or place on Saturday, April 26, 1913, and that he will so testify when called upon at any time."

Attorneys for Mr. Frank on February 24th filed in the Supreme Court of Georgia a motion for rehearing of arguments on Frank's appeal for a new trial.

THE FRENCH GOVERNMENT AND RUSSIAN PASSPORTS.

The League of the Rights of Man addressed, through its president, a letter to the Prime Minister of France on the subject of restrictions imposed on French Jews desiring to enter Russia. In his reply the Prime Minister and Minister for Foreign Affairs states: "I would be very happy to give a favorable response to your wish, but present circumstances do not appear to me favorable for the Department to modify its former view on this point. Diplomatic representations made by another power on this subject do not warrant us in hoping for the success of intervention on our part. Russia considers the question one of international public rights."

UNIVERSITY RECOGNIZES HEBREW DIPLOMA.

The New York University has recognized the validity of a Hebrew Diploma and has admitted to its engineering faculty a young Jew who obtained his preparatory training in the Hebrew Gymnasium at Jaffa. The student, Moses Menuchin, who is now twenty years old, was brought up in Palestine, and Hebrew is his mother tongue, although he has a fair knowledge of other languages.

Unreligious Moral Instruction

By Dr. Max L. Margolis

WRITTEN FOR THE B'NAI B'RITH NEWS.

Unreligious morality! Morality without religion! Humility and gratitude and all the other virtues without God or with no thought of God! All this is possible, says a certain modern school; and some aver that it is even highly commendable. Nor is it a matter of mere theory. There are schools in which moral instruction is imparted to children with no religious basis whatsoever. Some educators believe that a system of unreligious ethics should be introduced in the public schools. The plea is a simple one: Catholics and Protestants and Jews and infidels differ in their religions and on the subject of religion, but all citizens are agreed that stealing is wrong and truth telling is right and so on. At the outset be it remarked that we have no quarrel with atheist or agnostic or with the unreligious instruction in ethics. But we are supremely concerned with a phenomenon nearer home. There are Jewish parents who believe in Judaism and yet favor unreligious morality. It is to them that the following discussion is addressed.

And to them we say outright: The thing is a contradiction, an impossibility. Spionza long ago constructed a system of ethics without God (the God of religion). He was excommunicated by the synagogue, and he was satisfied that the ban was deserved. For after that event he neither lived a Jewish life nor did he die a Jew; his remains were interred in a Christian cemetery. We do not deny for a moment that he was a highly moral man, nay, of saintly conduct, but he was no Jew. He had cut himself loose from Jewish life and the Jewish hope. In the schools where unreligious morality is taught there is not always that clearly defined position with regard to religion that one would wish for. On the one hand it is maintained that all they desire to inculcate is wrong and right actions, but that each child is free to follow this or that positive religion (or irreligion) in accordance with the parents' choice. In other words, no substitute for religion is attempted. On the other hand, ethics is frequently invested with a religious character, is made a sort of religion, hence a substitute for other (theistic) religions. The latter alternative leaves no room for Judaism supplanted as it is by the ethical religion.

Religion and ethics are, to be sure, intimately related. Yet it is an error to think that religion is in the world simply to be a handmaiden to morality, and that therefore the stronger-minded need no religious fulcrum for their moral conduct. Religion has a purpose of its own. It is inclusive of morality, but it transcends it even as it sanctifies it. Religion links man to an invisible order of things in which God reigns supreme. Agnosticism, the profession that you cannot deny or affirm the existence of God who is Unknowable, is not so recent as is generally believed. New is perhaps the indifference to the Unknowable, new is the attitude which says. We know Him not and so He need not enter into our actions or thoughts. A "learned ignorance" concerning the Deity is of old standing. Maimonides averred that all we can say of God is what He is not, but no one can say what He is. To the biblical thinkers God is past understanding. But religion clings to God be He never so far beyond the ken of our intellect. We must needs speak of Him after the manner of man. The little child who in answer to a college professor's query as to who God is makes reply, God gives me my food and all I want, may not be a philosopher, but it has grasped the concept of gratitude, of dependence, it has religion.

Another error of old standing is that to know what is right will lead to right conduct. Not the intellect but the will is of prime importance. The will to do the right must not be suffered to be atrophied. To stiffen the moral backbone, morality is in need of an anchorage. In Christianity it is afforded by the unique life of the Founder, who is at once the pattern, the exemplar of the perfect life and the leader, the prince and ruler in the kingdom which he came to [illegible] and to usher in. The Christian child is taught to do the right for the sake of Christ, for the love of the [illegible]. In Judaism, the name of God and the name of the Jew are the anchorage of morality. Profanation of the name is the sum of all that should be shunned, consecration of the name of all that should be done. The Jewish child is taught to do the right that the name of God and the fair name of the Jew may be honored. The unreligious moralists recognize the need of similar anchorage. And so they place it in patriotism. Now patriotism, the love of native country, is a sacred duty which all religions teach. But it is one in a series of duties. It would be well to make of patriotism a religion if all our compatriots, those that are of more ancient stock than we are, were to do likewise. One of our unreligious moralists said recently in Chicago that to the ancient Jew patriotism was his religion. Palestine was for him the Holy Land, Jerusalem the Holy City. We in this land, said he, should imitate the Jews in spirit, and not by the letter. We should teach our children to look upon this land as holy and to invest New York and Chicago with the character of religious sanctity. Just imagine, Porcopolis the sacred, Gotham the holy! But even Christian Americans with all their love for their native soil look for inspiration to the far-off Jerusalem on earth made sacred by the footsteps of the Founder or to the heavenly Jerusalem where the risen Lord sitteth at the right hand of the Deity.

Religions cannot be made at the will even of the most gifted. There is an environment and a soil necessary for the manufacture of the article. It may be imported, and no more. The religious founders are few and far between, you may count them on the fingers of one hand. The great thoughts and verities by which mankind lives are correspondingly few. Once they are enunciated, they are the heritage of mankind. But when uttered, they come as the culmination of an historical process into which a definite race in a definite locality with a definite history enters. The religious teacher sums up what is in the race, he gives expression to unexpressed yearnings and cohesion to inarticulate instincts. And once we have made an historic religion our own, we are debtors to historical conditions and in dependence upon a given place in a given time. What is of supreme moment in conduct is not the doing of this or that, but the manner in which it is done. Not the righteous act counts, but the righteous will, the inner rectitude. Otherwise we fall back into the error of what the Christians call "justification by works." What we must impart to our children is first and foremost the inspiration, that warmth which will melt the heart of stone into a heart of flesh. The mere enumeration and classification and differentation of virtues and vices partakes rather of the nature of casuistry. We often hear of strictures upon the casuistry of the Talmud which is after all but legal and no worse than any other system of legal casuistry. The worst casuistry is the moral kind. There can be no quibbling about right and wrong. All the nice lessons about the kinds of lies will avail nothing when the will is weak and the inspiration lacking. Like the teaching of sex hygiene, it often serves to corrupt the innocent, to sophisticate the unsophisticated. All that the child needs is the impulse, the inspiring example, the quickening of the instinct for gratitude and humility and truthfulness and purity.

Let no Jewish parent forget that fear of disgrace is a potent enough deterrent so far as the humdrum vices are concerned. It is true, the children of the best homes go wrong. And so do likewise the best trained. Nevertheless, if we surround our children with a wholesome home influence we may rest content that they will be no worse ethically than we are. But our children must be raised as Jews. For we are addressing Jews who affirm that they wish to remain Jews, albeit they mistakenly believe that they can be moral without being religious. Now there is no blinking the fact that there are varieties of Judaism, enough to choose from. But roughly speaking, whether the terms be adequate or not (they were introduced from without whence also came the rift itself), there are the orthodox and the unorthodox or reformed. What divides them is chiefly the question as to whether the dispersion is to be accepted as a final or a temporary act. Those of the modern school believe that the dispersion is final, ordained by God that the Jews may carry out their mission as teachers of mankind. The "mission" idea is sometimes made light of in the circles of the opponents; but be it remembered that the author of the idea was a Galician Jew who constructed a philosophy of Jewish history after Hegelian pattern. Be that as it may, whether you believe in the kind of "mission" which is preached from reform pulpits or no, some "task" there must be still for Jewry to perform in the world or otherwise it would have long passed out of the world. Both orthodox and unorthodox (to Chamberlain Claude Montefiore is an orthodox Jew) insist on the supreme necessity of maintaining the integrity of the race. The radical Jew who has lost faith in the usefulness of the Jewish people steps down and out, as did Paul of Tarsus. The rule of life for the individual Jew is accordingly so to live as to maintain the race and make it efficacious for the "task" God has imposed upon it. The orthodox believe in a personal Messiah. They may be right in holding to the belief that an inert mass cannot be regenerated by impersonal agencies. Christianity's strength even on the ethical side is that in its center stands a Personality. Let each Jewish father act as if the great spiritual hero (for whose advent in the language of Maimonides Jesus and Mohammed have paved the way) may come from his loins, let each Jewish mother so live as if she were to be the blessed mother of that great Jew who is to come, the Super-Jew who is to sum up in himself the whole of the spiritual work and thought of the race. But whether you patiently labor and wait for the Messianic person or the Messianic era, the Jewish people must be kept alive against that consummation. And Jewish children must be imbued with the duty of loyalty to their race's history and hope. From this point of view, unreligious, un-Jewish moral instruction for Jewish children is treason to the highest cause of the Jew which is at the same time the highest cause of mankind. Just as the family is the biological unit of society, so is the race the necessary unit of mankind. Mongrelized races are not fit to carry on the work of civilization. We need in the world great races of individual character and of great moral stamina. Let not the Jewish "task" or "mission" be cut short by wilful suicide. All self-annihilation is immoral. And so is euthanasia immoral whether administered to individuals or to races. And intermarriage is a species of racial euthanasia.

The only kind of moral instruction for Jewish children is and remains the Jewish one. Create in your children a strong Jewish consciousness, make them to know that they are of Jewish stock and that they are called upon to help in the great work which the Jew has been doing through the centuries, build up in them harmonious characters, and the morality will take care of itself. Shall we who gave a God to the world in these latter days go begging for a new religion? shall some atheist college professor tell us how we may educate our children morally? A thousand times no. For all the new religions are but poor imitations of the old ones. Saint Francis was a weak reproduction of a Palestinian Jew. And the modern saints are not more original. Our eyes and hearts must still remain turned Eastward whence came the light and whence again shall come the law. Let our Jewish orientation be our anchorage in religion and in morals. Then only shall the great work of God prosper through the hand of the Jew.

THE OATH MORE JUDAICO IN CROATIA.

The Provincial Government of Croatia has at length taken steps to abolish the infamous oath **More Judaico**, which is still imposed on Jews in the Law Courts. To this effect the Government has brought in a Bill in the Diet, and its enactment will give effect to the long expressed wish of the Jews that the oath shall be administered to them in the same manner as it is to Christians.

A NEW TURKISH SENATOR.

According to press reports, the Turkish government intends to appoint Emanuel Effendi Carasso, formerly a deputy for Salonika, as a Senator of the Empire in recognition of his distinguished services to the country. This will make the second Jewish senator in Turkey, the first one being Senator B. Effendi Eskenasy.

A CATHOLIC PRIEST ON ANTI-SEMITISM.

The Bohemian paper "Rozwoj" published a communication from the Catholic priest, Father Alois Svojsik, in which he gives his personal reminiscenses regarding Imperial Counselor Bondy, who died recently in the city of Prague, and in which he comes out very sharply against anti-Semitism. Father Svojsik states in his communication:

"I was a poor young student when one day I was summoned by my teacher and informed that the board of teachers had found me worthy of being chosen to receive a stipend from Mr. Bondy. I presented myself before Mr. Bondy, and after having given him a description of my condition he informed me that his cashier would pay me every month during the time of my study a sum which in my conception was a considerable amount. He expressed no words of admonition nor gave hints that I should be grateful; he only said a few kind, encouraging words and I parted from Mr. Bondy with a joyful heart and a full pocket. From that time, during my days of study in the gymnasium, I visited the house of Bondy, where many poor students like myself received monthly stipends. This one man, an Israelite, was to me through all my life an example of a noble benefactor. Every time temptations came to me to drag me into the whirlpool of rude anti-Semitism, I remembered the man who never asked me to what confession I belonged, what my opinion was, but gave where his help was needed. Inciting anti-Semitism was and is far from me. When the periodical "The Twentieth Century" was offered to me for subscription I forbade the sending of it to me in a letter, from which I take the following extract: "I do not agree with your views and must emphatically repel the manner in which you attack the Jews. I know a number of Jews who are honest fellows.

"I have learned to know Judaism as an important part of the people in the world whose cultural work is to be highly esteemed and I am convinced that the anti-Semitism which you propagate in your paper only keeps many Jews from fitting themselves to the collective body of the people.

"A conflict of ideas carried on with low means does not fit in the frame of a paper which calls itself Christian. The insults often inflicted upon the Catholic are very painful to him, but they do not give him the right to repay in the same coin. Whoever claims the protection of the law for his own confession, should not degrade the confession of others, and certainly not of those out of whose midst came the founder of Christanity.

"I therefore have to decline to subscribe for your paper, for otherwise I would act against my conviction and would become an accessory of your unchristian and uncultured activity."

ANNUAL MEETING OF JEWISH HISTORICAL SOCIETY.

The American Jewish Historical Society held its 22d annual meeting on February 22, 1914, at the Dropsie College in Philadelphia. Dr. Cyrus Adler presided. In his annual address, he reviewed the activities of the society and among other things pointed out that the society is dealing with the question whether Christopher Columbus was a Jew, is gathering material of American Jewish interest in foreign archives for investigation and research. A number of interesting papers were presented, among which was the one by Mr. Samuel Oppenheim on "New York and Philadelphia Jews of the Eighteenth Century," the one by Mr. B. H. Hartogensis regarding the "Struggle of the Jews of Maryland for Equal Rights with their Non-Jewish Fellow Citizens," and the one by Mr. Albert Friedenberg, a reply to Prof. Sombart's "The Jew and Capitalism."

At the afternoon session a paper descriptive of the commercial condition of the Jews in the West Indies was presented. Others who read papers were Prof. A. Marx, who spoke of the contributions made by the Jews in the development of banking; Rabbi D. de Sola Pool and Simon Wolf.

A number of necrologies of deceased members were read.

The election of officers resulted as follows: President, Dr. Cyrus Adler, Philadelphia; Vice-Presidents, Simon W. Rosendale, Albany, Prof. Richard J. H. Gottheil, New York, Rev. Dr. David Philipson, Cincinnati, and Julian W. Mack, Washington; Corresponding Secretary, Albert W. Friedenberg, New York; Recording Secretary, Samuel Oppenheim, New York; Treasurer, N. Taylor Phillips, New York; Curator, Leon Huhner, New York.

NEWS FROM LONDON

BY OUR CORRESPONDENT DR. M. EPSTEIN

London, February 18, 1914.

At its February meeting the First Lodge of England witnessed the installation of the office-bearers for the year and listened with pleasure to the interesting Presidential address of Brother Augustus Kahn. The President gave a brief history of the Order in Germany, comparing the early vicissitudes of the lodges there with our own. When the London lodge first appeared on the horizon it was received with supercilious taciturnity on the part of the leaders of Anglo-Jewry. The old cry was heard again—there is no need for it; everything that requires doing is being attended to. Curiously enough the same objection appears to have been raised against the order in its early days in Germany. Yet what progress it has to record there! And it is of good augury to the lodge in London. Already its growth has been satisfactory. It numbers in its ranks a goodly number of the younger men of standing in the community. And if its record in the past is not an exceedingly long one, its promise for the future is hopeful. The new President advocated a large increase in membership. That ought to be possible without in any wise lowering the high standard of qualification for admission. Moreover, many practical problems still remain to be carried through and the lodge might begin to face them. The establishment of an additional reading room in the East End for Jewish and Hebrew periodicals would be a boon to the growing intellectual masses in the neighborhood. This is but one possibility. Under the business-like guidance of the new President we are likely to make an attempt to review other possibilities too. The next step will be to carry them out.

On the social side likewise it would be well to lay stress. The Chanuka Soiree was a great success. If the entertainment for Purim prove equally satisfactory, the record will be complete. There is no doubt that the lodge has strengthened social solidarity among its members. It has given us something we lacked before. Even if it had done nothing else, there would thus have been something valuable to its credit. But it has accomplished much beside. There can be no doubt now that the order has taken root in England and that it is likely to spread. This fact must surely be a source of great satisfaction to President Kraus.

One of the most encouraging signs of the times in Anglo-Jewry is the attention that is being given to problems of education, in the largest connotation of the term. The religious education of our children, such as it is, is being kept at as high a standard as is practicable in the present circumstances, and many nurse the hope that in time it will be possible to raise it. The Literary Society movement, akin in essence to your Chautauqua Institution, is flourishing. The number of societies within the Union increases from year to year, and their activities bear witness to the growth of the "intellectual life" in our midst. This is all to the good. But in connection with the revival a very serious question presents itself. A large number of Jewish young men are now to be found at the universities. From time to time we hear of their academic achievements. Then comes a sudden silence. New names loom large in the records. Of the old names we hear no more. Where are these men? Why do they not come forward to help to bear the communal burden? Do we lose them because there is no room for new workers? Are they out of sympathy with the existing order? Does Judaism appeal to them no more? What is the cause?

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Our university system in England may be divided into two sections. The first comprises Oxford and Cambridge, our oldest academic bodies, with a common system of training and residence. In the second section we place all the newer universities, from London and Durham, the earliest, to Liverpool, Manchester and Bristol, the newest. It is pretty safe to assert that every British university has some Jewish students. Those in the newer universities, organized as these are on the continental model, and indeed on that of some of the American universities, are able to participate in the general life around them. These students live where they like, either with their families or in lodgings. The university influence in their cases is limited to the university teaching and what social life there is in academic circles. In many cases these influences are strong enough. But a Jewish student at Manchester or Leeds or Sheffield, besides enjoying all that his university has to offer, may also take part in the Jewish life of the town.

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The case is different at Oxford and Cambridge. In these centers the universities dominate the town and there is no Jewish life as such. Consequently unless the Jewish element is organized, the Jewish student will have only the university influence. This is undoubtedly good. But it is not sufficient. It should be supplemented by some specifically Jewish influence. But how organize the Jewish element? When it is remembered that the characteristic of the Oxford or Cambridge training is the tutorial system, the answer to this question is suggested. The root of the tutorial system is personal intercourse between the tutor, the "Don" as he is called, and the pupil. So, if we are to organize the Jewish students at Oxford and Cambridge, it will have to be on the tutorial plan. That is to say, by introducing a personal relationship, a personal bond, between the students and some senior member of the university.

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Cambridge has been fortunate in this respect. Ever since the days when Schechter was there, the Jewish students have had a center where a Jewish atmosphere has predominated and where a strong personality has, magnet-like, attracted all and sundry. Schechter came first. All those who know him will appreciate the power that he wielded and the impression he must have left. After Schechter came Israel Abrahams, who certainly has the fine and rare gift of ingratiating himself into young people's hearts. His house is the Jewish Mecca of Cambridge, and you may find there any Saturday afternoon different types of students (the women students of Girton and Newnham are there, too), often also a distinguished foreigner who is researching in Cambridge, and the "Don's" personality over all. The result is that in the first place you are able to tell what Jewish students, and how many, are in Cambridge; and in the second and more important place, you are able to bring them under some Jewish influence. Besides this, Cambridge is fortunate in having a Jewish resident or two connected with the university. The Perse School has a Jewish House attached to it and, of course, a Jewish head—Mr. J. H. Hersch, who is, by the way, one of the brethren of the London Lodge. All this makes for intensity and the result is seen in the fairly large number of Cambridge men who are found in positions of trust in the community.

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Oxford has been rather unfortunate in this respect. There have been many distinguished Jews at its colleges, but never was there a center there of Jewish life. And this need has had its consequences. Many a Jewish student who might have profited by some Jewish influence during the most impressionable period of his life has thereby become less Jewish, and some have even grown to be anti-Jewish.

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For a long time this problem of Oxford has been in the minds of some, themselves Oxford men, and latterly the fruit of their thought has ripened. It was the Chief Rabbi who took the matter in hand and his energy manifested itself in his collection of a large sum of money for the appointment of some one at Oxford to do what Israel Abrahams is doing at Cambridge. The contributors to the fund were the usual people—the Rothschilds, Claude Montefiore and some others. We believe we are right in asserting that the major part of the foundation is provided by the last named gentleman, who indeed (this is a matter of common knowledge), made possible the Cambridge arrangement. At this university Israel Abrahams is officially connected with the university as Reader in Talmudic. At Oxford the corresponding post has been filled for some years, and one must add, worthily filled, by that excellent scholar, Dr. Cowley. Hence the Oxford appointment will be, to begin with at any rate, a private one, and the name of Mr. Herbert Loewe, a young Cambridge graduate, who has won distinction as a Hebrew scholar, is being mentioned in connection with the appointment. If there is truth in the rumor, not only is Mr. Loewe to be congratulated, but Oxford is to be congratulated still more.

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This careful thought for the "Jewish" welfare of the young layman finds its counterpart in the interest shown by the Council of Jews' College (our training school for the ministry) in the general welfare of the budding clergyman. Over and over again opinion in some quarters has been strongly expressed that the college should be removed from London to some quieter locality, preferably Oxford, or Cambridge. The students, so it has been urged, may possibly lose something by ceasing to be in contact with the life of the Jewish community in London; but they must gain by the atmosphere of sound learning which the university towns possess. The question has recently been carefully considered and before long we are to have a report on the matter. That report may prove a turning point in the history of Jews' College.

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So we find concern for the Jewish students at Oxford and concern for Jews' College. We are also concerned just now about our Beth Din. It needs strengthening. Ever since the late Chief Rabbi died a promise has been repeatedly made that it should be strengthened. The problem is now being faced and the question is, how? Are we to draft into the Beth Din one of the numerous rabbis in our midst, whose Russian origin is a guarantee of traditional rabbinic learning? Or are we to give a call to some younger man, trained in England, with qualifications not quite so unimpeachable but with compensating advantages. Or are we to have one of each sort? The inner circle of our leaders who manage these things have not yet decided, but many rumors are in the air. In any event, the appointment or appointments will bring with them changes in communal life and it is to be hoped they will make for improved conditions.

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The mention of appointments brings to mind appointments in the highest quarter—in the service of the state. American readers will know already that there has been some rearrangement of the English cabinet; as a result of which Mr. Herbert Samuel, until recently Postmaster General (with a salary of £2,500 per annum), has become President of the Local Government Board (with a salary of £5,000 per annum). The new appointment is a fit recognition of the excellent work which Mr. Samuel has done at the post office during his four years' tenure of the position, and indeed, he has won golden opinions from all parties. As early as 1831 Lord Macaulay had pointed out that as the points of difference between Christianity and Judaism have nothing to do with a man's fitness to be a magistrate, a legislator or a minister of finance, a Jew might be an excellent Cabinet Minister. In 1831 the argument; in 1914 its illustration in practice. Mr. Samuel is not alone in the promotions. His kinsman, Mr. Edwin Montagu, son of the late Lord Swaythling and brother of the present peer, has been made Financial Secretary to the Treasury, a position of great importance under the Chancellor of the Exchequer (who is our Minister of Finance).

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Across the Channel also it is pleasant to chronicle that honors have been conferred on a Jew. Professor Bergson has been elected a member of the Academie Francaise, being the first Jew to obtain this distinction. It is curious to notice a similarity in the arguments used by the Anti-Semitic press against Bergson's election and those put forward by the opponents of Jewish emancipation in England in the early decades of the last century. Elect a Jew, said the gentry in Paris, and it will mean the triumph of Israel. Was ever nonsense more nonsensical? Imagine all the Jews in the world, imagine the Russian Jews more especially, throwing up their caps in glee at "a triumph of Israel" because Professor Bergson has been elected a member of the French Academy! The picture is too comic. Certainly Jews will rejoice at the election. They will rejoice because in Bergson's election justice scores another victory over prejudice, and all right-minded men will rejoice with them. That Bergson is a Jew of distinction is beside the mark. Bergson was a distinguished Jew before he became an Academician.

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But no sooner has justice won victory over wrong than it must gird its loins for another fight. The scene is Russia. The **dramatis personæ** murderers. We ventured to suggest in these columns that the word Beiliss would one day become a term for certain circumstances in which murder and unjust accusation and foul calumny would all combine. Scarcely has the echo of the Beiliss case died away than another comes to trouble the world with its horrible details and its no less horrible accusations. Our American readers will have heard all about it. In Fastoff, near Kiev, a Jewish boy has been found murdered in a way that suggests the murder of the boy Yuschinsky. In some quarters it has been suggested that the same gang of evil-doers were responsible for both crimes. On the other hand, a second suggestion of ritual murder is feared. Anything, it would seem, is possible in the Holy City of Kiev. For the moment, there is little news of any developments. But all Jews will watch anxiously for the turn of events in the case, lest the lives of our brethren in Russia be imperiled. It is amazing that the ritual murder lie should live on. It is amazing that this relic of a superstition which is worthy only of the Dark Ages should find currency in the Century of Enlightenment.

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But in Russia such things are possible. Recently a novel, translated into German from the Swedish, dealt with the psychology underlying the acusation. The author, Aage Madelung, has made a special study of life in Russia and seldom have we read a description of it so full of insight as in **Die Gezeichneten.** Given an ignorant and brutal peasantry, and superstitious to boot; given an unprincipled villain with a grudge against certain Jews of his acquaintance, the grudge being traceable to his own wicked passions; given the treatment of the Jews by the Russian Government such as we know it today, and you have all the background for raising the ritual murder ghost and for stirring up an anti-Jewish crusade. The author of **Die Gezeichneten** explains it all very clearly; why it is possible to get such a belief accepted; how it is done; the type of man who does it, and the rest. One or two slips in detail make it evident that the author is not himself a Jew. That only makes his study more valuable in that it removes the possible accusation of prejudice in favor of the Jews. As we read the book we wished that a somewhat shorter version of it (for the story does not much matter) might be translated into English and scattered broadcast in England and America. It would explain a riddle that requires some explanation—how ritual murder might grow up.

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JEWS AS SHAREHOLDERS.

Minister's Attack on the Rights of Joint Stock Companies.

At a recent meeting of the Cabinet in St. Petersburg, the Minister of the Interior proposed that joint-stock companies should not be allowed to issue any but ordinary shares, and that the issue of all bearer shares should be forbidden, since by means of the latter the law prohibiting Jews from holding real estate might be circumvented.

M. Kokovtsoff, Minister of Finance, M. Timasheff, Minister of Commerce, and M. Kharitonoff, the Auditor-General, resisted the proposal.

M. Sheglovitoff, Minister of Justice, insisted that while the issue of bearer shares might be permitted, companies should be entitled only to rent, and not to own, real estate.

The matter is to be considered further by the Council of Ministers.

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DUMA BARS JEWISH SAILORS.

The Duma Committee has resolved to exclude Jews from being employed on the new steamers which are to ply between Russia and the Balkan States despite the testimony of experts to the capabilities of Jews as sailors.

COMMENT

CHANGE OF HEART.

By the treaty of Berlin in 1870 which constituted the kingdom of Roumania, it was stipulated that in the new realm there was to be no distinction among its citizens because of race or religion. From that day to this that clause of the treaty has been a dead letter. The laws of the land have discriminated against Jewish residents of the kingdom and denied them not merely citizenship rights but many other fundamental human rights. There has been much criticism of this flagrant violation of the treaty, as well as severe censure of the injustice and inhumanity of a course that so brutally persecuted perfectly law abiding and respectable citizens. The situation was considered all the more remarkable on account of the well known humanitarian work of the queen, who is known the world over by her pen name, Carmen Sylva. But all the protests have been unavailing, the condition of Jewish citizens of Roumania has gone from bad to worse. When after the late Balkan war the king of Roumania issued a decree granting certain rights and privileges to the soldiers who had participated in the fighting, a great agitation arose because it was learned that there were so many Jewish soldiers in the army who had in every instance done their full share of the fighting and had endured many hardships. Some way had to be found to prevent these soldiers from participating in the benefits that would come to all good soldiers because of the government decree. Disgraceful as it may seem, it is nevertheless true that to meet the demands of the pin-headed bigots the names of Jewish soldiers were taken off the roster, the explanation given being that they had no place there in the first place.

A London dispatch of Saturday gives the information that the force of unfavorable public opinion has finally reached King Charles and he has come to the conclusion that the existing conditions of the Jews in his country is untenable. He came to this conclusion because he had taken into consideration the fact that so many Jewish soldiers had participated in the Balkan war. He as a constitutional monarch, however, cannot do anything without first coming to an undestanding on the subject with the legislative bodies. It is to be hoped that his attitude is sincere, because it will then be reasonable to anticipate no opposition from the legislative body. Roumania is like enough to Russia to make this latter hope perfectly justifiable. Every great power of Europe, outside of Russia, has at one time or another brought the matter of the treatment of the Jews before the Roumanian government. They did so because of their co-operation in the makin of the treaty of Berlin. Only on December 17, 1913, Count von Barchtold, foreign minister in Austria, made the public statement that in spite of all the pressure that had been brought to bear it was not likely that the powers would take any direct action in the matter. It seems strange that in spite of the famous treaty the powers should have been willing to consider this a purely domestic matter. The past cannot be forgotten, but Roumania may do much to regain the respect of the civilized world by ending the period of injustice and persecution of the 270,000 Jews of its realm and granting them full rights as it is compelled in honor to do under the treaty of Berlin. —Erie Dispatch.

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The literary test in the Burnett immigration bill is a step in the wrong direction. Many an honest immigrant comes to this country who is unable to read because he never had a chance to learn, but who becomes a good citizen and his children get the benefits of our educational facilities and become useful citizens and to bar such men is a travesty on justice and a violation of our long continued boast that this country is the asylum for the oppressed. Some of the best citizens in this country cannot read or write and some of the greatest scoundrels are the smartest people. The bill would shut out many an honest man because he is ignorant and let in the incendiary anarchist because he is intelligent.—Louisiana (Mo.) Press Journal.

SHALL WE KEEP OUT FOREIGNERS JUST BECAUSE THEY NEVER HAD A CHANCE?

We wonder how many of the pilgrim fathers could have got by if there had been a literacy test for aliens in 1620 such as is proposed by the Burnett immigration bill, now up in Congress.

We don't know how many of 'em could read; but the colonial records make it very plain that most of 'em couldn't spell.

The Burnett bill would let no foreigner in for keeps unless he (or she) can read 30 words, chosen at random, in some language. Character, willingness to work, eagerness to learn are put aside as not to be counted.

That isn't all. The bill provides that even though the applicant passes the 30-word test, he must be kept out if he believes in or teaches the destruction of private property, anarchy or the overthrow of organized government by force.

The bill doesn't say what kind of property, what kind of anarchy, or what kind of government. It might be private property which ought to be destroyed—as, for instance, gambling machinery, opium joints, lottery tickets, or houses of ill fame. It might be government like Russia's, which can be made serviceable to human liberty only after its forcible overthrow.

None of these shadings are in the bill. It flatly clothes the immigration officials with power to keep out illiterates and all "dangerous" agitators while offering no barriers to the admission of learned and cunning rascals, eager to exploit America's resources and labor.

It may be that immigration, the immigration of worthy aliens, needs to be curbed for a time. It may be that Uncle Sam needs a breathing spell while he assimilates what he has.

But can anything be said in favor of the 30-word reading test? Can we with safety rest our ban on the narrow foundations of this bill?

Up to this time America has spelled opportunity and because of that fact has enriched itself with much of the old world's best blood and brawn.

Do we really now want to draw about us a circle of exclusiveness aimed not merely at the vicious, the defective and the dangerous, but also at the unfortunate, the lowly, the oppressed?

Up from ignorance, up from poverty, have come most of the world's great men, made great by ambition and opportunity.

Let us be careful how we close our door in their face!—Mobile Evening Post.

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HELPING THE CZAR.

Steps are under way to make a new commercial treaty with the Czar. Our business interests cry for it, and President Wilson is not the man to say nay to them. He understands full well what is expected of him.

To be sure, the old treaty of 1832 has been abrogated by us. The passport question was the rock on which it was wrecked. Blundering, obstinate Russian officialdom thought it could afford to offend and insult American Jews just as well as Jews born on Russian soil. It was a most stupid mistake. In America, Jews have risen to a position of influence in the world of finance and business. They have become a powerful part of our bourgeois class. Hence their grievance was taken up by so-called public opinion, and the old treaty with Russia was torn up in consequence.

But, all the same, our business men never lost sight of Russia from the point of view of commerce. The export and import trade with that immense territory continued, treaty or no treaty. Only, there were some difficulties to be overcome, difficulties that a proper treaty would easily obviate. That is why negotiations for a new treaty are now under way.

Some way will be found, no doubt, to let prominent Americans of the Jewish race henceforth enter Russia without humiliating them first on account of their race and faith. The Czar's government will swallow that pill, though rather reluctantly. But they expect compensation. And our wily politicians are now making ready to grant it.

The sacrifice they are offering is our Right of Political Asylum. They do not say so in so many words, but their acts betray the whole damnable scheme. The provisions in the Burnett-Dillingham bill against political suspects mean just that, and nothing else.

If that bill becomes law, no man or woman of revolutionary past or even revolutionary belief will ever be allowed to set foot on American soil. Such obnoxious persons will even be deported after slipping through by some chance or oversight. For three whole years the sword of deportation will hang over them. It will be administrative action, too, like the administrative banishment under the Czar. We are progressing in Uncle Sam's land, with our eyes on the St. Petersburg model.

That is the price our business world is willing to pay for the Czar's good will and his paltry concession. That explains the ominous silence of our press as far as this scheme is concerned. The American eagle is muzzled. He must not shriek for freedom's sake. The shades of Kosciusko, of Garibaldi, of Franz Sigel, Carl Schurz and Louis Kossuth must not be conjured up. This country must no longer remain "the haven of refuge for the oppressed of all nations." Oh, no; we must be good friends with the Czar and his army of political spies. We offended them cruelly when we would not let them take a few refugees under the extradition treaty. No more trouble of that sort in future. No embarrassing court proceedings. We ourselves become the "Little Father's" political agents. How pleasant, how obliging!

That is the game our gumshoe politicans are playing in Washington..

Will the American people stand for it?—New York (N. Y.) Call.

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JUSTICE FOR RUMANIAN JEWS.

King Carlos of Rumania announces his desire to remove the legal restrictions imposed by his kingdom upon the Jewish population, restrictions which for more than half a century have been imposed in defiance of the specific guarantees of the Treaty of Berlin and in violation of elementary principles of justice and humanity. The King is reported to have reached this conclusion because of the number of Jewish soldiers who participated in the recent Balkan War, his promise of naturalization for these men being in line with a similar extension of justice to Rumanian Jews at the close of the Russo-Turkish War and the liberation of Rumania from the Turkish suzerainty. The King's decision is a first step toward righting a gross injustice which has been a stain upon the Rumanian escutcheon, but as the accomplishment of his purpose must depend upon the co-operation of the Rumanian legislative bodies, heretofore actuated by bitter prejudice against the 300,000 Jewish inhabitants of the country, it is too soon to felicitate the persecuted upon their deliverance. Doubtless the influence of the King will be potent in bringing about results, but although the Rumanian inhumanity to the Jews has been the subject of repeated protests from the European Powers parties to the Berlin Treaty, Rumania has been able in the past to defy or evade the obligation of obedience to the treaty which gave the kingdom its freedom from foreign oppression.

Article XLIV of the Berlin Treaty requires that absolute freedom of worship shall be granted to all persons in Rumania, and that no religious beliefs shall be a bar to the enjoyment of any political rights. Rumania was compelled to amend its constitution in accord with this requirement, it having provided that "only Christians can become citizens," but the subsequent laws passed under pressure granting naturalization to the Jews have been flagrantly evaded and gross discriminations and cruelties have been the lot of the Rumanian Jews. This grievance has been the subject of frequent diplomatic representations, but Rumania has hitherto defied public opinion. Whether it will continue in this stupid policy of persecution will be the measure of the genuineness of its civilization.—Philadelphia (Pa.) Public Ledger.

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"RITUAL MURDER" CRY AGAIN.

That the cry of "ritual murder" has again been raised in Russia is scarcely surprising. The government saw to that. The pressure of public opinion forced it to liberate Mendal Beiliss. Bigotry and prejudice disgraced the verdict, through the declaration that murder for ritual purposes was practiced by the Jews. The universal and convincing testimony of high dignitaries of Catholic and Protestant churches and of scholars and historians was wilfully ignored.

The death of another boy has served to revive the old charge. The forces of reaction are again at work with slander and malicious falsehood. Whether they will be strong enough to bring about the conviction with the inevitable resulting massacres remains to be seen. It is the bureaucracy, and the Czar himself who will be on trial.—Boston (Mass.) Morning Herald.

THE B'NAI B'RITH CONVENTION.

The convention of District Grand Lodge, No. 3, of the B'nai B'rith, which will be held in Philadelphia, beginning on Sunday next, will meet under favorable auspices. The order has been making considerable progress in this district in recent years. A new spirit has entered into its councils; the older men coming to realize that a new generation has appeared on the scene with a desire to advance on different lines from those which prevailed in the early days of the organization, when the endowment feature was conspicuous and other items on the program were given a subsidiary position.

There has been a decided change in the view of the functions of the B'nai B'rith. The philanthropic purposes of the order, it is true, were in evidence a half century ago, when a number of important charities, in different parts of the country, were established under its auspices. Some of these—notably that great institution, the Cleveland Orphan asylum—have maintained a direct affiliation with the order ever since. Others have been dissociated from it by reasons of considerations of financial policy. Here, of late, several new institutions have been established under the patronage of the districts. The Leo N. Levi Sanatorium at Hot Springs, Arkansas, is one of these. The B'nai B'rith Orphanage at Erie is an enterprise which has been established by District No. 3 and which will be carried on under its auspices and control.

The influence of the European lodges of the B'nai B'rith upon the order in this country has been a highly beneficial one, for their appeal has been broad and liberal, aiming as it does, not merely at the general welfare of the Jewish people, but quite as much at the promotion of a specific Jewish culture, clearly defined and accentuated. The American lodges practically ignored that phase for many years. Here, recently, and as an indirect result of the methods of the European lodges, a change for the better has been noted. Young and vigorous men have become affiliated with the order, and they, while continuing the good work of the past, have started in to enlarge the scope of the work of the lodges in which they are in the majority. The B'nai B'rith has always been entitled to rank amongst the great fraternal organizations in which dignity and decorum are insisted upon in the conduct of affairs under all circumstances. An honorable history extending over a half century has been replete with good deeds. May the convention about to assemble in Philadelphia keep up the record that has marked the order in the various districts throughout the country.—Jewish Exponent.

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B'NAI B'RITH EXCLUDES CHRISTIAN SCIENCE JEWS.

The district grand lodge of the Independent Order B'nai B'rith deserves the congratulations of the entire house of Israel, wheresoever dispersed, for its courageous and consistent attitude towards Christian Science, in denying members of that creed admission into the order. This action, in line with that of other grand lodges in the order, was taken at the annual session of District No. 4 grand lodge last Monday because several Christian Science Jews or Jewish Christian Scientists take your choice as to the proper appellation—had made application for membership into the order, and some of the lodges desired an expression of opinion from the main body.

The Central Conference of American Rabbis and similar bodies among our orthodox brethren struck the keynote of the situation when they solemnly declared that one can not be a Jew and a Christian Scientist at the same time. This means to say that Jewish congregations can not consistently admit non-Jews as members of their institutions; and if there is a lingering doubt in the minds of those who have left the congregation of Israel and the faith of their fathers as to the logic of the situation they are respectfully referred to the rule of the Christian church itself that only those who have severed their connection with other religious organizations are eligible to membership in that body.

It is not our desire to utter harsh or even unkind words about those who have for one reason or another joined the ranks of the apostates. Their conscience shall be their sole judge. But they must simply understand that they have ceased to be Jews as effectively as though they had joined the Roman Catholic church or any other Christian denomination.—Emanuel

Historical Sketch of Washington Lodge No. 19

Prepared for the 60th Anniversary of the Lodge Celebrated Feb. 21, 1914

On February 22, 1854, Washington Lodge was instituted as the nineteenth of the Order of B'nai B'rith. A spirit of progress had led certain members to seek an enlarged field for thought and activity. To every Ben B'rith the supreme duty of loyalty to the faith is followed by the spirit of patriotism and loyalty to the nation; and so Meyer Thalmessinger — "founder and father of Washington Lodge," as many called him, and as he delighted to be known — conceived, with his fellows, an organization of American Jews as a part of the representative international Jewish organization that the B'nai B'rith was destined to become. With the fire and zeal of the patriots of 1776, resolving in their by-laws ever to fittingly celebrate the day which started them on their fraternal path, the career of Washington Lodge was begun with a comradeship and warmth of friendship that sixty years of existence has served but to intensify.

No history, however brief, would be true, that did not first mention Meyer Thalmessinger, who, at the Golden Jubilee, ten years ago, stirred the hearts of everyone present, as he led the procession that began the historic proceedings. None that knew him and saw him round out 50 years of activity, privileged at the end of that long cycle, to lead the organization, as he did at its inception, but felt with him the great joy he showed—a remembrance that will not soon fade and that seems fresh tonight as it then was. Nor would our resume be less accurate, were we to omit mention of the late Moritz Ellinger, the sage thinker, speaker and writer, who, for almost as long a time, presented one of the most remarkable and revered characters in Jewish life. These two men, life-long friends, mounting high in the official councils of the whole Order; poured out their hearts in Washington Lodge, dominated its debates, led in its activities, largely inspired its charities and philanthropies, and carried its repute higher and higher year by year.

The world is so small, after all, that many will recall the families from whom sprung the charter members of Washington Lodge. The memories of the departed are always green in Washington Lodge, and we hold it a privilege to repeat those names on this Anniversary. These were the charter members:

S. Bendicks, Chas. J. Brill, W. Chuck, Dr. L. Elsberg, Abraham Emanuel, Joseph Emanuel, J. S. Erdman, Salomon Emrich, Dr. E. M. Friedlein, Saly Fromkess, A. Gutman, Henry Haas, Martin L. Haas, Solomon Henle, Salomon Herrman, S. Herzfeld, Abraham Heuman, August Hirschbaum, Jonas Hochstadter, Henry Jones, Simon Kahn, Leopold Kaufmann, Julius Lessing, E. Levinger, M. L. Lichtenstein, Adolph Markowitz, Henry May, H. May, L. Mayer, L. Meyers, Caesar Neuman, Gabriel Ries, B. Rotschild, Samuel Schiele, Sigmund Schiele, Dr. Heinrich Schweig, I. Sontheimer, Raphael Springer, James Strauss, Philip Staus, M. Thalmessinger, T. Theobold, Henry Theobold, Leopold Waitzfelder and Mayer Weinschenk.

Some of these names are still represented by sons, grandsons and sons-in-laws, and some of the later accessions like the Wollsteins, Davidsons and Meyers, are names with which to conjure in Washington Lodge. Thoughts of the kindly, benevolent and Humorous Abraham Emanuel and Herman Cantor recur at this late day, though years have passed since they were gathered to their fathers.

The steadfastness of purpose, the intense loyalty, the deep personal interest and determination of the colonists a century and a quarter ago, all seemed re-enacted, in smaller proportion, in Washington Lodge. At first, meetings were held weekly; Jewish problems were keenly discussed; the sessions were enthusiastic beyond description, elections took place every six months, and, above all, an atmosphere was created where friendship overcame strangeness, where, however warm the debates of the sessions, men were comrades, and learned to be better men and truer comrades.

For many years, the conduct of business was solely in German, as some still with us, recall. Later, this gave way to the prevailing tongue, and now, it is a rare occasion when a member feels obliged to ask indulgence while he joins in debate in "die Muttersprache."

Perhaps it is "telling tales out of school," but no truer sidelight on the characters of the founders may be gleaned than from one incident. Of those who became sick, some had need to claim the benefits to which the by-laws entitled them, and others, of course, had not. That there should never be restraint on this score, it was arranged (and for a long time the custom was adhered to) that all members, when ill, had to take their benefits; and then those, more fortunate in a material way than their fellows, quietly returned to the Lodge what they had thus received.

In every District Grand Lodge convention (District No. One embracing New York and New England), in every convention of the entire Order representatives of Washington Lodge, presented or urged the adoption of progressive measures in philanthropy, charity, education and Jewish uplift. It paid great tributes to great men, to the intellectual giants of large heart of whom the Order had not a few, including the lamented Leo. N. Levi. It journeyed in a bitter snowstorm to the grave of Henry Jones, the founder of the Order, a magnificent idealist, whose impress is left for all time on Jewish history in this country; and so, too, it brought relief to his widow; when need overcame her following his death. It sent with all solemnity to the Civil War, James Strauss, one of its members, when that memorable conflict called him to duty with his regiment; its purse was wide open whenever calamity befell, and its delegates from the first misfortune to the terrible days of Kishineff—and later—were in the forefront of those to do practical work of relief for the distressed.

What was first a handful of men has grown to nearly 250. Great strides have been made in charity, philanthropy and education; and the lodge room, in a large metropolitan center, is no longer the "second home" of American Jews as once it was. Yet the "spirit of the fathers" is always with Washington Lodge; and in the minds of its members, as well those who rarely attended its meetings, as those who frequent the lodge room, is the consciousness, that the dreams of Henry Jones, of Meyer Thalmessinger, of Moritz Ellinger, and of the men who labored with them, are being realized.

Spread out now over four continents, welding the Jews all over the globe into one representative organization, resolutely moving to the relief of the persecuted and distressed, always concerned for the mental and moral uplift of the people of our faith, regarded nationally and internationally as the spokesman of the Jews everywhere—the Independent Order of B'nai B'rith has only begun to do its work, to carry the banner of light, of justice and of truth to the far ends of the earth, in the everlasting battle against ignorance, superstition and bigotry.

Inspired by the memories of its preceptors, imbued with the ideals of the Order, and conscious of the need of the continuance and enlargement of its labors, Washington Lodge enters upon its 61st year of existence, looking to an active and earnest board of officers, and to its younger members, to hold high its record, to broaden its activities to their own credit, to the credit of the Lodge and the Order, for the benefit of our distressed brethren, and above all else, to the greater glory of the God of Israel.

THE FIRST BAR MITZVATH OF THE B'NAI B'RITH ORPHANAGE AND HOME FOR FRIENDLESS CHILDREN OF DISTRICT No. 3.

On Saturday morning, February 21st, Louis Weinstein was Bar Mitzvath at the West Eighth Street Temple, Erie, Pa. Louis is the first boy to be Bar Mitzvath from the B'nai B'rith Orphanage and Home for Friendless Children of District No. 3 and acquitted himself splendidly, a credit to himself, Rabbi Currick and the Matron, Miss Eichenbaum.

The services were well attended and was a great inspiration to the boys of the Home to listen to the exercises. Louis received many gifts, among them a beautiful gold watch and chain from the President, Mr. Isador Sobel, a purse from friends. The money being used to start a bank account which may some day prove of service.

SIXTIETH ANNIVERSARY OF HOREB LODGE.

Mr. Adolf Kraus, President of the Order, Guest of Honor.

The 60th anniversary of the institution of Horeb Lodge No. 25 of New Haven, Conn., was held at the Hotel Taft ball room at New Haven on the evening of Feb. 16, 1914. Nearly 500 members of the Order, attired in full dress, were present to witness the initiation of 38 candidates out of a class of 50 secured for that occasion. The degree team of the lodge, the prize winning team of the District, officiated.

The guest and speaker of the evening was Mr. Adolf Kraus of Chicago, President of the Order. The occasion was also honored by the presence of out-of-town officers of the Grand Lodge, namely: Herman Asher of New York, First Vice-President of the District; Hon. Albert Philips, Secretary of State; Mr. I. Lasker, Deputy for Springfield, Mass.; Chas. Shapiro of Bridgeport; Judge Isaac Wolf and Max Adler. Music was furnished by the Horeb Lodge orchestra and a buffet lunch was served after the initiation.

CINCINNATI LODGE NO. 4.

REPORT ON MOVING PICTURE FILMS.

By Isidor Wise, Chairman.

To the President of The Cincinnati Lodge No. 4, I. O. B. B.

A brief investigation of conditions was sufficient to learn that the evils complained of with reference to moving picture theaters and certain obnoxious films can only be remedied at the source of the pollution, that is, the manufacturer of the films. As soon as it can be brought to the understanding of the makers of films that they must observe the rules of ordinary decency as well as business, the trouble will be in a fair way to be remedied, especially the worst features.

The results of the investigation may be summed up as follows:

FIRST: There are two concerns that distribute films in all parts of the land, The General company and the Mutual company. The latter is also known as the Independent company and is the weaker of the two.

SECOND: The General company will not permit the exhibitor to exchange films nor will it permit any selection of films; the theaters are compelled to take what is sent them. The Mutual company, however, will allow a choice of films and will exchange those not desired, but the manager of the theater must take chances on having to show a "repeater" or an old or cheap film in place of the one rejected.

THIRD: Practically all of the stock of the concerns that make and circulate films is owned by Jews; the entire business in fact, is in the hands of Jews and it seems no more than proper that the blame for making and circulating these obnoxious films should be placed where it belongs, on the manufacturer.

FOURTH: The demand for the class of films complained of is very great, particularly in the rural districts and in those sections of the cities where the poorer classes reside. The theaters in the better residential districts do not as a rule show these pictures, even when they are compelled to accept and pay for them, preferring rather to cater to the Jewish patronage although at a sacrifice.

These four points practically cover the matter as far as the general features are concerned. The remedy lies in two points, viz.,

First, to prevent the making of the films, and

Second, in educating people to stay away from theaters that show the obnoxious films.

These two points are the crux of the matter. The first is clearly the work of the Anti-Defamation League directly, while the latter is within the scope of the general organization in a national sense, and of the individual Lodges in the matter of the local work.

As to local work, there is little to be done outside of educating the people to stay away from the places that show obnoxious films, not only on the occasion when the film is shown, but to cut out that particular theater until the manager understands that he must not show pictures of that kind. There is little use in trying to suppress the pictures when they are billed. It not only aggravates the manager but is sure to make him hostile to any attempt to get such pictures off the stage altogether.

If the Anti-Defamation League will make a vigorous campaign against such men as Lubin of Philadelphia, and Selig of Chicago, on the ground that they are Jews and as such are disgracing their people, there is no doubt that the production of obnoxious films can be stopped. Local effort can only second a national movement with any hope of ultimate success and it is up to the Anti-Defamation League to make a personal and aggressive assault on the Jews who are responsible for the films and if necessary compel them to stop the manufacture of such films or read them out of the congregation of Israel. In short, these men must be made to understand that they owe certain obligations to the religion in which they were born, and that they will not be allowed to continue to exploit their own people in the shameless manner they are at present guilty of.

HARMONY LODGE OF BRIDGEPORT, CONN., GIVES PARTY FOR CHILDREN.

Games and Dancing Enjoyed By the Young Folks.

One of the prettiest and most pleasant events of the holiday was the Washington's Birthday party given Sunday afternoon, Feb. 22, 1914, for the children of the members of Harmony Lodge 711, I. O. B. B. at the handsomely appointed lodge rooms. It was attended by scores of children and their parents and the occasion was indeed a gala event. A fine program of a musical and literary character was rendered as follows.

Grand march, Metropolitan Orchestra.

Chorus, "The Star Spangled Banner."

Recitation, "Washington," Dorothy Volkenstein.

Violin solo, "March Militaire," Alfred Gilman.

Recitation, "America," composed and recited by Harold Moss.

Recitation, "Child's Prayer," Ruth Berger.

Society dances, Harold Moss and Florence Davidson.

Recitation, "Nursery Rhymes," Barnet Shapiro, aged 3.

Recitation, "The Village Blacksmith," Sadie Landis.

After the formal program there were games for the little ones and dancing for the older children. Refreshments were served to all, the children sitting at small tables in the lodge room and to the parents in the ball room.

Abe L. Kline, chairman of the committee was dressed in costume of Uncle Sam and managed the affair in a most excellent manner assisted by the ladies of the committee.

At the close of the entertainment the children marched around the hall singing America. Each child throwing serpentine, red, white and blue paper as they sang. The parents and others present joined in the singing and in throwing the American color serpentine papers, making a most beautiful effect and instilling into the children a feeling of patriotism that will help to make loyal citizens of the future.

The ball room and lodge room was beautifully decorated with streamers of garland and American flags, being very effective and caused considerable comment.

During the afternoon many souvenirs of the occasion were distributed to the children and the guests such as buttons with picture of George Washington with red, white and blue ribbon attached with name of Harmony Lodge in gold letters. Hatchets with American colors inside to be pulled out with a string. Fancy blowers for the little tots with American colors; fancy red, white and blue fans for the girls; each child and guest was presented with a small silk American flag.

The event is one that will be long remembered by all who were present, particularly the children who will always have pleasant recollections of Washington's birthday and Harmony lodge, No. 711, I. O. B. B.

CHARITY BALL OF HOREB LODGE NEW HAVEN, CONN.

The charity ball given by Horeb Lodge No. 25 at the Music Hall on the evening of Feb. 18, 1914, was a notable event. It proved to be one of the most brilliant affairs ever given by the lodge. The hall was attractively decorated with bunting and flowers. A striking effect was produced when the lights were extinguished and colored spot lights were flashed on the dancers.

The grand march started at 9:00 o'clock and was led by the president of the lodge, Mr. S. J. Witz, with Miss Hilda Schram. Dancing was continued until 2:00 o'clock with an intermission, during which a buffet luncheon was served in the dining hall at midnight. The proceeds of the affair will be devoted to charity.

What Our Lodges Are Doing

HOREB LODGE, NEW HAVEN, CONN.

At the regular meeting of Horeb Lodge No. 25 of New Haven, Conn., held on Feb. 1, 1914, a class of candidates was initiated by the degree team of the Lodge. Attorney Jacob Caplan delivered an address on the life of William McKinley and Mr. Paul Toft, who delighted the members of the Lodge with his singing on other occasions, was again on the program.

The Lodge was elated with the news of its victory in the degree team contest. Inasmuch as fifteen Lodges have tried for the prize, it is apparent that the Horeb Lodge degree team must have done excellent work to carry off the trophy.

The delegates to the recent convention of the District Grand Lodge, held at Springfield, Mass., submitted reports and related the doings at the convention.

The last big social event of the season was a Horeb Lodge ball, which was held on Feb. 18 at the Music Hall. The proceeds of the ball will be devoted to charitable purposes.

ANSONIA, CONN.

The annual dance of Ansonia Lodge No. 709 of Ansonia, Conn., was held on Feb. 22, 1914, in the Herman Hall and was a very pleasant affair. There was a large attendance. In addition to the members of the lodge and their friends from the four associated towns there were many guests from other cities. Delegations were present from Bridgeport, New Haven, Waterbury lodges and visitors were also in attendance from Norwalk and Worcester, Mass.

TOLEDO, OHIO.

On Monday night, Feb. 23, 1914, Toledo Lodge No. 183 held its annual dinner at the Toledo Commerce Club. The dinner was preceded by the initiation of a class of 40 candidates and about 150 members attended the meeting of the lodge to witness the ceremony. The work was very impressive and was conducted by the degree team of the lodge. The guests of honor were Mr. Harry Simon of St. Louis and Mr. Samuel J. Kornhauser of Cleveland, President and Second Vice-President, respectively, of District Grand Lodge No. 2, who delivered interesting and entertaining addresses. Brother J. Jacobson acted as toastmaster, and besides the guests of honor the following responded entertainingly: Harry Levinson, Rabbi D. Alexander, I. M. Rosenthal, M. Rosenberg and A. G. Robinson.

NEWARK, N. J.

Previous to their leaving for their new home in Trenton, Brother and Mrs. David Holzner were tendered a farewell dinner by the members of Ezekiel Lodge No. 90 of Newark, N. J., of which lodge Mr. Holzner is a Past President and a member for the past 15 years. During the dinner addresses were made by Dr. B. S. Pollok, Past Grand President of the District; Rabbi Solomon Foster, Philip Lindeman, and Franklin Marx. Brother Arthur Phillips acted as toastmaster. Short responses were made also by Brother Fred Jay, Second Vice-President of the District Grand Lodge, B. J. Sugarman, President of the lodge, and others.

A handsome testimonial was presented to the guests of honor by the members of the lodge. The presentation address was made by Rabbi Foster. At the close of the dinner dancing was indulged in.

ST. LOUIS, Mo.

The meeting arranged by the St. Louis Lodges at Temple Israel on Feb. 1 1914, was a success from every point of view. Rabbi Louis Bernstein of St. Joseph, Mo., who was the speaker of the evening, delivered an eloquent address on "The New Trend in Social Service."

He told of the work of the committee, of the ideals and the goal which the committee has in mind in undertaking this work. He made a strong plea for social justice and for human service. He was introduced by Mr. Oscar Leo[illegible].

Preceding the lecture a musical and [illegible] program was carried out.

MINNEAPOLIS, MINN.

Minneapolis Lodge No. 271, although one of the largest and most active lodges in the district, is planning to make this the most active year in it's history. It is expected in the near future to hold a large celebration at which a class of fifty will be initiated.

At the regular meeting held Monday, Feb. 16, the new Intellectual Advancement committee under the efficient chairmanship of Rabbi David Matt presented its first program, and if this may be taken as a criterion of future programs of the year, Minneapolis lodge will surely have a most successful year as far as intellectual programs are concerned.

The speaker of the evening was Dr. Arthur D. Hirshfelder, head of the Department of Pharmacology and Therapeutics of the University of Minnesota, a recent acquisition to the university faculty and to Minneapolis Jewry. Dr. Hirshfelder is a man of national repute in the medical sciences. His subject was "The Jews and Medicine," and was most enthusiastically received by the large audience of members and their friends which had gathered to hear him.

The lodge was also favored by an unexpected visit from the President of the District, Brother Sylvan E. Hess, of St. Paul, who addressed the lodge in his usual witty manenr.

HOUSTON LODGE, HOUSTON, TEX.

Houston Lodge No. 434, I. O. B. B., held a very interesting meeting on Feb. 19, 1914, at Concordia Club Hall. The meeting was presided over by Jake H. Sam, President, who has a record of having never missed a meeting since his election as President three years ago. A good attendance was present and thirty applicants elected. Delegates elected to the District Grand Lodge Convention to be held at Shreveport, La., April 26, were Sol Schoenmann, H. J. Dannenbaum and Arthur Lyons. Jake H. Sam, alternate. Houston Lodge indorsed Mr. Dannenbaum as a delegate from District Grand Lodge No. 7, to the Constitutional Grand Lodge Convention to be held in San Francisco in 1915. It is the desire of this Lodge and Herzl Lodge No. 608 to have a joint initiation of about seventy-five members in the near future, to be followed by a smoker to take place in Concordia Hall. Louis A. Freed and Jake H. Sam were appointed a committee on arrangements to work in conjunction with Herzl Lodge.

INDIANAPOLIS, IND.

Mr. Harry Simon of St. Louis, President of District Grand Lodge No. 2, and Rabbi Jos. S. Kornfeld of Columbus, Ohio, First Vice-President of the District Grand Lodge, were guests of honor at an open meeting held on Feb. 15, 1914, at the Temple, under the auspices of Indianapolis Lodge No. 58 of Indianapolis, Ind.

President Eph. Levin presided and introduced Mr. Simon and Rabbi Kornfeld, who spoke on the great work being done by the Order. Miss Claris Solomons, vocalist, and Raymond Kiser, pianist, gave a musical program during the evening. Following the meeting a reception was held in the vestry rooms and refreshments served. Preceding the meeting a dinner was given at the Indianapolis Club at which Mr. Simon, Rabbi Kornfeld, the present officers and Past Presidents and their wives were guests.

HOMESTEAD, PA.

Homestead Lodge No. 586 of Homestead, Pa., has since its existence accomplished many laudable results. Though the Jewish community is small, the lodge has established a Sabbath school, which it maintains entirely and which has an enrollment of quite a number of pupils under the supervision of a capable staff consisting of a superintendent and five teachers.

The lodge has also materially aided in the movement to erect a synagogue, which is near completion. In the line of social endeavor the lodge has been active and has succeeded in bringing about a better feeling and understanding among the Jewry of that community.

LITTLE ROCK, ARK.

The largest meeting in the history of Little Rock Lodge No. 158 of Little Rock, Ark., was held on Feb. 9, 1914. A class of 20 from a class of 54 elected candidates was initiated by the degree team of the lodge. This was followed by the installation of officers and the election of delegates to the District Grand Lodge convention to be held in Shreveport in April. It was decided to call a special meeting, and such a meeting was held on the following Sunday, when a second large class from the elected members was initiated.

The report of the building committee of the Leo N. Levi Memorial Hospital at Hot Springs, read by Dan Daniel, chairman, was received. Mr. Daniel reported that the hospital will be ready for dedication in April and that at completion it will represent an expenditure of approximately $100,000. None but persons in need of charity will be received when the institution is opened.

A Dutch luncheon was served following the installation and initiation.

ATHENS LODGE, ATHENS, GA.

Although this lodge is barely a year old, it has accomplished much since its institution. Realizing the possibilities of good work to be done in a community containing a college where Jewish students attend in large numbers, plans were formulated by the lodge with a view of inducing the students to enroll as members of the lodge. During the year several affairs were held under the auspices of the lodge, among them a banquet at which Brother C. N. Fiedelson of Savannah, an alumnus of the Georgia State University, was the principal speaker before a large audience at the synagogue. This was followed by a banquet at which the Jewish students were guests. As a result of this aflair a number of applications were received from the students.

The lodge holds two meetings a month, one of which is set aside for literary purposes, and programs have been arranged for these social meetings consisting of reading of papers on the life of some famous co-religionist, a summary of current events, and an open discussion of topics.

Another notable affair of the lodge was held at which Dr. George Solomon, Rabbi of Savannah and Secretary of the District Grand Lodge, was the guest of honor. A banquet was held, to which the students were again invited, and the affair was productive of good results.

Rabbi David Marx of Atlanta also honored the lodge with his presence at a public meeting, where he delivered an address to the Jewish community, with the result that several more students were enrolled as members of the lodge. The lodge increased its membership during the year more than 50 per cent, having gained 20 new members since its institution.

LAFAYETTE, IND.

Despite the cold weather a large and attentive audience assembled at the Temple on Sunday evening, Feb. 8, 1914, to listen to a lecture on Jewish history by Dr. Gotthardt Deutsch of the Hebrew Union College of Cincinnati. This affair was under the auspices of Barzillai Lodge No. 111.

The speaker of the evening was introduced in fitting words by Rabbi A. A. Zinkin.

The speaker took his hearers to the very beginning of Jewish history in Austria, telling them of the hardships and trials under its various rulers and emperors of the Jewish people till at last with education and the banishing of prejudice better times arrived; more freedom of thought and activity was granted them, so that in the present century, most all narrow-mindedness and social ostracism has disappeared and all privileges of citizenship are enjoyed by them.

Dr. Deutsch's lecture was amply and magnificently illustrated by numerous lantern slides, which contributed greatly to the enjoyment of his speech. He also interlarded his talk by many stories apropos to his remarks, so that the listeners were sorry when his address came to an end.

After the lecture a reception was given to the doctor in the vestry room and the ladies of the congregation served a most excellent and substantial lunch.

BIRMINGHAM, ALA.

B'nai B'rith Day was celebrated by Birmingham Lodge No. 368 and Magic City Lodge No. 725 of Birmingham on Feb. 15, 1914. In the afternoon a meeting of Birmingham Lodge was held at the Temple for the initiation of a large class of candidates. The degree team of Magic City Lodge assisted in the ceremonies. The celebration proper was held at the Temple and consisted of a public meeting, beginning at 8 o'clock in the evening. The meeting was presided over by Mr. Isadore Shapiro, who delivered the opening address. The principal address was made by Dr. Samuel Ullman. In addition to the addresses there was a reading by Miss Corrine Steinhardt of Cincinnati and several musical numbers. Refreshments were served at the close of the meeting.

NEW BRITAIN, CONN.

Jehudah Halevi Lodge No. 710 of New Britain, Conn., is in a flourishing condition and its membership includes practically all of the city's leading Jews. The meetings are as a rule well attended and the members take a keen interest in the welfare of the lodge. That the lodge is growing in popularity and taking its place among the leaders in the social life of the city is apparent from the large patronage its social gatherings receive. The recent ball given by the lodge was one of the red letter events of the season and the committee made every effort to insure its patrons a royal good time.

FAIRMOUNT, W. VA.

There was a large turnout of local Jewish people, as well as visitors from nearby cities, at the installation ceremonies of Fairmount Lodge No. 726 of Fairmount, W. Va., held on Sunday afternoon, Jan. 18, 1914. Hon. Isidor Sobel of Erie, Pa., Past President of District Grand Lodge No. 3, acted as the installing officer. Addresses were delivered by Mr. Sobel and other officers of the Grand Lodge. There were several musical numbers by the Sabbath school children and by others. At the close of the meeting refreshments were served.

STOCKTON, CAL.

Hope Lodge No. 126 of Stockton, Cal., held its 45th anniversary celebration on Feb. 4, 1914. Features of the event, which was unique in many respects, will linger long in the memories of those who were present. The celebration was specially honored by the presence of Brothers M. Morris and D. Morris, formerly of Stockton and now residing in San Francisco. These brothesr are the only surviving charter members of the lodge and they made a special trip from San Francisco to join in the celebration.

A meeting of the lodge was held, at which a class of candidates was initiated. This was followed by a banquet in the evening, at which President A. J. Schragge acted as toastmaster. The principal address was delivered by Mr. M. P. Stein, who dwelt upon the history of the Order since its foundation, laying special stress upon the activity of the European Grand Lodges of the Order. Among those who spoke were I. Stein, M. Coblentz, S. Safferhill, M. Conway and M. Cohn. A short congratulatory speech by Mr. M. G. Woodward, editor of the Stockton Mail, concluded the list of toasts.

SASKATOON, CANADA.

The installation of officers for the ensuing term was held by Saskatoon Lodge No. 739 on Tuesday, Jan. 27, 1914, and was made a public affair. Brother J. Feinstein, Past President of the Lodge, conducted the services. After the conclusion of the ceremonies a mock trial was held. Brother J. Feinstein acted as attorney for the Crown, while Brother J. Schwartzenbein represented the defense. Brother C. C. Tankel served as the accused. The trial was carried on in proper style with judge, jury, witnesses, clerks and bailiffs. Much mirth was created by the addresses of the attorneys and rulings of the court. Altogether the evening was a very enjoyable one.

What Our Lodges Are Doing

KANSAS CITY, KANS.

An auspicious meeting was held by Beth Horon Lodge No. 599 of Kansas City, Kans., on Sunday, Jan. 25, 1914. The guests of honor were Brother Harry Simon of St. Louis, President of District Grand Lodge No. 2, and Brother Jacob L. Lorie of Kansas City. Mo., Past President of the District Grand Lodge. The meeting was presided over by Brother A. Brenner, and after the transaction of routine business the installation of the newly elected officers was held by the President of the District Grand Lodge. A class of candidates was initiated by the degree team composed of members of Kansas City Lodge and of Beth Horon Lodge. After the initiatory services were concluded, a recess was ordered, and in the interim Mincha service was read by Brother Max Levine. At the conclusion of the recess the Lodge was again called to order and an address was delivered by Brother H. Simon on the work of the Order, which was listened to with much attention. He was followed by Brother J. L. Lorie, who reviewed the aims and objects of the Order. The meeting was thereupon closed and Maariv services were then recited by Brother Levine.

FORT SMITH, ARK.

Sunday, Feb. 22, 1914, was a day that will long be remembered in the annals of Fort Smith Lodge No. 306. The occasion was the annual celebration of "B'nai B'rith Day" and the affair was given much prominence by the presence of high officials of the order.

In the afternoon, the regular business session of the Lodge took place when a class of initiation was held under the charge of Rabbi Jos. Blatt, of Oklahoma City, and Dan Daniels, of Little Rock. Both are members of the general committee of the district, the former of Oklahoma and the latter from this state.

In the evening, starting at 8:30 p. m. the exercises took place at the Progress Club where a most interesting program was rendered. Louis Cohen, chairman of the arrangement committee, officiated as master of ceremonies and after a few opening remarks of welcome introduced the several speakers of the evening. President Dr. Davis W. Goldstein welcomed the visitors on behalf of the lodge, while Mayor Henry C. Read added a welcome for the city. J. B. Parker, Dan Daniels of Little Rock, Simon Joel, also made most interesting talks and received hearty applause. The chief address of the evening was that of Rabbi Blatt, of Oklahoma City, who dwelt principally on the merits of the order and what it did for the cause of Judaism. His address was well received.

ATLANTA, GA.

The January business meeting of Gate City Lodge No. 144 of Atlanta, Ga., brought out an unusually large attendance. A class of eight candidates was initiated by the degree team of the lodge, the membership of which has now reached the 200 mark. The special order of business was the installation of the officers-elect for the ensuing year and the appointment of various standing committees. An address by Dr. David Marx on "Bluebird" was the special feature of the meeting. Various committees have been appointed by the lodge to make the necessary arrangements in connection with the coming convention of the District Grand Lodge to be held in Atlanta on March 31 next. The silver jubilee of the Atlanta Orphans' Home will also be celebrated at the time the convention meets.

NEW CASTLE, PA.

On Sunday evening, Feb. 1, 1914. New Castle Lodge No. 609, of New Castle. Pa., tendered the newly elected Second Vice-President of the District Grand Lodge, Brother Marcus Feuchtwanger, a banquet. During the toasts Hon. B. A. Winternitz, on behalf of the members of the Lodge, presented Brother Feuchtwanger with a loving cup in recognition of his services to the Lodge. Bro. Feuchtwanger responded in appropriate terms of appreciation. Other members delivered short addresses touching on the good of the Order, and also upon the B'nai B'rith Orphanage now in course of erection at Erie, Pa..

WHEELING, W. VA.

An important business and social session of Wheeling Lodge No. 615 of Wheeling, W. Va., was held at the Temple on Feb. 22, 1914. The meeting was in the nature of a farewell to Rabbi Abr. Brill, the founder of the Lodge who will leave his present charge for Meridian, Miss., where he has accepted the rabbinate of the congregation in that city.

One of the features in connection with the meeting was the initiation of a class of 16 candidates. Following the initiation Mr. L. B. Stein, president of the lodge, in a splendid address presented Rabbi Brill with a token. Following the presentation speech Rabbi Brill, in well chosen remarks, expressed appreciation to the members of the lodge for the honor conferred upon him. The meeting of the evening was brought to a close with a farewell dinner.

HOUSTON, TEXAS.

B'nai B'rith Day was celebrated on Sunday evening, Jan. 25, by Houston, Herzl and Lone Star Lodges of the B'nai B'rith of Houston, Texas, at the city auditorium. An interesting program had been arranged for the occasion, including musical selections and addresses. The guests of honor were Mr. A. L. Kramer of Dallas, Texas, President of District Grand Lodge No. 7, and Capt. Leon Schwarz of Mobile, Past President of the District Grand Lodge. A joint meeting of the lodges was held in the afternoon, at which a class of seventy-five candidates apportioned to the various Lodges was initiated by the joint degree team. Addresses were delivered by the visiting Grand Lodge officers and by Brothers M. C. Wagner and H. J. Dannenbaum.

VANCOUVER, B. C.

The election of officers of Samuel Lodge No. 668 of Vancouver, B. C., was held on Jan. 4, 1914. Dr. B. H. Rosengart addressed the members on the importance of the work of the Order. A vote of thanks was accorded to the retiring President, Judge S. Schultz, for valuable services rendered during his past two terms of office. The lodge decided to make every second meeting in the month a social meeting and to run a series of entertainments and dances.

CLEVELAND, OHIO.

Cleveland Lodge No. 16, held an informal banquet and dance, on Washington's birthday, Sunday, Feb. 22. The speakers of the evening were: Brother Harry Simon, of St. Louis, President D. G. L. No. 2, whose subject was "The Aims & Purposes of B'nai B'rith," and Brother Martin A. Marks, of Cleveland, Past President D. G. L. No. 2, who delivered an oration on "George Washington." Dancing was enjoyed after the supper. About 250 members and their friends attended the affair.

INSTITUTION OF B'NAI B'RITH LODGE AT KINSTON, N. C.

A B'nai B'rith lodge, to be known as Kinston Lodge No. 632, was instituted at Kinston, N. C., on February 17, 1914, by Brother Lionel Weil, President of District Grand Lodge No. 5. Mr. Alex. Gross, a prominent merchant of the city, was elected president and the prospects are that under his guidance the lodge will grow and prosper.

RESOLUTION BY COOSA LODGE.

"The Memory of the Righteous is a Blessing."

Whereas, It has pleased our heavenly Father to take from our midst

BROTHER DAVE RICH;

And Whereas, In his death our Lodge loses one of its charter members, and the highest type of an American Jew, and an ideal Ben B'rith;

Therefore, Be It Resolved, by Coosa Lodge 734, I. O. B. B., That we deeply sympathize with his loved ones, and to them extend the fraternal hand of friendship and in "benevolence, brotherly love and harmony" Coosa Lodge 734 extends its deepest sympathy to the bereaved family of our departed Brother;

Resolved, That a copy of these resolutions be spread upon our minutes, a copy published in The B'nai B'rith News and a copy sent to his family.

DISTRICT No. 1.

Under the joint auspices of Horeb Lodge No. 25 of New Haven, Conn., and the Council of Jewish Women of New Haven, a lecture was given by Rev. Dr. Maurice Harris of New York on "The Obligations of Womanhood." The meeting was open to the public and was largely attended.

The 60th anniversary of Washington Lodge No. 19 of New York City was held on Saturday evening, February 21, 1914, at the Hotel Ansonia, and consisted of a musical, supper and dance.

Memorial services under the auspices of Horeb Lodge No. 25 of New Haven, Conn., were held at lodge rooms on Sunday evening, February 22, 1914, at which Rev. Dr. Thorner and Mr. Isidore Metzger were the principal speakers. The lodge orchestra furnished appropriate music.

Harmony Lodge No. 711 of Bridgeport, Conn., secured the first prize at the recent Grand Lodge convention of District No. 1 for the highest increase in membership during 1913. On February 18th the lodge held a social meeting, consisting of a card party, at which prizes were distributed and refreshments served. The affair closed with informal dancing.

At a meeting of Harmony Lodge No. 711 of Bridgeport, Conn., held on February 11, 1914, it was resolved to establish a forum. Sessions will be held monthly and arrangements will be made for having prominent men speak on these occasions. The first meeting will be held in March, at which Attorney General John H. Light of Norwalk will be the speaker.

Zerubbabel Lodge No. 53 of Rochester, N. Y., is arranging to celebrate the 50th anniversary of its institution on Thursday, March 26, 1914, with an appropriate banquet and dance. The lodge has extended a cordial invitation to the President of the Order to be its guest of honor and to deliver an address upon the work of the Order.

DISTRICT No. 2.

At a meeting of Eshcol Lodge No. 55 of Dayton, Ohio, held on February 2, 1914, Rabbi David Lefkowitz and S. G. Kusworm were appointed to represent the lodge in the selection of a community house.

For the purpose of providing work for discharged Jewish prisoners an undertaking has been launched by a committee representing the B'nai B'rith lodges of several cities and composed of Mr. Jacob Billikof of the Welfare Board of Kansas City, Rabbi Bernstein of St. Joseph and Charles Ettenson of Leavenworth. The plan is to establish an employment bureau whereby discharged prisoners may leave the institution with some prospect ahead of them of obtaining suitable employment.

DISTRICT No. 3.

At an open meeting of Abraham Lippman Lodge No. 672 of Pittsburgh, Pa., held on February 25, 1914, Mr. Allen Davis delivered an address on the subject of "The Modern Drama," which was received with marked approval. In addition to the address a short musical program was carried out.

Homestead Lodge No. 586 of Homestead, Pa., held the last of its winter series of dances on February 24, 1914, at the Elks' Temple. The "Board of Education" of the B'nai B'rith lodges of Allegheny County were the guests of honor on that evening.

The Pittsburgh Independent Ladies' Auxiliary of the B'nai B'rith Orphanage located at Erie, Pa., held its installation of officers and entertainment on February 22, 1914. A package party was given for the benefit of the home and several speakers addressed the meeting.

Memorial services under the auspices of Braddock Lodge No. 516 of Braddock, Pa., were held on Sunday evening, March 1st, at Carnegie Hall, with Rev. Dr. J. Leonard Levy of Pittsburgh officiating. This was the first service of this character ever held in Braddock and the large attendance and interest displayed by the members was sufficiently encouraging to warrant a continuance of this method of paying tribute to the memory of the departed members of the Order.

The Ladies' Auxiliary of Abraham Lippman Lodge No. 672 of Pittsburgh held its annual meeting on January 28, 1914. The meeting was attended by a large number and the president in her annual message dwelt upon the many works of charity supported by the auxiliary during the past year. The meeting was brought to a close with the election of officers.

The B'nai B'rith of Newark, N. J., held a benefit recently at the Shubert Theater for the B'nai B'rith Orphanage at Erie, Pa.

DISTRICT NO. 4.

Theodor Herzl Lodge No. 314 entertained the Daughters of the Covenant and their friends at a select card and dancing social on February 10 in their meeting rooms. It was pronounced a grand success, and the committee having the affair in charge was complimented upon the able manner in which they had handled and prepared the entertainment to the enjoyment of all present.

The Caricature Committee of Theodor Herzl Lodge is the most active standing committee. On February 16, a play in the Empress Theater presented by Bert Leslie and company, entitled "The King of Slang," was modified to eliminate the characterizing of the Jew, after being called to the attention of the management by one of the members, who immediately complied with the request of the Committee, and courteously added that the theater would always be glad to correct anything objectionable which the committee should see and report to the management.

DISTRICT NO. 4.

Under the able leadership of its newly elected president, L. K. Samuels, and its vice-president, Morris N. Goldtree. Ophir Lodge No. 21, the "mother lodge" of District No. 4, has taken on a new lease of life. In the coming months it is the aim to thoroughly arouse the rank and file of the membership to a renewed fraternal activity, and plans are being formulated with the assistance of Ophir Auxiliary to accomplish these ends.

The Daughters of the Covenant, auxiliary to the B'nai B'rith lodges of Portland, Ore., installed its officers on Jan. 13. Mr. D. N. Mosessohn acted as installing officer. The retiring president, Mrs. A. Davidson, was presented with a token by the members of the auxiliary, President-elect Mrs. J. Lauterstein making the presentation address. After the meeting refreshments were served.

A public installation of officers was held on Sunday, Jan. 4, 1914, by Baron de Hirsch Lodge No. 420 of Butte, Mont. This was the first time in the history of the lodge that a public installation was held, and it was largely attended. After the meeting a dance was given and light refreshments were served.

Hope Lodge No. 126 of Stockton, Cal., is arranging for a memorial service in honor of the departed members of the Order, which is intended to be a public affiair and will be held at the Temple.

The net profits from the great Road Show, presented under the auspices of B. F. Peixotto Lodge No. 421 of Salt Lake City, Utah, as arranged by Brother M. D. Joseph, amounted to $538, and this sum will be devoted to charitable purposes.

DISTRICT NO. 5.

The annual convention of District Grand Lodge No. 5 will be held at Atlanta, Ga., on Monday, March 30, 1914. There will be a preconvention session on Sunday night when Dr. Rosenau of Baltimore, who has been most active in creating the new Baltimore Lodge, and David Stern of Goldsboro, N. C., who was prominent in the matter of the Bible in the public school, will be orator and essayist respectively.

In connection with the convention a meeting of the board of directors of the Atlanta Orphans' Home will be held on Sunday, March 29.

At the recent election of officers of Malachi Lodge No. 146 of Macon, Ga., mostly young men were elected, and good results are expected from the incoming administration. The lodge is looking forward to a visit from First Vice-President Rabbi I. E. Marcusson of Charleston and a special meeting will be arranged in his honor.

The entertainment of Gate City Lodge No. 144 of Atlanta, Ga., held i

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WHAT OUR LODGES ARE DOING

(Continued from page 15.)

December proved so successful that the lodge intends giving another affair in the near future. The plan is to give a one-act play or sketch, some musical numbers, to be concluded with a dance.

During the present year Dan Lodge No. 593 of Charleston, S. C., confidently expects a continuation of the prosperity of the past year, and all things indicate that the results, for which the members are working and hoping, will be realized.

Baltimore Lodge No. 748 of Baltimore, Md., is arranging for a semi-public meeting on the evening of March 9, 1914, at which Brother Simon Wolf of Washington and Rabbi E. N. Calisch of Richmond, Va., will be present, and from which the lodge hopes to obtain practical results in the way of dissemination of B'nai B'rith principles as well as increase of membership.

As a result of the visit of Rabbi F. L. Rosenthal of Columbus, Ga., First Vice-President of District Grand Lodge No. 5, to Brunswick, Ga., a class of 20 candidates was initiated by the degree team of the lodge.

DISTRICT NO. 6.

Mr. Edward S. Glickauf, a past president of Ramah Lodge No. 33 of Chicago, has been elected general manager of the Thompson-Reid Ice Cream Co., with which concern he has been associated since 1892.

Public installation of the officers of the two Milwaukee lodges, namely, Gilead No. 41 and Isaac Lodge No. 87, took place in the club room of the Hotel Pfister on Jan. 12, 1914. Mr. Chas. L. Aarons, First Vice-President of the District Grand Lodge, conducted the installation ceremonies, and Dr. Chas. S. Levi delivered the address of the evening, which was received with marked approval.

John Hay Lodge No. 634 of Fargo, N. D., is planning a series of intellectual meetings the coming year. Brother Hugo Stern has been appointed chairman of the committee and will have charge of these meetings.

At the regular meeting of Minnesota Lodge No. 157 of St. Paul, Minn., held on Feb. 23, 1914, resolutions were adopted on the death of Brother Henry Greenebaum of Chicago, first President of District Grand Lodge No. 6.

Mishan Lodge No. 247 of Kalamazoo, Mich., has undertaken the task of procuring a census of the Jewish population of Kalamazoo. This no doubt will become the means of getting the Jews in closer touch with one another.

Jacob H. Schiff Lodge No. 694 of Lansing, Mich., is planning a Purim party on the evening of March 12, 1914. An officer of the Grand Lodge is expected to attend the affair and deliver an address on the work of the Order. The evening's program will be concluded with a Purim ball.

During the past year Emes Lodge No. 67 of Springfield, Ill., has been quite active in increasing its membership. Quite a number of new members, all young men, have joined the lodge during the past year, and new applications are being presented at each meeting of the lodge. The membership of the lodge is larger now than at any period in the history of its existence.

DISTRICT NO. 7.

Grand President Arthur L. Kramer has been making a tour of the state of Texas in the interest of the increased membership for District No. 7. He has recently visited the cities of Ft. Worth, Houston and San Antonio and reports good results. A two days' canvass in Houston resulted in the securing of 60 new applications for membership and a like canvass in San Antonio resulted in the securing of 40 new applications. President Kramer reports that much good work has been done throughout the district, and that large increases are being reported from various quarters.

Esther Lodge No. 159 of Helena, Ark., held its annual meeting on February 1, at which the officers for the ensuing year were installed. Esther Lodge is recognized as being one of the strongest and most efficient lodges in the State, taking active part in all matters for which the Order was founded.

Shreveport, La., and Louisiana Lodge No. 107 of that city are making elaborate preparations for the entertainment of delegates and visitors to the convention of the District Grand Lodge to be held here on April 26, 1914.

At the regular meeting of Memphis Lodge No. 35 of Memphis, Tenn., held on Feb. 8, 1914, which was largely attended, seven delegates to represent the lodge at the coming annual convention of the District Grand Lodge were elected, and a class of candidates initiated. Mr. Geo. Ellman of the Jewish Settlement House made an address in regard to the work he is undertaking.

The installation of officers of Memphis Lodge No. 35 was held on Jan. 11, 1914, and was attended by a large number of members. The installation ceremonies were conducted by Brother Sam Schloss, the only surviving charter member of the lodge. An interesting feature was that Mr. Schloss inaugurated his grandson, Gilbert M. Schloss, as president of the lodge.

Beth Zur Lodge No. 84 of Mobile, Ala., met on Sunday, February 8, 1914. The meeting was largely attended, the members being attracted by the annual friendly contest for the selection of delegates to the District Grand Lodge convention. Five delegates were elected, and in addition thereto the lodge made three nominations for representatives to the coming convention of the Order to be held in San Francisco in 1915.

Mr. C. N. Frohlich of Memphis, past president of Memphis Lodge, visited Clarksdale, Miss., on Sunday, February 1, and reorganized the lodge at that point with a charter membership of 25 and the prospect of an additional ten members before the annual convention of the District Grand Lodge.

The recently instituted B'nai El Lodge of Dallas, Tex., is progressing rapidly, and at the second meeting ten new members were initiated. Much credit is due to Brother M. Philipson, who devoted a great deal of time and labor to bringing about the institution of this new lodge.

B'nai B'rith Day was celebrated by Phoenix Lodge No. 279 of Pine Bluff, Ark., at the Temple on Sunday, February 8, 1914. Rabbi Jos. Jasin presided. The introductory address was made by Hon. S. R. Bloom. The installation of officers was conducted by Rabbi Witt, and addresses were delivered by Brothers B. B. Weil, S. Klarberg, S. Levin and Rabbi Witt. A musical program of varied numbers was also carried out.

Deborah Lodge No. 161 of Greensville, Miss., celebrated B'nai B'rith Day at the Temple with a musical program. Mr. Joseph Hirsh of Vicksburg, member of the executive committee of the Order, delivered the address.

Mr. Arthur L. Kramer of Dallas, Tex., President of District Grand Lodge No. 7, visited Houston recently in the interests of the Order.

The first meeting of Clarksdale Lodge No. 660 of Clarksdale, Miss., which was recently reorganized, was held on Sunday, Feb. 15, on which occasion the election of officers for the ensuing year was held.

Rabbi Edward S. Levy of Ft. Smith, Ark., died on Feb. 26, 1914. In the passing away of Rabbi Levy the congregation as well as the B'nai B'rith lodge of which he was an honored worker, sustained a loss of a man whose place will be hard to fill. The funeral exercises were held under the auspices of Ft. Smith Lodge on March 1, and Rabbi Louis Witt of Little Rock officiated.

OBJECT TO EXCAVATIONS OF HOLY PLACES.

The excavations attempted by a scientific exposition on the Mount of Olives was interrupted by the Governor of Jerusalem at the instance of the protests made by the Jews. It was contemplated to excavate the reputed grave of the prophet Zechariah, but the Jews raised such a vigorous protest against a violation of a place considered by them sacred that the Governor was obliged to suspend operations temporarily.

DESIRABLE NEWCOMERS.

With all the talk of the restriction of aliens there is not a voice of consequence heard against the Jew. No people have greater reason to point with pride to the progressiveness of the Jew than the American Jew.

The Jew in America occupies an eminent position in the world of business and finance. While loving tradition and custom, handed down through centuries the Jewish immigrant is not a pullback. Energy and thrift, two of the greatest qualifications for success are his, and his adaption to hustling American ways and manners and customs is quick.—Hazelton, (Pa.) Sentinel.

NO BIBLE IN PUBLIC SCHOOLS.

The bill to compel the reading of the Bible in public schools of Maryland was rejected by the House of Delegates on February 12, 1914.

B'NAI B'RITH OF DALLAS FORMALLY DEDICATE NEW HALL.

B'nai B'rith Hall, the newly completed club rooms of Dallas Lodge No. 197, I. O. B. B., was formally dedicated on January, 28, 1914. The combination of the celebration of B'nai B'rith Day and the fortieth anniversary of the Dallas Lodge was made the occasion of the dedicatory exercise, and an elaborate program was carried out. Several hundred members, including a party of more than fifty from Fort Worth, with their ladies and invited guests, were present.

The big lodge room was filled to capacity with an audience that showed its enthusiasm for the order and the cause for which it stands by frequent and vehement bursts of applause for the speakers.

The opening remarks were made by H. S. Scheline, president of Dallas Lodge No. 197, who spoke briefly of his pleasure at welcoming so large a gathering on such an auspicious occasion, and introduced Arthur L. Kramer, president of the District Grand Lodge No. 7. Mr. Kramer delivered the formal address of welcome and presided over the remainder of the meeting as master of ceremonies.

No formal exercises of dedication were held, this portion of the program being confined to a dedicatory address by Dr. William H. Greenburg, rabbi of Temple Emanu-El. In a short but forceful talk Dr. Greenburg voiced the high ideals of the Order of B'nai B'rith and expressed the hope that the new club quarters may be consecrated to lofty purposes.

A brief history of Dallas Lodge No. 197 was read by D. A. Eldrige, in which he reviewed the main events in the development of that body from its original charter membership of 32 to its present membership of 275.

The principal speaker of the evening was Leon Schwarz of Mobile, Ala., ex-president of District No. 7, who delivered a strong address upon the aims and ideals of the B'nai B'rith, the work which it has accomplished and which it means to accomplish in the future.

He discussed at some length the original motives and ideals which led to the organization of the B'nai B'rith, declaring that what it stands for today is infinitely higher and better than the original conception. "The B'nai B'rith of today," he said, "I am, safe in declaring, comes nearer to being an absolute altruistic organization than anything of its kind in existence."

In closing his address Mr. Schwarz made an eloquent appeal for more personal service from Jews for their fellow-men. The only thing that threatens the future of the B'nai B'rith, he said, is the growing tendency of modern days to give "personal service by proxy." Money, mere alms, he said, is not sufficient, no matter how great the amount. "It is not sufficient." he cried, "that with money you furnish temples for our people, but that with personal service you furnish people for our temples. It is not sufficient that with wisdom you furnish good laws for our people, but with personal service that you furnish good people for our laws."

Following the closing prayer by Rabbi Louis M. Eppstein, A. Weber, secretary of the Dallas lodge for twenty years, was presented with a handsome gold emblem in token of appreciation of his fellow members.

The close of the program was followed by an informal dance.

THE LITERARY TEST.

New York's imported gunmen were all able to read and write. The authors of black-hand letters are all literate. A good many honest, hardworking immigrant laborers cannot read. The lower house of Congress has just passed the bill shutting out the honest illiterate simply because he is illiterate. The effect of the bill if it should become law will be to shut out a type of laborers who are always needed in busy times, and to deny to many persecuted Jews in Russia an asylum in a free country. Immigrants as a whole are somewhat more illiterate than the country at large, but children born in this country of immigrant parents are only 1.1 per cent illiterate at the age of 10 or over, while native children of native parents are 3.7 per cent illiterate at the same age. The American standard of literacy is, therefore, not in danger from the immigrant. Neither is the standard of citizenship in danger, for Congress has complete control of the naturalization laws.—St. Louis Republic.

MONUMENT TO M. LOTH UNVEILED.

A beautiful eulogy was pronounced upon the life of the late Moritz Loth, founder and first President of the Union of American Hebrew Congregations, by Dr. Kaufman Kohler, President of the Hebrew Union College, at the exercises marking the unveiling of a monument in his memory at the United Jewish Cemetery at Cincinnati, O., on February 18, 1914. The services, which were held in the chapel, were attended by the widow of Mr. Loth, the children and relatives; representatives of the Union of American Hebrew Congregations; members of the faculty of Hebrew Union College, the Board of Trustees of the College, the students of the institution. and leaders in local Judaism.

The invocation was given by Dr. Louis Grossmann, rabbi of the Plum Street Temple. The choir of the Hebrew Union College rendered several selections. Prayer was offered by Dr. Jacob Mielziner, rabbi of the Reading Road Temple. A. G. Holzberg, a student of the college, sang a solo, "As the Hart Panteth for the Water Brooks."

The memorial address was delivered by Dr. Kohler.

Dr. D. Philipson pronounced the benediction.

The memorial, which was erected by a committee of personal friends, is a shaft more than 30 feet in height. It is of Grecian design and one of the tallest ever reared in this city. It was wrought from a huge slab of Vermont marble. The inscription on it is: "Moritz Loth, First President of the Union of American Hebrew Congregations. Born December 29, 1832. Died February 18. 1913."

RACE PREJUDICE.

Men of six races in New York recently met and discussed the question: "How can race prejudice be dispelled and the spirit of brotherhood be made to prevail in America?"

The best answer was given by a Jew, Dr. Samuel Schulman, Rabbi of Temple Beth El in the metropolis. He said: "Give every man a square deal." The rabbi defined race prejudice as laziness in thinking resulting in an unreasoning antipathy. The mere fact that a discussion of race prejudice was held he declared to be an indication that race prejudice exists. Race prejudice, said the representative of the Japanese nation, Dr. Toyokichi Iyenaga, professor of history at the University of Chicago, is more pronounced among Americans than among Europeans.

Of all countries in the world which should not have race prejudice the United States stands foremost. This has been called "the melting pot of the nations" because annually to our shores come many thousands of aliens to be, in a few short years, transformed into Americans. We call the process "assimilation." The earlier immigration was from northern Europe—England, Ireland, Scotland, Norway, Holland, Denmark. The later is from southern and southeastern Europe—Russia, Austria, Hungary, Italy, Greece, Turkey. It is because the men and women of these races seem different from those to which we have become accustomed that a new interest has arisen in the problem of immigration. Yet it seems reasonable that the nation which assimilated the northern also should be able, if it is patient enough, to assimilate the southern Europeans and perhaps Asiatics.

Race prejudice is based on ignorance. About the best illustration of this was furnished in a magazine story of a few months ago. The "typically American" employer of a modest and unassuming Bohemian bookkeeper made a remark which reflected on the latter's nationality and the underling then rose and overwhelmed him with a recital of what Bohemia had done for art, for literature, for music and for civilization in general. The representatives of almost any of the European nations could mention names and exploits which produce a thrill in the mind of the man who knows history. The trouble is that so many of us know so little of what other nations have contributed to the sum total of human progress. As knowledge of foreign traditions and achievements spreads we learn that the German, the Pole, the Bohemian, the Greek, the Hollander, the Irishman, the Spaniard, the Frenchman, the Russian, the Swede and the Dane each has given some exploit or some inspiring ideal to the world. In other words, as we become acquainted, we learn to value and appreciate each other.—Lexington (Ky.) Leader.

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B'NAI B'RITH NEWS

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King of Roumania Grants Audience to Jewish Leader

(Report by our Special Correspondent.)

In accordance with our last communication regarding the project of forming an International Committee with reference to the political situation in Roumania concerning the Jewish question, we have to bring to your notice some new occurrences. Yet, before coming to the political situation we will refer to the matter of the formation of the International Committee, and in order to dispel certain doubts we consider it necessary to give the following explanation:

The aim which is pursued is to procure the diplomatic intervention of the great powers for the application of article 44 of the Berlin Treaty. Some think that this kind of intervention is of greater importance, and that it is expedient to give it the first consideration. These people attach the greatest value to diplomatic measures. We are of the same opinion, but we understand that these proceedings constitute one of a number of measures to be employed as needed by our cause.

It is the desire and intention to procure at the same time consideration for all the measures stated in the previous communications, and also a permanent protest of civilized Europe against the treatment of the Jews of Roumania.

The diplomatic intervention is considered good, not because it will bring brilliant results, but because it is the regular way of voicing protestations against vexations of which the Jews are victims. Those who are familiar with the country and are aware of the interest which it takes in foreign opinion, know, that it is difficult for Roumania to resist the energetic, continued and systematic protest of the public opinion of the world.

Immediately after the compliance of Mr. Clemanceau, the appeal of the International Committee, signed by Mr. Luzzatti and by the Marquis Viconty-Venosta, will be published.

Prompt agitation is timely, for political events of great importance are about to take place in Roumania. In the first place it is quite certain that the cabinet will retire and will be re placed by a ministry of the liberal party whose hostile disposition towards the Jews is a secret to nobody. The intention is attributed to this party to proceed without mercy gainst the "Union" because the same had the courage to revive the Jewish question.

The "Union" counts today in the country 80 sections with about 12,000 members and a weekly journal printed in 15,000 copies.

The liberal party can never forgive the "Union" because it is today a force, a decided power ready to fight for enual rights. This is the reason why it is thought that the liberals may resort to intimidation and repression with the aim of destroying the "Union." It is therefore of the greatest importance to the Jewish population of Roumania that the International Committee shall be instituted as soon as possible, so that in case of violence there is somebody to raise its voice in foreign lands. Special attention is called to this point. The defence in the Occident must be prepared at any price. The day has arrived when it must be considered that here they wish to stifle the Jewish protests and actions.

In the second place the liberal party proposes to revise the constitution. It is only a question of weeks. It is important that the Roumanian Jews take urgent measures and institute an intense agitation to watch an event of this nature and of this importance. It is important for them to obtain a modification of article 7 of the constitution, to further the solution of the Jewish problem. This agitation finds against it a powerful adversary, the implacable liberal party. Upon this occasion the International Committee must play a part, the importance of which it is unnecessary to demonstrate. The revision of the Roumanian constitution is intimately connected with the solution of the Jewish question. This is why the formation of the International Committee is deemed such an urgent necessity. The action of such a Committee on the outside and that of the "Union" on the inside will undoubtedly provoke a renewal of anti-Semitism in the country. The proof of it is what has happened in Jassy on the occasion of a meeting of Socialists at which the Jewish question was also discussed in a favorable sense.

The manifestations of hostility against the Jews happened there under the friendly eye of the police. Several Jews were beaten and some of them were wounded. Other disorders of the same kind may be expected.

When the liberal government understands that the foreign press is watching and protesting against the agitations and the barbarities of the anti-Semites supported by the police, when it knows beforehand that an organization like an Internationl Committee exists for the purpose of defending the Jewish population of Roumania, it will try to maintain order in the country. It is therefore evident that it is an absolute necessity that the International Committee be created and begin its work.

The following report of the last audience which was granted by the King of Roumania to a leader of the Roumanian Jews is noteworthy. The result of it is that the question of the naturalization of the mobilized Jews seems to be buried.

Conversation With the King.

Dr.—I come again to the old and ever new Jewish question.

The King—Oh, a great change of ideas has taken place. The lists for the naturalization of the mobilized were already being prepared and then the anti-Semitic agitations commenced.

Dr.—I am surprised that the agitations did not begin before the Jews of the country raised the Jewish question.

The "Evenimentul" of Jassy, the "Vittorul" and other papers of the liberals and nationalists commenced a violent campaign of invective and threats. The "Liga Culturale" followed suit.

The King—But it is the congress of the "Union" which is taken as a pretext.

Dr.—Yes, solely as a pretext. What can we do if the rights which we demand are not considered dignified and pacific. All these agitations emanate from the anti-Semites.

The King—Yes, from the Cuza gang. There is also an Arion. Who is he?

Dr.—The President of the Liga Culturala, a discontented man who up to this day having failed to obtain a ministerial portfolio thinks to profit by this agitation and to attain power. This action is culpable for it compromises the aim of the League. In reality what value is there in such an agitation? It is only a superficial current. At bottom it is nothing. Do we wish to let the Jewish question be dependent upon such manifestations? It never settles our case. In consulting history we see that the currents against the religious minorities have always appeared, but there were always statesmen who were conscious of their duties, who possessed great courage, who, without being intimidated, accomplished great reforms.

I am an old fighter and what I know today does not surprise me. Does it surprise your Majesty? And besides were we not helped by these factional revolutions? What are the impossible issues in which we find ourselves? Who are the statesmen who are willing to do their duty?

(Continued on Page 7).

American Ambassador Visits B'nai B'rith Lodge

Annual Festival of B'nai B'rith of Constantinople

(By our Correspondent, Dr. Israel Auerbach, Constantinople.)

My to-day's report will inform you of a real occurrence, namely: the third annual festival of our Lodge No. 678 and our District Grand Lodge. But this alone does not form the whole significance of the day. Its main feature consisted in the visit paid to our lodge by his Excellency Mr. Henry Morgenthau, Ambassador of the United States of North America in Constantinople. Our distinguished coreligionist has already demonstrated before the world by his former activity in our city that he does not feel like being a high functionary of his country who is conscious of his official responsibility only, but considers himself at the same time as a true and warm hearted son of Israel. But this evening has brought him near to us as a brother of our Order who is filled with B'nai B'rith ideals and who brings to us a full understanding of the aims and work of our lodge and Grand Lodge.

The Lodge hall was festively decorated for the reception of the illustrious guest. The Star Spangled Banner of the United States waved at the side of the Turkish flags. Some young friends got together a small string orchestra which played the American national hymn as the Ambassador entered and continued to inspire the festivities with joyous harmonies.

After the opening of the Lodge by our worthy President, Brother Dr. Markus, a member of our Grand Lodge delivered an address of welcome which, according to the custom of our Lodge, was in the Hebrew language.

Then the festive oration was read in German by the Secretary of the Grand Lodge.

Oration of the Grand Secretary, Brother Dr. Israel Auerbach.

Excellency!

Highly Esteemed Brother!

The Grand Lodge of the Orient of the Independent Order B'nai B'rith District No. 11 as well as Constantinople Lodge No. 678 have conferred the honor upon me of extending to you in the names of both a hearty and loyal welcome.

We behold in you not only a distinguished guest, but also one of our brethren, and this in a manifold significance: You are a brother of our Order, a brother of our blood, a brother of our sentiment. The last may seem a daring assertion, but the entire manner in which you, Excellency, have manifested yourself on entering our city as Ambassador of the mighty and free United States of America, not only as the representative of your great fatherland and your lofty duty, but also as an adherent of your race and your faith, the old and eternally young Judaism, shows that we may dare to call you brother of our sentiments. Whoever makes such a confession so plainly, so proudly and decisively entertains the same desires as we do: to demonstrate that we revere Judaism and desire its preservation; that we not only wish to devote ourselves, our immediate vocation and our work to our people, but also the work of our present and of our future. In this sense every one is our brother who within the fold of Judaism and for the welfare of Judaism makes himself the highest which his capacity and ability permit. Your Excellency will therefore grant us the privilege of specially emphasizing the Jewish side of your personality and position, although we in our circle by no means misconceive their general human aspect.

Honor is one of the fundamental pillars which still hold upright the Judaism of our times. All other nations of the earth have their country, their language, their living culture in all forms of life, their organized world of law and economy, their might and power of expansion; all these are factors which bring to them externally fame and glory and internally selfconsciousness and pride, waves of new power of life and joy in the certainty of the future. Judaism has nothing, or almost nothing, of all these earthly gifts; it is just hardly beginning to think of resurrection and re-possession of country, language and living culture; but one thing it has which in spite of all these things it uses as a compensation and substitute: its national honor. This it gains from a double source of time; from its past and its present. An older comprehension was satisfied with that amount of honor which our past national life contributed to us: the shining deeds of the fathers seemed sufficient to serve as glittering armor for the grandchildren; the greatness of former times was enough consolation and recompense for the littleness of to-day; the achievements of ancient Israel were to justify the existence of the Jewish people of our days. This conception has outlived itself long ago. Our epoch, the real, the positive, I might say the American, gives nothing for things that were once upon a time; it wants to see how things are acquired to regain by new effort things which were acquired by inheritance in order to be able to recognize them as justly possessed and worthy of respect. Lazy sons of assiduous fathers, weakly descendants of a time of heroes, are looked upon as deteriorated, as persons done with; they are despised and rejected. Therefore Judaism, which is thousands of years old, must produce new and current values on every day which history gives it; it must always create and fight for new honor. If it should not do these things, it would be lost. It would be deprived in the outside world of the last remnant of recognition and with it suffer the loss of all forbearance, for only the powerful are to-day respected and permitted to live. But in our own midst the resultant harm would be even much worse. The pride in the old possessions of Judaism, in the creation of the Bible, which means our world ruling system of the knowledge of God and the ethics of humanity, would disappear, religious feeling would no longer have any worth, and then firmness and cohesion would be lost among the members of our people, if in our own times no new reasons for pride were created daily. In order to live, Judaism of to-day must show achievements. They are indispensable if we wish that the souls of the brethren of our people remain devout, selfconscious and looking joyfully into the future.

Fate does not permit our race to-day to create new values and new honors as it did once as a unit, as a whole. One may deplore it and strive to bring about a change, but he must acknowledge it. But our individuals, on the contrary, still have power and scope (of which no persecution in any country can rob them) to be active as producers. Every creating, great, important, famous and high-standing Jew contributes in this sense to the strengthening and the preserving of Judaism. Their honor redounds to the honor of Judaism. They deserve well of Judaism, just as those Romans deserved well of ancient Rome and for whom it erected monuments. Of course, there are exceptions among them: there are those who shine for the benefit of Judaism against their wills, who in their hearts have turned from it and wish to strive solely for their class, for their present fatherland, for mankind, only not in the name of Judaism from whose blood they descended. These are a blessing to our people without their wish to be such.

(Continued on Page 2).

Judaism will still rejoice in their existence, but love and thanks it will not give them. However, there are besides these other Jews who cling to their people in the depths of their hearts, who are working as men in the place assigned to them by time, in the land which protects them and which they serve, but everything they do, be it quietly or loudly acknowledged, they do at the same time because they are Jews and for the honor and glory of Judaism. They earn the acknowledgment, gratitude and love of their oppressed but noble people.

It is the expression of this gratitude and love which prompts us to receive your Excellency, our highly esteemed guest, in our temple with honor and devoted love. We do it the more joyfully because it is also in the nature of our Order to serve Judaism just in such sense, namely, by raising its ethical value in the world. And that which is the duty of the Order in a greater measure is also our duty on a smaller scale: to enhance Jewish honor, to arouse the Jewish forces, to uplift Jewish individuals ethically and intellectually, to cultivate individualities and to inculcate them with love for the great and Jewish ideals. We try to accomplish it by the intellectual advancement of our members, by creating centers of force and work in communal affairs, by the elimination of evils and obstructing conditions which hinder the uplift of the masses or which lower our standard; by establishing and maintaining schools and by aiding students. Even our care of the poor can be placed in this line. If we should not do these things, then nobody would attend to them, or the Christians would do them, the missionaries would take up this work, and both instances would bring shame upon us, would drive Jewish souls away from us to other communions and other ideals. We practice this care of the poor because distress kills; it lays low individualities and strangles talents. While we ameliorate the misery of Jews we remove human pain, but we also set free Jewish forces, help the mass of our people to develop their possibilities, such possibilities as are shown by the numerous great men of America who have emerged from our poor and pitiful immigrant masses. The will to accomplish all this in our midst is not merely a program or a phrase, but it is a fact which is substantiated by the three years of existence, the happy close of which we celebrate to-day.

It is not for the sake of indulging in vanities or to lull the energy of our people by the sing-song of success that I venture to present here a meager statement of our achievements. It is only done to reassure ourselves and to demonstrate to our esteemed guest, who is a worker on a grand scale, in the American sense, that also in this house some work is being done.

The big fire of Balat in 1911, the earthquake catastrophe in the Marmara basin in 1912, the destruction of the Jewish quarter during the riots in Fez, the sufferings of the refugees of the Balkan war—all these furnished our Grand Lodge the opportunity to organize active aid, to collect and to distribute many thousands of francs, to elaborate projects for enduring help and to start their realization. It has taken an active part in the protection of the Jews of Salonika, after the city was taken possession of by the Greeks, and was successful. It supports the National Library in Jerusalem, the hospital Shaare Zion in Jaffa, a public school in Cairo, a kindergarten and a library in Safed. It has established a kindergarten in our city, in Balat, taking care of 200 children. It must be stated that our Grand Lodge could not have done all these things with its own means. Brethren of the whole world and in a great measure our brethren in free America, the glorious fatherland of his Excellency, have contributed liberally to it. But the Oriental District has certainly done its share materially and accomplished everything morally. It does not stop at what it has done. Its working program for the future is a wide one; fighting white slavery is one of its main undertakings. But of this we will speak again, and I hope again in the presence of our illustrious guest.

The local Lodge has not remained behind the Grand Lodge in zeal. It has established its own meeting place, the "Bergel Fund" for unostentatious charity work with small sums; it successfully agitated for peace in the Jewish community of Constantinople, which was rent by strife; it organized a library and public lectures; it created a central organization consisting of representatives of all Jewish societies and introduced general statistics and the study of the economic conditions of the Jews of Constantinople. Our brethren are leaders and organizers in all works of public welfare. The Jewish hospital is a subject of their care, and the Association of Jewish Physicians has brethren of our Lodge at its head. The aims for the future are here also widely extended: the abolishment of street begging, the creation of employment bureaus and loan funds and, above all, the great work of organizing our women, are still waiting to be brought to a successful issue.

Even if much is yet uncompleted, we can still say to ourselves for the ease of our minds: Our wishes are high; no other organization of Jews in our city knows of a higher one or has as rich a working program, finds as much joy and force in its labor, spreads proportionately as much welfare, furnishes similar influence for uniting the different elements, attempts and undertakes as much to raise the Jewish honor as we do. This clear statement does not imbue us with haughtiness, but only inspires us with selfconsciousness, new obligation and new force. At the annual festival we indulge in a retrospect, perhaps a proud retrospect, but only to continue to strive and to place new aims before us. Our highly esteemed guest will pardon us when we cause him to be a witness to this retrospect. We take the liberty to do it because we know that he is our brother and because we most humbly and joyfully hope that he may come as closely to us, B'nai B'rith of No. 678, as his great work and his political position will permit him. He may be assured of this, that his fraternal co-operation with our endeavors will be considered by us as a great honor and will bring happiness to Judaism in our midst—that Judaism which has a place deep in his heart, without causing injury to his strong feelings for the happiness and greatness of his fatherland.

Highly esteemed and dear brethren! I congratulate you heartily to the close of our Lodge year! I congratulate you heartily on the beginning of the new! Always forward! Always upward! To the glory of our people, to the welfare of the Ottoman Empire, to the elevating and ennobling of all mankind!"

Reponse by Ambassador Morgenthau

When the speaker concluded his address, Brother Morgenthau rose to respond. He started to speak in German, but his peroration was in English. After expressing words of thanks for the hearty reception which was extended to him, he depicted the feelings which penetrated his soul when he received the offer to represent the United States as Ambassador of his country in Turkey. At first he hesitated to assume the post so full of honors as well as of responsibilities for the reason that he is a Jew; but he at last gave up all his demurrings and resolved to accept it just because he is a Jew. He believed he owed it to his people to preserve and deserve the honor which his nomination reflects upon the Jewish name for the sake of his people. The thought also influenced him that in such a high-standing station he might perhaps be in a position to be of service to his people. His long occupation with Jewish public affairs in the United States enabled him, in fact, to give advice in the Orient and to work for the benefit of Jewry as much as is consistent with the character of his office. His Excellency then described his activity in the service of our B'nai B'rith Order in America and the enormous merits which this Order gained on account of the elevations of the Jewish immigration element in the United States. It was to a great extent the work of the Order which transformed the desperately separated masses, who came over without a proper attitude and without education, into high-standing, proud citizens who to-day play a prominent part in the great and mightily flourishing commonwealth. On his arrival here he found the Order engaged in similar work and he was extraordinarily glad to have learned from the address of Brother Auerbach how the work is done here. Something very interesting and causing happiness arrested his attention in this hall, namely, the fact that the same grade of intelligence, mettle and energetic strength are expressed in the countenances as he had noticed in America among the men who have transformed themselves from poor ignorant Jews into great merchants and politicians. That conditions are here smaller and more circumscribed, does not matter as much as one may be inclined to believe when it comes to estimate the value of the achievements of real men. According to the experience of the psychologists, the kind and quantity of the energy to be employed is in reality the same whether it is a question of some great state leadership or of directors and reformers in the narrow circle of a small community. He therefore looked upon the undertakings and wide reform plans of the men who are united in the Lodge and Grand Lodge of Constantinople with great sympathy and high appreciation. On his part, he would gladly contribute as much as possible to the success of these undertakings. He assured the brethren that the Jew and brother are not sleeping within him; that he belonged to his people and is in sympathy with the good work the Order is doing.

Enthusiastic applause greeted these words, which were spoken with feeling and in a tone of deep conviction.

The festive session was then continued with an address by Grand President Niego and the initiation of new members. After the Lodge was closed, the brethren, among them also his Excellency Brother Morgenthau, remained in joyful communion.

I have to inform you to-day of one more communal event, namely, the new election of the Board of Directors of the local community. The board consists of nine persons who form the so-called "Medshliss dshismay," and whose great duty it is to administer and represent jointly with the Chief Rabbi, the so-called Hahambashi, not only the great community of Constantinople, with its 70,000 Jews, but also the entire Turkish Jewry.

It is interesting to know that this body experienced a radical transformation in the last new election. In place of the former men who, it seems, did not understand how to do justice to their task in the Jewish and modern sense, younger forces stepped in, of whom it is generally expected that they will cure all the ills and will restore all conditions to a healthful state. Not less than seven members of our Lodge are among these nine men, the eighth one is just about joining the Lodge, so that we can justly speak of a B'nai B'rith communal board. An eloquent testimonial of the confidence which our Lodge enjoys with the Jewish public, it shows that all salvation is here expected to come from the vivifying and rejuvenating force of our Order.

On Saturday, February 28, a public lecture was delivered in the Lodge by Zeki Bey Elbola, Osmanic Judge of preliminary examination and member of the newly elected communal board, whose topic was "The Foundations of Jewish Law." The lecture with its deep thought and its profusion of documentary evidence from Bible and Talmudic literature, was greatly applauded by the very numerous audience.

THE TOWER OF HOPE.

There is an old popular Jewish belief that when two confessors of the One God will proclaim the "Shema Israel" in the exact moment when the morning star rises, this confession will make such a profound impression in the celestial world that the Messiah will have to appear. This poetic and touching popular belief found a naive and affecting expression in the fact that in Jerusalem a group of pious Jews have erected a look-out tower upon the highest point of which, a balcony, two persons are keeping watch every night and are looking out to note the exact moment when the morning star appears on the horizon. If they should once succeed and have exclaimed "Hear O, Israel, the Eternal, our God, the Eternal is One!" then the Messianic era will at once begin and the redemption of Israel and the world will have to come. Alas, up to this hour they did not succeed. But is there a people that can hope and wait so persistently and so firmly as the Jews? The pretty tower is maintained by contributions from all parts of the world. In the basement is a synagogue, and on the top stand the two Jews who scan the heavens and hope and wait. Like a picture from Biblical times the trim building rises on high, a token of the power of Jewish belief and the joy of Jewish hope.

(We translate this article from "Ost and West" not on account of the intrinsic value of its information, but solely on account of the quaint and touching aspect of the idea it expresses. For this reason our readers may find it interesting. Editor.)

NEED OF AN INTERNATIONAL IDEAL.

By Abraham Nowak.

For the past hundreds of years, the stream of Jewry has flowed continuously, curving through the borders of every nation. But today owing to a diffusion of diffidence and the lack of a common affinity among the atoms, this "lonely river in the midst of the ocean of mankind," is slowly losing its distinctness and its entity. Now and then, here and there, streamlets flow into the ocean of mankind and disappear. The "perpetual insidiously destructive wash of the waves of alien life" is slowly corroding the bulwarks of Judaism. Only the intangible defenses of the Spirit are left us.

But inwardly as well as outwardly, the forces of decentralization are raging. And disintegration has lodged its teeth into the very vitals of Judaism. Where once existed unity, there is now plurality. There is no one-mindedness. There is no strong connecting constructive, common current of emotion, of aspiration, of idealization.

Only the tragic tones of the "Yudenschmerz" remind us of our common origin.

A pogrom, a libel, a picture of dismembered limbs, the tread of the "wandering foot" and the throb of the "weary heart."

We must needs strengthen mightily the Jewish spiritual consciousness against the disintegrating forces in Jewry.

We must needs have again the burning conviction of some great world—part yet to play, and the firm faith in some great world-end yet to serve.

Only such a conviction, only such a faith, can justify Israel's isolation—her standing apart as a "nation of witnesses."

We must needs have some grand international ideal to compound the various elements in Jewry into one.

Such an ideal is held aloft in the symbolic seven-fold sun of the Menorah—whose ordained ministers are the B'nai B'rith—the seven-fold sun of the Menorah, in the glowing heat of which, the hearts of all true Jews, orthodox and non-orthodox, missionary idealists and National Zionists—all will be melted in Brotherly Love, in Benevolence and in Harmony—the seven-fold sun of the Menorah, in the actinic rays of which, the dark clouds of religious bigotry will be dispelled, and the bandage from off the eyes of justice will be torn, and the cannon melted into plowshares and Truth, in empyrian glory, will canopy the earth.

Glorious vision of the future!

It is the International Ideal of the B'nai B'rith.

CONVERTED JEWS IN RUSSIA.

The Holy Synod published the statistics of the Jews converted to the orthodox faith during the year 1912. According to these statistics, 1,362 Jews became members of the Orthodox Church, and 84 converted Jews returned to the Jewish religion. The statistics, it will be observed, do not include those Jews who embraced the Catholic, Protestant, and the Mohammedan faiths. The number of converts to Protestantism is very high, as many Jews who decide to leave their religion for the puropse of entering educational institutions join the Protestant Church, to the annoyance of the Orthodox Russian authorities. Hundreds of them have recently been punished by an order declaring their conversion in Findland null and void. In order to remain in the educational institions they will be forced formally to reenter the Jewish faith and then Join the Orthodox Church.

MR. SCHIFF GIVES 4,000 BOOKS.

The Library of Congress had a notable addition to its collection, the second gift of Jacob H. Schiff of New York. It is to supplement the gift made by him in 1912 of a collection of Hebrew books, comprising 10,000 volumes.

Deinard, the well-known collector, after disposing of the first collection, went to Europe and then to Palestine for the purpose of forming a second collection, which supplemented the first. It comprises more than 4,000 volumes, touching every field of Jewish thought and learning, religious and secular, extending over many centuries.

The collection includes Bibles, with their commentaries and super-commentaries; Mishnah and Talmud, with their commentaries; Midrash, codes of law, sermons, liturgy, philosophy, philology, scientific works, history and geography. Many of the books are first editions and rare.

THE KEHILLAH

BY PROF. GOTTHARD DEUTSCH, Ph.D.

VI.

Judaism boasts of proclaiming the belief in the kingdom of priests, and of its consistent opposition to clerical power. Nevertheless, the rabbi always had a considerable influence as spiritual leader. This naturally was more the case in times, when the study of religious documents was the exclusive spiritual occupation of the people. The work of Mendelssohn and his school beginning about 1780 was not felt very strongly until a generation afterwards. The battle against the inroads of the modern movement tending to the secularization of life, begins with the rabbis of the latter part of the eighteenth century. Prominent amongst them was Ezekiel Landau, Chief Rabbi of Prague. He was born in Poland, 1713, and was elected Chief Rabbi of Prague in 1755, holding his position until his death in 1793. As a man who understood his time, he did not come out with his views plainly. He knew enough of politics to understand as long as the Emperor had made up his mind that the only way for the improvement of the position of the Jews was secular education, it would be folly to oppose him. In his works he only occasionally throws out hints to show that the modern system of education was the deathblow to traditional Judaism. In personal contact with his pupils he undoubtedly expressed himself more clearly. Unfortunately we do not possess—at least to my knowledge—private sources that would throw light on his influence. We might have had them, had we been more careful to collect them. Aaron Kornfeld, the last principal of a Yeshibah in Bohemia who died in 1881 at the age of 86, could have furnished me such information. His father, Marcus Baer, was one of Ezekiel Landau's favorite disciples, and he certainly told his son something about the intimate life of his great teacher.

In this way two generations show the great change that took place in the life of the Jews by the beginning of the nineteenth century. The Kornfelds were a family who for generations kept a distillery in the little Bohemian town of Goltsch-Jenikau. This business ought to be studied thoroughly in its bearing on the condition of the Jews. As far as my knowledge goes, this has not been done. The distillery is called in Yiddisch "Rande" and the distiller"Randar." The word comes from medieval Latin and is connected with the English "rent." The distiller is the tenant of the landed estate proprietor who from medieval times in the feudal state, possessed amongst other monopolies, that of distilling on his estate. The best way of exploiting this monopoly was to farm it out to a Jew. I find this fact mentioned first in the works of Solomon Luria, rabbi in Lublin, Poland, in the sixteenth century. This business, which was connected with other profitable opportunities, such as cattle feeding and dealing in produce, offered a comfortable livelihood, and so occasionally, as in the case of the Kornfield family a man had sufficient spare time to devote himself to Talmudic studies. My grandfather, born 1781, was a diciple of the Jeshibah of Jenikau, probably when it was presided over by Marcus Baer Kornfeld. The latter's son Aaron, continued the work of his father, and among his disciples was for a time also Isaac M. Wise. In the forties it declined, and many years before the end of his life. Aaron Kornfeld saw the Jeshibah gone out of existence. His nephew, Sigmund Kornfeld, was president of a bank in Budapest and a Hungarian baron.

The generation, following Ezekiel Landau, had already a harder fight with the modern spirit. Its leading representative in our country was Marcus Benedict, or as he was called among the Jews, Mordecai Benet, Landrabbiner of Moravia. Born in Hungary in 1753. his mother, who was from Nikolsburg, brought him to her native city as a child, and at an age, which in those days was considered very young, he was in 1791, elected Landrabbiner of Moravia, which office he held until his death at Karlsbad in 1829. He was, even at his age, where Talmudic learning was common, considered one of the greatest Talmudic scholars. In all questions of religious life he was of uncompromising conservatism. When the Austrian government proposed to establish a rabbinical seminary, and to compel the rabbis to take a philosophical course in a university, he opposed this move. Of course he could not come out openly with the declaration that secular education was sinful, but he said the preparation for the rabbinate required so much time that the candidate could not give any of it to secular studies. He had, however, to make concessions. The government demanded that every Jew who applied for a license to marry, had to pass an examination in religion. For this purpose Herz Homberg, at one time tutor in Mendessohn's family, wrote a textbook called "Bene Zion." The Landrabbiner was asked to give it his approval and could not refuse it. His own son, Naphtali, who died as rabbi of Schaffa, Moravia, in 1857, wrote also such a text book with the consent of his father. Naphtali was already a modern man, who contributed to the Hebrew periodical "Kerem Chemed," edited by the representatives of the progressive school. A grandson of his, named for him, was a pupil of mine, when I taught in Bruennn, and was barely able to read a line of Hebrew. Another grandson was a fellow student of mine at the Gymnasium of Nikolsburg, and neither in his konwledge of Hebrew, nor in his practical life, maintained the standard of the family. Another sign of the difficulty under which the orthodox rabbis of that time had to labor, was the attitude of Marcus Benedict to Mendelssohn's Pentateuch translation. The Austrian government was strongly protectionist. It therefore wished to keep the money which Jews spent in buying Hebrew books, at home, and gave to a Christian, Anton Schimd, later on ennobled, the privilege of opening a Hebrew printing press in Vienna. This establishment published a great number of Hebrew and rabbinic works of a very high character and in a form which was up to the best standard of Hebrew printing. At a later period Isidor Busch, well known in this country as an active worker for the B'nai B'rith cause, bought an interest in the firm, but the business declined, and the firm went out of existence. Amongst the most popular works of that period were the Bible, with German translation and Hebrew commentary, begun by Mendelssohn, and the holy day prayer books with equal arrangements, for the first time edited by the excellent scholar, Wolf Heidenheim in Roedelheim, 1803. Anton von Schmid proposed to edit both works, of which the latter possessed a copyright according to rabbinic law. In order to make this work popular the government wanted Mordecai Benet to approve of it. He faced two difficulties. A German translation of the Pentateuch was in his eyes a heretical work, but as he couldn't say so, he saved his conscience by ignoring this part of the work in his recommendation, speaking merely of the text and the Hebrew commentary. Somewhat easier was the problem in the question of the infringement on the copyright of Heidenheim's work. This copyright rested on a rabbinical Cherem, which declared that anyone who would reprint the work without the author's permission, was under the ban. Benedict declared that in as much as the government prohibited the pronunciation of a Cherem, it was inoperative, and at all events it could not have any effect on a Christian. This decision was strongly attacked by Benedict's contemparary, Moses Sofer, who logically declared that, while we cannot enforce a Cherem, we surely should not lend a hand in making it inoperative. The government, however, was stronger, and the public did not care for such scruples so that Schmid's publications were a great financial success.

The powerful challenge issued by a new era to an age that had become an anchronism, made itself felt in the early decades of the nineteenth century, even in the small country congregations. Our people were not of the historical bend. What we know of the rabbis of olden times is limited to brief notes in the socalled "memor" books, and the tombstone inscriptions. The oldest rabbi whose name I could discover in our records, was Jacob Eliezer Bunswick. the great grandfather of my great grandfather. He was in 1708 "Klausprimator" in Mannheim, which means presiding rabbi of a college consisting of ten members founded from a legacy of 100,000 florins, left by Lemle Moses Reinganum, for the purpose of maintaining the study of the Torah in accordance with the Biblical precepts, "Thou shalt meditate upon it day and night." Afterwards Reb Leser, as he was called, was rabbi of Kanitz, and finally of Vienna, where, as the congregation had no corporate rights, he was registered as chaplain to the court-Jew, Samson Wertheimer. He left numerous works, but none of them was published. All that is left of his liteary activity is an index to rabbinical literature, preserved in the royal library of Berlin, a fragment of another work in my possession, and an appeal, written by his son Selig, to assist him in publishing the works of his father. Reb Leser, judging by his family name, was a native of western Germany, as was in all likelihood also his son-in-law, Joseph, who died in 1723, six years before his father-in-law, and is already known by the family name of Deutsch. His signature appears under the resolutions passed by the periodically assembled representatives of Moravian congregations, and his tombstone praises him as an excellent Hazan, and a Talmudic scholar. Somewhere around the middle of the eighteenth century we had a rabbi by the name of Geschlik Wannerfried, evidently from the town by the same name in Hesse, whose family later on adopted the name of Fried for short. His grandson Leser, on the mother's side a descendant of the old Rabbi Leser, was the earliest rabbi whom the people within my recollection knew. What they told me about him, were the usual routine anecdotes of his great piety and learning, but nothing that could illustrate the personal life of that period. He died in 1819, and Steinschneider, the great bibliographer, ascribed to him the work of the older Rabbi Leser; Zunz in his "Memorable Dates" followed him, and so we have another instance of the uncertainty of historic tradition.

Somewhat more distinct were the traditions after the death of Rabbi Leser. His successor was Joseph Feilbogen, who died in 1869, nearly eighty-five years of age, having, however, left Kanitz in 1824. Whether he had any trouble with the progressive elements, I do not know. He had them about thirty years afterwards, when he was rabbi of Holleschau. and some radicals proposed the abolition of the time honored custom of "Schulkloppen." This means that the sexton went from house to house, announcing by three knocks on the door with a wooden hammer the beginning of the services at the synagog. Rabbi Joseph Feilbogen adjured his congregation not to provoke the wrath of God, which had already manifested itself by an epidemic causing numerous deaths of children. One of Joseph Feilbogen's sons. Benjamin. was rabbi in Ottakring, a suburb of Vienna. and his son Sigmund. created in 1908 quite an excitement in connection with a visit to Rome, which is worth while recording as a piece of history.

Sigmunt Feilbogen. was professor of political economy at the Acadamy of Commerce in Vienna. Being sent by the government to do some research work in Italy in 1908. he went to Rome to see the Easter celebration. Through the recommendation of the Austrian minister to the Vatican. he obtained permission for himself. his wife and the latter's sister. to attend the mass said by the Pope himself. When the time came for communion. he fell in line. and received the consecrated host from the hands of the Pope. It seemed to agree with him and his wife. but the sister-in-law could—literally—not swallow the miraculous wafer. She put a handkerchief to her mouth. placing the host in it. One of the guards noticed it. had her arrested. and naturally a great scandal followed. The Professor declared that he had long before intended to become a Catholic. and having the opportunity of receiving the sacrament from the hands of the Pope, he could not wait until baptism would entitle him to this great privilege which he might never have an opportunity to obtain. Some papers announced that the Professor had formally converted to the Catholic church. but in 1910. he again publicly denied the rumor. It is certain. however. tht he would not have been willing to lay down his life in order to preserve such time honored customs as "Schulkloppen." Rabbi Joseph Feilbogen was succeeded by Rabbi Joseph Spiro. who held his office from 1824 until 1830 He was a native of Triesch in Moravia. and was successively Daian in his native town, afterwards rabbi in Habern. Bohemia. and finally in Kanitz. where he died. In his days open disregard of rabbinical law became already a serious problem. For the first time in history a ball was given. in honor of an engaged couple. How this was possible under the narrow housing conditions in the ghetto is a problem to me, but as I saw similar miracles in my own days, in the still surviving houses of the ghetto, the historicity of the fact admits of no doubt. The rabbi was provoked at this attempt, and sent word to my grandfather, Leser, named for the famous ancestor, with the strict order that this outrage of moral sentiment shall not be tolerated. The sexton delivered the message in clear terms, "Reb Leser, the rabbi sends you word that under no condition shall boys and girls dance with each other at that ball." My grandfather replied coolly: "Give my compliments to the rabbi and tell him that if the boys wanted to dance with the boys, they would not have arranged a ball." The rabbi's decision was disregarded, although it is based on authorities that can be traced back to the thirteenth century. The repetition of the condemnation of this social pleasure, would seem to indicate that even in the seventeenth century, when rabbinical authority was at its height, Cupid defied church and council as he does today. Equally unsuccessful was Rabbi Joseph, when he tried to prevent another breach of religious law. The first married woman refused to wear the "Sheitel." Few people know that this Sheitel was already a reform. Henriette Herz, the famous Berlin beauty, and society leader, who married in 1779, tells us that she had to wear the bonnet, and when she, the girl-wife of fifteen, the daughter and the wife of a physician, appeared on the day after her wedding before her mother, she was scolded because a lock of her hair stubbornly protruded from under the bonnet. It was about 1800 that the compromise was made allowing married women to wear false hair. Some orthodox rabbis denounced this already as a breach of tradition, while others thought, it would protect tradition against further inroads. As we see, it did not. The woman, of whom I speak, I knew quite well, and she told me the story personally. She was from Nikolsburg, and from a prominent—it is hardly necessary to say—strictly orthodox family. Her husband was a disciple of the Jeshibah of Prague, and very likely, owing to the influences that prevailed amongst the young men at that time, a liberal. The rabbi, called on the young woman personally, which was an unusual honor in those days, especially as they lived out of town in a potash factory, one of the Jewish industries in those days, but the strong appeals were of no avail. The bad example was once set, and of the generation of my mother, only one woman that I can remember wore the Sheitel. The old-fashioned bonnet I saw only in one solitary instance, in the case of the wife of our old rabbi, who died in 1866. The wife of his successor had not even a Scheitel.

A little more successful was the rabbi in fighting another evil. Austrian congregations had adopted the narrow fiscal principle of the government, raising revenue by the creation of monopolies. Such a monopoly was the kosher wine. My grandfather obtained from the congregation the exclusive privilege of selling kosher wine. The rabbi was opposed to this system, because he feared that owing to the usual quarrels of a small congregation, some people would rather buy wine that was not kosher than patronize a man, with whom they lived on bad terms. He, therefore, assembled ten men in the congregational meeting room, took a Sefer Torah in his hand, and declared that the wine, sold by Reb Leser Reb Zalme Wolfens, was as prohibited as the wine offered as libation to the idols, and that one who drank it would incur the penalty of trangressing the Cherem as had been incurred by Achan, when he appropriated some of the booty of Jericho. The sin of drinking wine that was not kosher, is a standing complaint in the rabbinical literature in the seventeenth and eighteenth centuries. Our congregation, like many others, had a special prayer in its "Memor" book, asking the blessing of heaven for those who refrained from this sin. Some may have been impressed by the rabbi's warning, but the business of my grandfather proved a failure for an entirely different reason. The Jews had to pay a special tax for all provision that they used, and my grandfather had tried to smuggle a consignment of wine without paying this excise duty. One of the strict observers of the dietary law informed against him. My grandfather was fined very heavily. He appealed. The fine was reduced, but the heavy court costs, the bribes and the fine, ruined his business. The curse of the rabbi had done its work.

THE LEO M. FRANK CASE

New Revelations Justify Demand for A New Trial

Republished from Chicago Examiner.

The case of Leo M. Frank, college graduate and heir to a big fortune, under sentence of death in Atlanta, Ga., is one of those events in the history of crime that overflows the bounds of local interest and attracts the attention of the whole country. Some of these cases attract the attention of the world—like the Dreyfus case, or, more recently, the Beilis case.

Frank will be thirty years old April 17—the date set for his hanging. His conviction has been affirmed by the State Supreme Court and the State of Georgia is preparing for the execution, despite a tremendous agitation against it.

The newspapers of Atlanta are demanding that Frank have another trial; the ministers of that city from their pulpits preach that his trial was unfair. The question of his innocence or guilt stirred the South.

Yet, during his trial, there was no sentiment that was not hostile to him. The courtroom was surrounded by mobs clamoring for his death. It openly threatened that if the jury failed to send him to the gallows he would be lynched. Five thousand persons cheered the verdict, and the prosecutor was carried from the courtroom on the shoulders of the mob in token of appreciation of his victory.

Defense Alleges Conspiracy.

Against the press, the ministers and an army of friends who have arisen to work for justice for Frank, is the police department of Atlanta and the prosecuting officers—steadfast in their determination to carry out the verdict obtained, according to the contention of the defense, by a conspiracy of these same law forces.

Frank was convicted of killing Mary Phagan, a fourteen-year-old girl, who, according to the testimony adduced at his trial, died in resisting his advances. There had been fifteen murders of women under atrocious conditions in Atlanta and the police had failed to bring any of them home to a perpetrator. This was blamed for the excitement over the killing of this young white girl and the necessity that the law forces find a victim.

Friends Believe Him Innocent.

Leo Frank was superintendent of the factory of the National Pencil Company in Atlanta. His uncle, a Brooklyn millionaire, is president of the company and the young man is his heir. He is an honor graduate of Cornell, is married and. up to the time of his arrest, stood high in the estimation of the community. How completely his friends believe in him is evidenced by his re-election to the presidency of the local B'Nai B'rith organization after a jury had pronounced him guilty of a hideous murder and a judge had sentenced him to be hanged.

It is not a case of anti-Semitism, for men of all creeds are among those who insist he is innocent and demanding that a way be found to avoid a legal murder.

Mary Phagan was found dead, concealed in a sack in the basement of Frank's factory, April 27, 1913, the day following the Confederate Decoration Day. Frank was told of the finding of the body and went from his home and identified the girl as one of his former employes. Voluntarily he told that the day before he was working in his office about noon when the girl came in to get what money she had coming to her and to ask for re-employment. He thus established the fact against himself of being the last person known to have seen her alive.

On this single fact he was arrested, released and re-arrested. Then the police began the work of making out a case against him.

Presently there appeared an attorney who said he had been engaged by the girl's relatives. He said the police were trying to shield Frank, implying that there had been bribery to afford the young man a change to escape. There were complications of politics that made such an accusation of consequence. The police and prosecuting forces started in to demonstrate that they were after Frank in earnest. The theory on which they worked was that the accused was a degenerate, and that he had attacked other girls. They scoured the city for disreputable women and negroes who could be induced to appear against him. The result of such a campaign in an excitable Southern city may be imagined.

Conley Aids the Police.

Presently the police took into custody a factory roustabout, "Jim" Conley, who gave them the story they wanted, and Frank was brought to trial. Conley testified that he had come into the factory while Frank was in his office with the girl. He said Frank had told him to mount guard outside the office and protect him from interruption. He said he heard a shriek, quickly muffled, and soon Frank called to him. He said he entered the office and saw the superintendent, who sent him into an adjoining room, where he found the girl's body.

"She resisted me and I hit her too hard," the negro said Frank told him.

Then Conley said he got a gunny sack and tied the body in it, put the bundle on his shoulder and started to carry it to the elevator. It slipped from his hands, he said, and Frank helped him carry it to the elevator, on which it was taken to the basement. Conley said they left it there while they returned to Frank's office, where Conley wrote some notes that were found beside the body. Conley said Frank gave him $200, but took it from him when he failed to burn the body in the factory furnace.

Terribly direct testimony that, but it subsequently developed that Conley had told the police four different stories, of which the one given at the trial was the last. First, he said he had not been at the factory the day of the murder. Then he said he could not write. Later he said he had written the notes the day before the murder at Frank's dictation.

Conley fixed the time of the carrying of the body to the basement at 12:56 p. m.

Element of Time Enters.

It was 12:02 when his stenographer left Frank alone in the office. It was 12:10 when Mary Phagan came there. At 12:20 Lennie Quinn, factory foreman, came in and found Frank seated calmly at his desk, working as usual. To make Conley's story credible it must be assumed that Frank made his advances to the girl, fought her and killed her, carried her body 150 feet to the room where Conley says he found it, returned to his desk and composed himself to work —all within ten minutes.

Moreover, Conley says he wrote the notes on Frank's desk. It has been discovered since the trial that the notes were not on Frank's stationery, but on a series of pads that had not been in use in the factory for years, but that might have been picked from the rubbish heaps in the basement.

Frank left the factory about 1 p. m. and arrived at his home for dinner at 1:20.

Albert McKnight, a negro, husband of the cook at Frank's home, swore that the factory superintendent had come home in an excited and nervous condition, had refused dinner and gone out almost immediately. Also that he had said he had had trouble with a girl at the factory, thus contradicting Frank's statement that he had dined at home, and shattering his alibi.

Strong corroborative evidence against Frank, but since the trial McKnight has made affidavit that he did not see Frank at all on the day of the murder and that his testimony was framed for him by a white man and was given in order to get the reward offered for the conviction of the murderer of Mary Phagan.

Witnesses Admit Perjury.

A disreputable woman made affidavit accusing Frank, thus bearing out the police charges against his personal habits, showing him capable of doing all that Conley had charged him with. The same woman since the trial has confessed that the police had induced her to make the affidavit, though there was no truth in it.

Another woman who had heard a scream from the factory the afternoon of the murder tells of the effort to have her swear that the scream startled her an hour earlier in order that Conley's statement of the time of the murder should have corroboration.

Various people, reputable and disinterested, tell of meeting Frank on the street at the time Conley swore he was with Frank disposing of the body in the basement.

Half a dozen girls have sworn that the police or the prosecutors tried to get them to testify to advances or attacks by Frank to bear out the theory against the young superintendent. They tell also of offers of money to induce them to give such testimony.

Frank himself testified to the girl's coming to his office, getting her money and departing unharmed, leaving him still working over his accounts. He received the verdict calmly and when he was sentenced made a statement to the court, so dignified and eloquent that even his enemies marveled at it.

His Statement to Court.

"If the State and law wills," said Frank, "that my life be taken as a blood atonement for the poor little girl who was ruthlessly killed by another, then it remains for me to die with whatever fortitude my manhood may allow. But I am innocent of this crime and the future will prove it. I am now ready for your sentence."

His lawyer's plea for a new trial was denied. The Supreme Court, by a vote of four to two, affirmed the conviction and the sentence and Frank is now in the Atlanta jail, with the date for his hanging fixed, while the whole state seethes with the debate over his guilt or innocence.

Is Frank, the college graduate and man of brilliant promise, the most vicious of mankind, or is he the victim of a conspiracy by police and prosecutors to maintain a fiction of efficiency?

His whole life has been raked up and every word of his associates. teachers and schoolmates is a word in his favor.

Against him, it is pointed out, there is next to nothing behind the statement of a negro roustabout, himself in peril of the noose if the crime is not fixed on Frank, and the words of witnesses, most of whom have recanted.

Yet Frank is ordered to death on April 17, and the authorities say the sentence will be carried out.

It is officialdom against public sentiment, the stubborn pride of man hunters against the remorseful community that realizes that, in its fury at a frightful crime, it was unfair to the man on whom suspicion lit.

Is it any wonder that the case of Leo Frank is attracting the sympathetic attention of the whole country?

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PRESS COMMENTS.

The Atlanta Journal.

On April 26, 1913, in the City of Atlanta, in a building situated on one of the most crowded thoroughfares, a young girl just budding into womanhood was cruelly and brutally murdered. The crime was enveloped in deepest and most impenetrable mystery. Circumstances pointed vaguely to several individuals as being the possible murderer, but to no one convincingly. The city and indeed the whole country were horrified. The very brutality of the crime aroused public indignation to a degree of frenzy almost inconceivable. The criminal was demanded and the criminal must be found.

An irresponsible drunken negro charged Leo Frank with the crime. He related in minute and nauseating detail the horrible circumstances surrounding the murder. No other victim could be discovered, and in the absence of convincing evidence against anybody else, public fury gradually centered on Frank.

As time went on the mystery deepened. There was no satisfying circumstance indicating that Frank committed the crime and it required the negro's testimony to furnish even a basis for the accusation. The fact that this horrible crime had been committed and no other victim could be discovered was alone sufficient to cause the negro's testimony to be accepted by the public. He would not have been believed under other conditions, but an outraged public demanded a victim, and circumstances seemed in some slight degree to sustain the negro's testimony.

Frank was placed on trial last August. Public indignation was still at white heat. The trial was perhaps the longest and certainly the most sensational that ever occurred in the South. The jury found Frank guilty. A new trial was refused. The presiding judge stated in his refusal that he had been unable to make up his mind as to whether the man was guilty or innocent, but that the determination of that question was in the province of the jury, and the jury had declared him guilty. The Supreme Court was appealed to, and that Court decided that no error had been committed sufficient to justify setting aside the jury's verdict. Frank is under sentence of death. He is to be hanged on April 17th, unless execution of the sentence is delayed.

The Journal cares absolutely nothing for Frank, or for those who were engaged in his defense or prosecution. If Frank is found guilty after a fair trial, he ought to be hanged and his case should be made a horrible example to those who would destroy human life, for generations to come.

We recognize the justice of the rule that precludes the press from discussing, editorially at least, cases while pending in court. We have always respected both the necessity and the propriety of this rule. We do not wish to violate it now, but this case is so extraordinary in every phase and detail, so important in the consequences that may follow and so dangerous to the sanctity of the courts and the safety of the people themselves, that ordinary rules do not apply. Besides, so far as the record shows, this is a finished case. The prisoner has been sentenced to death, and nothing remains but to execute the mandate of the court. We do not therefore violate the proprieties of journalism nor offend against the peace, good order and dignity of the State, when in simple justice and with profound respect for the courts and jury, as well as the lawyers on both sides of this remarkable case, we plead for a new trial for this unfortunate man.

The courts have their great responsibilities and their arduous duties to perform, and be it said to their everlasting credit, they discharge those duties to the best of human ability. But even juries are sometimes swayed by environment and the judicial ermine is not infallible. Infallibility is an attribute of omnipotence and omniscience only. Responsibility for the enforcement of the law and the punishment of crime rests largely but not exclusively upon the courts. The press also has its share of responsibility, and it seems to The Journal that the time has come for the press to speak. The Journal will do so now even though every other newspaper in Georgia remains silent.

It is our duty to help enforce the laws and punish crime, but it is a far more solemn duty to know with reasonable certainty at least that men accused of crime are guilty before they are punished. Error in the administration of the law must be corrected before its consequences are visited upon those not legally convicted; otherwise the law itself falls into disrepute and becomes the scorn of those who should uphold it.

In this respect the press is responsible no less than the courts. Its duties are not in conflict but in aid of the courts. It is the amicus curiae, the friend of the court, in such matters. It is in this spirit that we appeal for a new trial for Frank. Is Frank guilty of the murder of Mary Phagan? We do not know. He may be guilty or he may be innocent. He may be a fiend incarnate, or he may be the victim of a cruel conspiracy. Whether he is innocent or guilty is not now the question.

Leo Frank has not had a fair trial. He has not been fairly convicted and his death without a fair trial and legal conviction will amount to judicial murder.

We say this with a full understanding of the import of our words and the responsibility that rests upon us in making this appeal. We do so, not in disrespect for the court or the lawyers or the jury. They did the best they could with the lights before them. We honor them for faithfully performing a most unpleasant duty as they saw it.

But this we do say without qualification: it was not within the power of human judges and human lawyers and human jurymen to decide impartially and without fear the guilt or innocence of an accused man under the circumstances that surrounded this trial.

The very atmosphere of the courtroom was charged with an electric current of indignation, which flashed and scintillated before the very eyes of the jury. The courtroom and streets were filled with an angry, determined crowd, ready to seize the defendant if the jury had found him not guilty. Cheers for the prosecuting counsel were irrepressible in the courtroom throughout the trial and on the streets unseemly demonstrations in condemnation of Frank were heard by the judge and jury. The judge was powerless to prevent these outbursts in the courtroom and the police were unable to control the crowd outside.

So great was the danger that the Fifth Regiment of the National Guard was kept under arms throughout a great part of the night, ready to rush on a moment's warning to the protection of the defendant. The press of the city united in an earnest request to the presiding judge to not permit the verdict of the jury to be received on Saturday as it was thought it would be, because it was known that a verdict of acquittal would cause a riot such as would shock the country and cause Atlanta's streets to run with innocent blood. Under such indesirable conditions as these, Frank was tried and convicted. Was a fair trial, under such circumstances, possible? Could a man be legally and fairly convicted while a threatening and uncontrollable mob was breathing vengeance in the very faces of the judge and jury?

Frank may be guilty. If so he should suffer the extreme penalty of the law by hanging, for surely no more horrible crime was ever committed; but in the name of Justice and in the name of the good people of the State of Georgia, who believe in fair play, who stand for the enforcement of law and the punishment of crime, after legal conviction, let this man be fairly tried. **If he is guilty, he will be convicted again. The majesty of the law cannot be offended, justice cannot be defeated, the feelings of an outraged community cannot be further outraged, by according to this man a fair and impartial trial.**

The evidence on which he was convicted is not clear. Suppose he is hanged and it should develop that the man was innocent as he claims? The people of this state would stand before the world convicted of murdering an innocent man by refusing to give him an impartial trial. Such a horrible thing is unthinkable. And yet it is possible; yea, an absolute certainty that we are going to do that very thing unless the courts interfere.

Ought Frank to have a new trial? The question carries its own answer:

"Let Justice be done, though the Heavens fall."

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Chicago Daily Journal.

Civilized people throughout the world remember Russia's famous "Bloody Sunday."

A body of discontented people had wished to march to the palace and lay their grievances before the czar.

A council of the grand dukes had been held on Saturday night at the palace to agree on a "policy of repression" to be practiced the next day if the workmen persisted in carrying out their march.

In the dark after midnight the czar and his family fled from St. Petersburg.

And the next day—on Sunday—the slaughter of the workmen was accomplished. It was a thoroughly characteristic SHEEP-KILLING, though the victims were human beings.

On Sunday evening one of the grand dukes hastened from the city to tell the czar of the murder of hundreds of his subjects.

"DO YOU THINK ENOUGH HAVE BEEN KILLED TO CONVINCE THE PEOPLE that these rebellions will be suppressed?" the czar asked his grand duke.

This merciless picture of a degenerate ruler you will find in a very interesting book just published, the author of which is a Russian noble who was a member of the czar's official staff.

And besides giving you a clear view of a nation's ruler, it serves to illustrate a similar happening, in slightly different guise, in the southern city of ATLANTA.

A year ago an Atlanta factory girl named Mary Phagan was murdered. Her body was found in the basement of a pencil factory.

In the course of the investigation into her death the superintendent of the factory, a young Jew, named Leo M. Frank, was arrested.

Later he was tried and convicted of the crime; convicted on shallow as well as perjured testimony.

The highest court in Georgia upheld his conviction and sentenced him to die on his birthday, April 17.

In the city of Atlanta, during the year preceding the death of Mary Phagan, there had been FIFTEEN MURDERS and the police had caught none of the murderers.

The Phagan girl being white, her death caused a general outcry against the inefficient police and the police, at bay, made up their minds to find a victim. It has been shown beyond question that the police forced witnesses to swear falsely through the use of their vicious system so often termed the "third degree." It has been proved that they made ignorant persons give testimony wholly untrue and prepared under their own direction.

And on this testimony that convicted the young factory superintendent Frank the state of Georgia and its judicial system IS GOING TO MURDER FRANK.

The time had come in Atlanta to convict SOMEBODY of murder. ENOUGH PEOPLE HAD BEEN SLAIN to awe the remainder of the people into submission.

And that is why Frank has been sentenced to die in April—not because he has been proved guilty of murder, but because public sentiment at the time of his trial was firmly determined that somebody had to be hanged for Mary Phagan's death.

You are not asked to believe Frank innocent. You merely are told that he has been convicted on testimony which has been proved false and that he is the victim of clamor. You are told that he has not had a fair trial and that his conviction on such testimony is AN OUTRAGE AGAINST HUMANITY and a grewsome distortion of justice.

Frank may be guilty, but the state has not proved him guilty on any credible testimony.

To hang Frank on such testimony will be as big a crime as was the choking to death of Mary Phagan.

And public sentiment OUTSIDE of Georgia should do something in Frank's behalf.

Frank was and is trusted in the Jewish community that forms a part of Atlanta's population. He was President of the Atlanta B'nai B'rith at the time the Phagan girl died, and he is STILL its president because the local Jews believe him innocent. Hundreds of substantial business and professional people in Atlanta—non-Jews—BELIEVE HIM INNOCENT and protest against his paying the penalty.

We suggest to you, the many readers of this newspaper, that you take a hand in the Frank case and write to the governor of Georgia making strong protest against OFFICIAL MURDER.

The governor of Georgia is JOHN M. SLATON, and your letter will reach him if addressed to him at the Atlanta postoffice.

In addition to writing to him, we suggest that you discuss this case with your family and friends and get THEM to write Gov. Slaton. You should take this action promptly. Dont' wait for a week or longer, but mail the letter today or tomorrow.

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WHAT PROMINENT PEOPLE THINK OF THE CASE.

Prof. J. Lustrat, University of Georgia.

Public feeling such as prevailed in Atlanta at the time of Frank's trial has caused in France an innocent man to be sent to Devil's Island, where, month after month, he had to suffer torments worse than death. I do not claim that Frank is innocent, but I claim that he ought to be given a fair chance to prove his innocence.

Hon. E. H. Michael, Speaker Pro Tem, Georgia House of Representatives.

There was a thirst for the blood of the murderer of Mary Phagan. So intense was this feeling that the very atmosphere in and about the Court House was charged with the sulphurous fumes of anger. I was in the Court House several times during the trial, and the spirit, the feeling, the thought of the crowd affected me. Without reason I found myself prejudiced against Frank. Prejudiced, not from facts and testimony, but by popular belief and hostile feeling manifested by the crowd.

Frank may be guilty, he may be innocent. Certainly he has not had a fair trial. Let's give him one. The Constitution of our State guarantees to every man, white or black, high or low, Gentile or Jew, an absolutely fair trial.

Sam L. Olive, Attorney and Member Georgia Legislature.

"No man should be tried for his life in a community where the trial must be suspended at times for fear of public violence. Frank's guilt or innocence should be judicially ascertained from the untrammeled testimony of creditable witnesses, and the trial should not be held in an atmosphere surcharged with public preconception of guilt. Adding one horror to another neutralizes the effect of neither.

"Guilty or innocent, he is entitled to have 'his day in court'—a day of calmness, a day upon which the cloudless sunlight of truth may shine. This given, the letter and spirit of the law will have been satisfied.

"Obedience is better than sacrifice."

C. L. Elyea, President Elyea-Anstell Co., Atlanta.

"Mr. James R. Gray, City.

Dear Mr. Gray: I wish to express my great appreciation of your editorial of Tuesday in reference to the Frank trial. I am thoroughly convinced that every liberty respecting individual will not only approve but applaud your act.

I could not conceive that public officials and newspapers were so sensitive to public opinion, but the fearless who speak their convictions are the most respected and are the leaders in their respective spheres and I know that your reward in this matter will be great, both as to the approval of those you serve, and to your own conscience. Yours very truly."

F. A. Tipton of Ray-Tipton Co., Atlanta.

"I do not know Frank; I have never seen him. He may be guilty, but personally, I have never so believed. The evidence as given at the trial upon which he was convicted, was of course, convincing to the jurors. else their verdict was impossible; but following it, day by day, I was unable to find the evidence—and, it is a matter of legal record, that Judge Roan so felt.

The state of Georgia owes to herself the granting of a new trial, when further removed from the actual happening, the intensity of the prejudice which unquestionably existed being in a measure modified, there exists an opportunity to consider the evidence—old as well as the new—free from the clamor of those who were so noisily insistent, and a fair and just verdict to be found, a thing which I do not think was possible at the former trial, by reason of the intense hostility of sentiment."

Dr. Wm. Grenshaw, Dean Atlanta Dental College.

"I am among those who doubt the verdict against Mr. Frank in so far as it is predicated upon the evidence and testimony of the negro Jim Conley, who is a self-confessed liar admitted publicly on the stand.

I sincerely trust a new trial can be had and the real murderer found."

J. C. McKemie, Cashier Bank of West Point, West Point, Ga.

"Hon. James R. Gray,
Atlanta Journal, Atlanta Ga.:

"Dear Sir: In the matter of the Frank case, which has attracted much attention from all sources on account of the peculiar conditions surrounding the horrible crime, the opinion of out-of-town people has been governed to a large extent by the overflow of feelings as gathered from "hearsay" evidence.

It is human nature to believe that which we are keyed up to believe, and, as we all know, it is easier to believe that which is "public opinion" and handed out by everyone as "facts" than to stand aside and analyze true conditions, thus, we can see how a jury can render a verdict in the face of lack of evidence.

However, we are too far away from the center of interest to undertake to discuss the matter save from one standpoint, that is, the obligation which we are due to our fellow man. Your very able and clean-cut editorial of last Tuesday places the case before the public mind in such shape that it can be seen from every angle, and it certainly appeals to us in a more potent way than anything we have previously seen on the subject. At this time we can but believe that this man should have a trial based on evidence—and not public feeling."

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ATLANTA MINISTERS DEMAND RETRIAL FOR FRANK.

Demand for new trial for Leo M. Frank was strongly voiced by several Atlanta ministers in sermons on March 15, 1914. All declared that in their opinion the condemned man had not been fairly tried and that to execute him under the present sentence would be judicial murder.

We publish herewith extracts of a few sermons:

Dr. G. R. Holderly, Moore Memorial Presbyterian Church.

"As a preacher of the Gospel and as a citizen of Georgia, it becomes my duty for the second time to warn the State of the sin and the danger of taking a human life unless it is absolutely sure that life has been duly forfeited. Leo M. Frank has been condemned to death.

"I am not asserting his guilt or innocence, but Frank has not had a fair trial, as every unbiased man must admit; nor is it likely he can get such a trial in Atlanta on account of the prejudice against him. This should not be, but is true. It would be unfair to hang a sheep-killing dog on the evidence upon which Frank has been convicted.

"Should this man be executed, and it be discovered that he was not guilty, then the State of Georgia would be guilty of an atrocious murder. Leo M. Frank should have a new trial and it should be held in a judicial atmosphere."

Rev. Julian S. Rodgers, Baptist Minister.

"Leo M. Frank has never been fairly convicted. I wouldn't hang a yellow dog on Jim Conley's testimony. much less a white man with a character heretofore unchallenged. The State of Georgia can well afford to spend a king's ransom rather than hang a man about whose guilt there is at least a great shadow of doubt."

Rev. C. O. Bricker, First Christian Church.

"I believe that you will agree with me in saying that between the day of his arrest and the day of the opening of his trial Frank had already been convicted in the minds of 90 per cent of the people, solely on the strength of the revolting and seemingly convincing stories reflecting upon his moral character as they were printed in the newspapers.

"We were in no frame of mind to give him or any other man under the circumstances a fair and impartial trial. We were inflamed and indignant to the point of unreason. Looking back now, I can see that I was in no frame of mind to grant the accused a fair trial. I thought I was, I remember how bitterly I resented a man saying in my presence, 'Frank has not had a fair trial.' He had the sort of trial I wanted him to have. and to admit that it had not been fair would have been to admit that I was unfair and unjust—and we do not readily do that. We believed that he was guilty, and it was the verdict we wanted rather than a trial.

"Frank should have a new trial because of the apparent insufficiency of evidence under which he was convicted. Under ordinary circumstnces we in the South do not take the word of a negro against the word of a white man, but were willing to believe the unsupported story of a drunken, worthless jailbird negro, even after he had sworn to three or four other affidavits and had admitted criminal knowledge and complicity in the crime and was a self-confessed liar and perjurer—in the face of all that, we were willing to believe his last story.

"I submit that Frank should have a new trial because, under the awful tension of public feeling, it was next to impossible for a jury of our fellow human beings to have granted him a fair, fearless, and impartial trial. I do not know whether the shouts of the masses of people reached the judge and jury, but they could not help being deeply impressed and profoundly influenced by what the people were thinking and feeling."

Rev. C. C. Cary, Methodist Minister.

"To hang Frank on the evidence of a self-confessed degraded negro perjurer, would be nothing short of a legal calamity."

Rev. F. A. Line, First Universalist Church.

"Mr. Frank has not had a fair trial—that he could not have a fair trial under the conditions prevailing at the time—is the conviction of an ever increasing number. This fact in itself should be sufficient for the fair-minded people of Atlanta and vicinity."

Rev. C. B. Wilmer, Rector St. Luke's Episcopal Church.

"I am not even questioning the correctness of the conclusion at which they (the jury) arrived. It may be that the same conclusion would be arrived at by any honest and intelligent jury listening to all the evidence and viewing it in the dry light of reason. Nevertheless, the question remains: Ought Atlanta to stand for a trial conducted under the conditions surrounding this trial? On this question Atlanta is herself on trial before the bar of enlightened public opinion all over the country and perhaps all over the civilized world."

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TROLLEYS FOR JERUSALEM.

Four separate tramway routes are to be laid down in the Holy City of Jerusalem. They will all start from the Jaffa Gate, the principal entrance into the city, and run outside the city walls through the newer parts of Jerusalem. The first, which will have a length of about two miles, will give easy access to what may be termed the business quarter of the Holy City, while the second, of similar length. will link up the large Jewish colonies to the north with the city's principal entrance. The third will encircle the old city, embracing many of its most historic sites, such as Gordon's Calvary, believed by many scholars to be the scene of the Crucifixion. the Tomb of the Kings, the Mount of Olives. and the Valley of Jehoshaphat. The fourth line will run from the Jaffa Gate to Bethlehem, some six miles distant.

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BETTER PROSPECTS FOR YEMEN JEWS.

With the concurrence of the Turkish Government, Haham Bashi Nahoum recently sent a letter to the Imam of Yemen, the religious head and absolute master of the Province, calling his attention to the cruelties inflicted on the Jews and requesting him to order his subordinates to desist from their acts of persecution. M. Nahoum has received a very cordial reply from the Imam who, while denying the truth of the charges brought against his cadis, states that if the situation of the Jews is not satisfactory this is due to the constant quarrels among themselves on religious matters. As a proof of his friendship for the Jews in general, and the Haham Bashi in particular, the Imam has authorized the establishment, by the Alliance Israelite Universelle, of a school at Sanaa, the capital of Yemen.

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A JEWISH PROFESSOR AT FRANKFORT UNIVERSITY.

Professor Joseph Horowitz, of the Mohammedan Anglo-Oriental College at Aligarh (India,) has been appointed Professor at the University of Frankfort. He is son of the late Rabbi Dr. Horowitz, of that city.

Anti-Defamation League. Bulletin No. 2

Since the appearance of Bulletin No. 1, the League has been called upon to investigate and take action in about fifty individual cases, wherein the Jew was subjected to ridicule, oppression, or insult. Many of these cases are of so confidential a nature, that it would be unwise to report them, save in a general manner, in a public communication of this kind. Others, however, from their nature, may with propriety be related in detail, so that the many agencies of this League may be apprised of the scope of our activities.

Motion Pictures.

The League has been active principally in the Motion Picture field. It was felt that, at the present time, this was the most pressing problem confronting us. It is too early, perhaps, to judge of the success which our measures have met. This much is certain, however, that our activities have persuaded certain film manufacturers that pictures defaming the Jew, or holding him up to ridicule or contempt, are unprofitable investments. Through our efforts a Keystone film, entitled "Rebecca's Wedding Day," distributed by the Mutual Film Corporation, was completely suppressed in practically every part of the country. In every state of the Union some action was taken with relation to this film. In practically all of the larger cities the film exchanges, theater managers, or the city authorities were advised of the objectionable features of the picture, and requested to take steps locally to prevent its appearance. It is gratifying to report that in only one or two instances did we fail to meet with a sympathetic and substantial appreciation of our attitude.

Similar action was taken in connection with a film entitled "A Stage Door Flirtation," released by the Lubin Film Manufacturing Co. "The Missing Diamond," another Lubin Film, had been exhibited for some time before it came to our attention, but when we sent out the bulletins in relation to it, members of the committee in those cities, where it had not already been exhibited, were active in preventing its local appearance.

The last Motion Picture Bulletin sent out covered the films entitled "How Moscha Came Back," a Crystal Film. manufactured by the Universal Film Co., and "One of the Finest," a Nestor film, manufactured by the same company.

The net result is that the number of objectionable films has materially decreased. Several companies have discontinued the manufacture of films of this character, and at a recent interview between the managing board of this League and the officers of the Universal Film Co. (controlling about one-third of the film output of the United States), Mr. Carl Laemmle, the president of the company, promised that he would issue instructions to the companies under his control to the effect that no films which tend to bring the Jew into ridicule or contempt should be manufactured in the future.

As this Bulletin goes to press we are in receipt of a letter from the Lubin Manufacturing Company—the manufacturers responsible for "The Missing Diamond" and other pernicious films—in which the general manager advises us as follows: "We would beg to advise you that we are heartily in favor of your movement. It never has been our intention to hold any race or any creed up to public ridicule and such objections as have been made to our films by sensitive persons were always recognized where possible. Occasionally a picture has slipped through where the comedy might be regarded as offending those who looked at the humor with a more or less skeptical vision but to guard against this, in the future *we have issued instructions to all of our directors that hereafter no pictures were to be made which might reflect upon any race or religion*."

Film Censorship.

The Executive Committee has for some time past been gathering voluminous information with relation to the actual status of motion picture censorship in this country. All of this information is at the disposal of those communities which may desire to introduce local ordinances for the appointment of censorship boards. The Executive Committee recommends that wherever it is found that negotiations with the film exchanges, municipal authorities, or the theatrical managers, are unproductive of results, the model ordinance, which has been drafted, be introduced in the local council, and support for the same sought from all civic societies.

Classification of Cases.

The individual complaints received fall into several well-defined groups, such, for example, as complaints against magazine articles, newspaper items, and advertisements, vaudeville and dramatic performances, and a large group of miscellaneous complaints, such as attempted boycotts, insulting statements in advertising circulars, discrimination in the employment of labor and office help, etc.

Theatrical Performances.

A good illustration of the tactics pursued by this committee in connection with dramatic performances is furnished by the recent white slave play, "The Traffic."

In the first act an incident occurs which is not material to the development of the plot and which seemed to be a gratuitous insult to the Jewish people. The character in this episode was named "Cohenstein." He is the owner of a sweatshop, and the heroine is working for him, at the princely salary of $3 a week. In sewing upon a shirtwaist, she pricks her finger, and a speck of blood stains the linen. Cohenstein thereupon flies into a fury, and tells her that she will receive only one dollar for her week's wages. Upon her protesting he makes an improper proposal.

The manager of the production was requested to meet the committee at its weekly meeting, and talk the matter over. After a lengthy conference, he agreed to change the name and make-up of the character referred to, making it a negative one, so far as nationality, creed, etc., were concerned. He kept his promise.

This play had a run of about three months in Chicago. We cannot be certain, that when taken out on the road the modifications, which we enforced, will be retained. The lodges should make certain, therefore, when the play appears in their city, that the objectionable features have not been reinstated.

Vaudeville Acts.

A large number of complaints against objectionable vaudeville acts have been filed during the past few months. The problem here is much more difficult than in case of objectionable motion pictures. In the first place, many of these complaints come from people who are not members of the League, and who are not therefore familiar with the standards, which we have set for ourselves, in making protests. As a result, it sometimes happens, that an act, which is harmlessly funny, is made the basis of a protest, and serious and unwarranted injury is inflicted upon the actor as a result. The work of the Committee has been handicapped also by the fact that, in many instances, reports of protests have failed to specify wherein the act was objectionable, and to give specific details of the objectionable matter to which exception is taken. Effectual local protests have been made in many cases by resident members of the Executive Committee. In cases where the circumstances warranted it, the action of the local members was followed up in other cities. For example:

In Atlanta one Andy Rice appeared in a local theater in an objectionable vaudeville act. Protest was made to the theater manager, and as a result it was cut out from the program after it had appeared two or three times. The manager of the local theater also wrote to the officers of the Keith Circuit, objecting to further acts of similar character. From Atlanta this act was to be sent to Birmingham, Ala. The manager of the Keith Circuit, however, canceled the contract with Rice by wire prior to his appearance in Birmingham.

Newspapers.

Practically no newspaper items, in which the word "Jew" was improperly used, have been referred to this office within the past few months. The executive committee feels that this is due in large part to the circular sent to every newspaper in the country, advising them what the League considers the proper use of the word "Jew," and requesting their co-operation in not misusing it.

Now and then, objectionable newspaper advertisements slip in, but in every instance, all that was required to rectify the matter, was a visit or a letter from our local committee member. Thus, in St. Louis, an advertisement in the Post Dispatch by a music teacher stipulated that no lessons would be given to "Jews or Negroes." The advertisement was immediately removed, as soon as the attention of the newspaper manager was called to the same, and a full apology offered for the carelessness in allowing the same to appear in its columns. Similarly, in Atlanta, an advertisement for a salesman stipulated that "No Jews, Drunkards, Gamblers or Beginners need apply." This advertisement was removed at once, when called to the attention of the advertising manager, by the local member of the executive committee.

In Winnipeg, Canada, an advertisement read as follows: "We are in among the Jews, but we have good goods, at right prices." Whatever the insinuation may have been, the matter was called to the attention of the editor, and we received his promise that no advertisement of a similar nature would appear in his paper hereafter.

It is obvious that there is no desire on the part of these newspapers to intentionally affront the Jew, but it is only by persistent efforts that we can succeed in educating them to be more careful in the editing of copy for advertisements, in this respect.

Magazine Articles.

Some objectionable magazine articles have appeared. The Semi-monthly Magazine of the Chicago Tribune printed a story, entitled "Bringing the Fairies to Broadway." This story was designed for children, and was of such a nature as to poison the child-mind against the Jew. A letter of protest was sent to the editor of the magazine, who assured us in reply that he had "no idea or intention in any way of defaming the character of the Jew." The letter indicated that a more careful editorial policy will be pursued by this particular magazine in the future.

Oral Hygiene, a journal for dentists, printed an open letter in its November issue, in which the following appeared: "It may be that the last three words in the Jewish Bible are 'Get the Money,' but thank Goodness we are not all Jews, and there are some things in this old world besides money." This magazine is edited in Indianapolis, and upon complaint being made by our local committee member and by others throughout the country, the December issue of the magazine contained reprints of the correspondence, and an editorial in which the magazine disclaimed any responsibility or sympathy for the ideas contained in the November article.

Protests were made to the editors of several other magazines, wherein objectionable articles appeared. The results were eminently satisfactory.

Miscellaneous.

A large number of miscellaneous complaints have been called to the attention of the League. Space will permit of statement of only a few.

1. In Fort William, Canada, a school trustee, when on a visit to one of the public schools of the city, made certain statements, which were objectionable to people of our faith, and demand was made upon him for an apology, which was immediately forthcoming. The gentleman in question stated in part: "I gladly tender a full and complete apology. I do so without any feeling of hostility to the people of the Jewish faith. In placing this letter before you I wish to state that as a public school trustee, and a private citizen, I have always looked upon your people as upon other citizens, and this incident will not make any difference in my feelings."

2. In Galveston, prompt and effective measures were taken by our local committee members to prevent the presentation in private theatrical performances of several pernicious anti-Jewish acts.

3. In Seattle, objectionable tactics on the part of the district attorney, in unnecessarily directing the attention of the jury to the religion of certain defendants, was made the basis of a complaint, which resulted in a promise that the offense would not be repeated.

4. In Birmingham, Ala., steps were taken to prevent the initiation in that city of a discriminatory policy on the part of apartment house owners. It is understood that Birmingham has been free from this particularly obnoxious form of discrimination.

5. About the middle of November we had a reflex of the Polish boycott exhibited in Chicago. A Polish upholstering company, on Milwaukee avenue Chicago, placed a large placard in front of the store, containing a full-sized caricature of a Jew and a statement to the effect that in Russia the Jews suck the blood of the Christian children, but in America they suck the blood of all Christians—and urging the Poles to boycott all Jewish merchants. The sign caused rioting, and was torn down by the policeman on the beat. A few days later another sign to the same effect appeared. A committee then called upon the captain of the West Chicago Avenue police station. The captain tore down the sign, warning the proprietor at the same time that if anything of the kind were shown in the future, he would get a jail sentence. The captain promised that if any more rioting occurred in the neighborhood, the man would be promptly arrested

Conclusion.

We again desire to emphasize the fact that in order to accomplish the best results, work of this nature must be conducted with discretion and dignity Our organization has become recognized for the fairness of our actions, and our protests have gained an added weight thereby. The only way to preserve this respect is for us to make a protest only when the seriousness of the case warrants some action on our part and we are absolutely sure of our facts. To make complaint when the harm done is trival or inconsequential, or when no thorough investigation has been made, can only weaken the effect of protests in serious cases. We, therefore, particularly urge upon all interested in this work that they conform to these standards and, if possible, co-operate with the local member of the Executive Committee, or with the central office before taking any action. Threats of all kinds should be most studiously avoided. The work in order to be of lasting effect must be by appeals to reason. Let us appeal to the sense of fairness of those who offend, explain the injustice perpetrated and the deplorable results if permitted to go unchecked

Much good work has been accomplished by the League. Much remains to be done, which in view of the encouragement afforded by the success thus far achieved, is cheerfully undertaken by those who have been active in the interests of the League.

Office of Executive Committee,
721 First National Bank Bldg.,
Chicago, Ill.

HENRI BERGSON.

The fame of the Jewish philosopher of France, who has recently become one of the Immortals by having been made a member of the French Academy, is rapidly spreading all over the world. The hall in the university where he delivers his lectures in Paris is daily overcrowded by men and women of all classes of society so that the students are beginning to complain of being crowded out from the lectures of their teacher. Professor Bergson is being placed by many of his admirers higher than Spinoza, Kant or any other philosopher of modern times. The thinkers of the world are interested in the effect of Bergson's original system of philosophy upon the traditional doctrines of theology. The doctrines of Bergson of creative evolution, of indeterminate theology and of human freedom, are being discussed by religious teachers, in their relation to current religious interests and ideas. The philosophy of Bergson centers in freedom. The universe is a product of free creation because it is not force or mechanism, but freedom and life. In addition to the above, E. C. Wilm, professor of religion in Wells College, says in regard to Bergson that what occultists and dreamers need is "that the northwest wind of science should get into them and blow their sickliness and barbarism away." And that is what all good men and women need is to be freed from misgivings and fear, and to be fortified in their better resolutions, so as to fit them for the highest task of which man is capable, the task, namely, of sustaining and furthering the interests of right and of truth. To these ends Bergson is anxious to contribute.

It is a gratifying fact to us Jews that the two greatest philosophers of the present age are sons of Israel. The one is Henri Bergson of France and the other is Hermann Cohen of Germany. These two illustrious names reflect great honor upon their people. Israel takes pride in the great Benedict Spinoza, who was far removed from Judaism and stood much nearer to the dominating majority. We certainly should take pride in Henri Bergson and Hermann Cohen, who stand nearer to Judaism in their philosophical teachings than Spinoza, the expounder of pantheism.

KING OF ROUMANIA GRANTS AUDIENCE TO JEWISH LEADER.

(Continued from Page 1.)

The King—Were I the Czar of Russia. I could order things. But as a constitutional monarch I have to depend upon the ministers and upon parliament. We assume that the greatest number of naturalizations will be voted. I have signed the decree. For the present moment, it requires tranquility. I told Dr. Gaster to prevent the foreign agitation. It only excites the minds. And in spite of it, a Jewish delegation presented itself before Sir Grey. This very day the "Berliner Tageblatt" publishes an exaggerated correspondence of the disorders at Jassy occasioned by the meeting of the Socialists.

Dr.—This incident is also instructive for it proves the lamentable degree which we have reached. The disorders were favored by the police. The investigation has demonstrated it.

The King—This is sad. I deplore these excesses. You know that on my arrival in this country I expressly visited the synagogue at Jassy. Far from causing displeasure, I was greeted by the population on coming out from the synagogue with sympathetic manifestations. I have given the Order of the "L'Etoile Roumaine" with the grade of commander to Rabbi Dr. Beck.

Dr.—It was myself who pinned this decoration in the temple on the breast of the Rabbi and stated in my remarks that this decoration reflects honor not only on Dr. Beck but also on the entire community.

The King—That was also my intention.

But I repeat, for this reason the agitation in foreign countries should cease.

Dr.—Your Majesty knows well that the "Union" is unable to stop the foreign gentlemen from occupying themselves with a question which is of interest to humanity and civilization. We decline all responsibility in this matter.

The King—County Karoly attacked us in a very vehement manner before the Hungarian delegations.

Dr.—Not out of love for the Jews.

The King—I know, it is as an appositionist and to cause bitterness to the life of the government. Count Berchthold has also not answered in an absolutely correct manner. He asserted implicitly that the Powers signatory to the Berlin treaty have the right to intervene and demand the execution of article 44.

Dr.—I wish to remark to your Majesty that today the Jewish affair is not like the one of 40, 30 or 20 years ago! A new generation has come. The 10,000 Jews who served in soldiers' uniform and who went bravely to Bulgaria ready to look death in the face, to pour out their blood for the king and for the fatherland, will not permit themselves to be treated as slaves and vagabonds. They are aware of their rights and demand to have a fatherland, the liberty to work and to live.

No power on earth can keep them back and they intend to take up the fight with energy and without hesitation, come what will. It is not courage which they lack. Those who believe that their dignity can be pushed to the rear, are mistaken. Here is an example, it is now two weeks since the "Liga Culturala" held its meeting in the "Dacia," when the agitators cried, "On the way to Dr. Stern!"

The King—(Interrupting.)—Yes, I know it, but measures have been taken.

Dr.—If the excited people were advised to go to the Jewish quarter they would have found an edifying reception and they would have returned with broken heads. The times are past when every blackguard can rush upon the Jews who are trembling with fear in their homes.

Things have changed, your Majesty, and the Jewish question has permanently become the order of the day.

I have seen the Minister of the Interior Take Jonesco. He told me that on account of the uproar in the country—

The King—Yes, lately I have also received daily telgrams and letters protesting against naturalization in bulk. I threw them into the waste basket.

Dr.—The Minister of the Interior told me that nothing can be done so far. But as the present government goes out he will not be sorry to leave the Jewish question as an inheritance to the liberals.

The King—Oh, the liberals are hostile to you, the Bratianos especially.

Dr.—We will have an understanding with them. It is known that this frightful situation cannot last much longer. I wish to make a proposition to the liberals.

The King—What is it?

Dr.—A sort of a compromise. My co-religionists do not aspire to become senators and deputies, nor to acquire lands, they are much too poor for that. For the moment this is their least concern. What they wish is not to be treated as strangers and not to be exposed to severities and not to be treated as aliens. They wish to be assured the right to work and to enjoy a peaceful existence. This constitutes the minimum of our claims, until the day when we obtain political rights. This proposition was made by a distinguished member of the liberal party, Mr. Porumbaro. By adopting it the dreadful laws passed since 1866 against the aliens will no longer be applied to the Jews, laws which deprive the Jews of all means to live and place them in a position of inferiority.

Thanks to your Majesty a step was taken last year in this direction. According to article 5 of the handicraft law, a distinction is established, in that which concerns labor, between aliens and native Jews. It is easy to generalize this measure and to declare by a law that the native Jews are not strangers except in that which concerns the right of election to parliament and the right to acquire lands. This would be equivalent to a transition, to the very times of complete emancipation. Thus the irritating character of the question would be removed. I recommend this important subject to the earnest attention of your Majesty.

The King—I will study it and talk it over with some of my advisors.

(After this Dr. handed the King the memoir passed on the 3rd and 4th of November, 1913, at the Special Congress of the "Union.")

The King—What is this?

Dr.—A memoir signed by all the sections of the "Union."

The King—What do you wish to do?

Dr.—To present it to the Government and to Parliament.

The King—(After a pause)—I beg of you to do nothing for the moment. Let the billows become calm.

In the course of the conversation the King declared that on account of the agitation of the anti-Semites no ministry will broach the Jewish question.

THE EMPLOYMENT BUREAUS AND THE BAPTISM PLAGUE.

We quote the following from a circular sent on Sept. 22, this year, by the Association of Employment Bureaus of the Grand Lodge for Germany to the individual employment offices in Germany:

"At present a new duty devolves upon the employment offices. By their arduous work they must stem the tide of the desertions from Judaism. The economic anti-Semitism of our day which has made it difficult for Jews to be placed in banks, industrial establishments and even in large mercantile houses, has robbed many coreligionists of the possibility of earning a livelihood and has driven them by the cares for sustenance to desert Judaism, as it is clearly demonstrated by the statistical data of the baptism movement during the last few years. It is self-understood that we most emphatically condemn this desertion of the flag. But this is of no avail, we must moreover remove the cause of the desertion by creating possibilities for earning a living.

By personal agitation we must influence our Christian fellow citizens who are free from prejudice to employ in their industries merchants, bank officials, chemists, engineers, and to give employment to capable Jewish workmen and mechanics, tradesmen and laborers.

We must especially awaken the conscience of our coreligionists who have something to say in banks and industrial undertakings, remind them of their duty to the faith of their fathers and impress upon them to use their influence that Jewish applicants should receive consideration when vacancies are to be filled.

Our young people, empolyes, academicians, mechanics, etc., must gain the conviction that we are endeavoring to help them to smoothen their path of life, that they are not left to remain lonely and forgotten.

Then they will not become exasperated, deny their attachment to Judaism and withdraw from it.

We therefore ask you to turn your attention and your efforts to this new and most important problem. The employment bureau will then not contribute to the material condition only of our coreligionists but also to the strengthening of Judaism."

COMMUNICATED.

Editor B'nai B'rith News:

Your leading article of the February edition of the "News" bearing the title "Zionism and Nationalism" is devoted to the reproduction of an address by Jacob H. Schiff, the noted philanthropist of New York, delivered before the Menorah Society of the City College of that city. In that address Mr. Schiff opposes Zionism or at least the worldwide Jewish movement known by that name, and makes a strong plea to the Jewish youth of America not to permit itself to be engulfed in that movement under penalty, as he sees it, of our total extinction, presumably as a race or nation.

As an active member of the Order B'nai B'rith and at present honored in the discharge of the duties as President of one of its lodges, I will not assume that your spreading this speech so conspicuously in that issue indicates any anti-Zionist feelings or that you adopt its arguments as the official attitude of the Order. I rather suppose that in giving prominence to that address you were actuated and prompted by the spirit of "free press" and the eminence of its source. For this very reason, I also believe that in the same spirit of free and candid expression you will give attention in your columns to views that not so much defend the Zionistic attitude as demand more light of those who warn us against it, as does Mr. Schiff, to aid in a full and proper determination of the issues.

I wish to say in advance that nothing I shall say is intended in the remotest degree to impugn the motives of Mr. Schiff or to say anything disparaging to him. I yield to no one in the respect and admiration of his great qualities and it is not his money that I worship. but the man. In this day when Mammon is so triumphant in despoiling his disciples of the qualities of manliness and when so many of our own race prove it by dejudaizing themselves, it is indeed pleasing and even inspiring to contemplate the life of Mr. Schiff. But he would, I am sure, suffer in our respect if he laid claim to infallibility, and I am equally sure he does not.

So much of Mr. Schiff's address which is retrospective, prospective and historical of Jews in the United States is unquestionably sound. Following that he proceeds with a rather flattering estimate of the unifying forces of Zionism and its effects. But he plunges into troubled waters when he labors to answer his own question why it is a paradox for an American Jew to be at the same time a Jewish Nationalist and so difficult does he find this self-imposed task that he only finds refuge or solace in a quotation from Dr. Ludwig Haas, a Jewish deputy in the German Reichstag. But why, pray, ask the question at all? Why build up an obstruction and then worry trying to overcome or evade it? There are, I understand, Irish Nationalists in America, who for decades were laboring for Home Rule in Ireland, and there are Poles and their name is legion, who labor quite as fervently for the liberation of their partitioned country from German, Austrian and Russian yoke, as ever did your Zionists for the restoration of Palestine. And so you can go along and find that at one time or another every nationality or element that goes to make up that composite, figuratively styled by Mr. Zangwill, "the melting pot," worked on behalf of their oppressed brethren elsewhere for the establishment and maintenance of a fit government even as our Revolutionary fathers gave up their life. liberty and happiness for a legally assured and independent government obtaining its powers by the consent of the governed. It occurred to no one. much less to themselves to conjure an imaginary paradox and to regard either their motives or actions as incompatible with their loyalty and patriotism as American citizens.

Mr. Schiff is eloquent when he argues that as American Jews we are not a separate nation, but submerged in the body politic by reason of a common culture and language and the inference is irresistible that Zionism has no place here. It is unnecessary to traverse the claim that a nation is only known by a "common culture and language." Let it for argument's sake stand admitted. The main argument, however. proceeds from a wrong premise. Your most ardent Zionist does not expect to colonize Palestine with American Jews. There never would be such a movement if he did. It is for the hounded and haunted coreligionists in benighted kingdoms of Europe that he seeks to establish an asylum. What are you going to do with them? Encourage them to come here to the land of the brave and free? Are we who are here so sure of our position that we can dream of everlasting security and welcome to the whole house of Israel? If we are, what does the anti-defamation league mean? What means the clamoring for legislation to penalize owners of public resorts and public clubs who wish to exclude us from their company? Why does Mr. Schiff and other great Jewish leaders have to marshal all their forces to meet the onslaught of the immigration restrictionists year in and year out? Why, pray, the necessity of our friends in Congress and state legislatures to rise, from time to time, in our defense with eulogistic memorials and speeches? Do you hear of any great orations in these bodies recounting the glories of the Christian religion or any nation professing Christianity? No, it is not necessary. With us it is getting chronic. There is apparently still need for defense and every defense presupposes an attack. Yes, "Our country 'tis of thee, of thee we sing," is excellent material for a Fourth of July oration, but we must not permit it to decoy us into too sound a slumber.

In the final two paragraphs of his speech, Mr. Schiff criticises Zionism and predicts its utter and complete failure, because as he says, it welcomes believer and absolute unbeliever into a Jewish nation. The statement by itself is somewhat paradoxical for your unbeliever does not recognize the social limitations or confines implied by the word nation, he is cosmopolitan, a member of the whole human race with humankind for his nation. But grant that such combination as a Jewish Nationalist and a total unbeliever is possible, it is somewhat singular for one so enlightened as Mr. Schiff to favor a catechism of an individual's exact belief before admitting him into a movement whose sole object is a political one, that of securing a politically independent and legally assured home for such of our oppressed co-religionists as are deprived of all human rights and driven from pillar to post, in the respective countries where they abide. I repeat it is all the more singular when you realize this position is taken at a time when almost every civilized nation has freed itself from its own church affiliations at the risk almost of open revolution and when one (Portugal) is engaged in the throes of a death struggle to free itself from the fangs of the church.

But suppose Mr. Schiff's disqualification for the unbeliever were a desirable one, is it feasible? What is a believer and an unbeliever? Must one believe in all miracles. ceremonials and ritualism or merely in an all powerful Creator. Let Mr. Schiff lay down an exact standard or test and he will have done for theology more than all religious ministers and their written works have accomplished.

Prof. Eliot of Harvard. one of the, if not the foremost educator in America, is undoubtedly not an unbeliever and I doubt not in the estimation of millions of Americans, a good Christian, yet what would his good fellow Christians have done to him a couple of centuries ago. nay, what would they do to him today if they possessed the power? In our own midst, ask our Orthodox brethren what sort of believer even a Reformed Rabbi is and you will realize what a veritable labyrinth of intricacies the question will lead you into.

I am not a representative of Zionism; in fact I held aloof of it all these years. I started with a presumption against it, but feel drawn towards it by its irresistible logic, yet my mind is still in the formative period on the subject, and I would like Mr. Schiff or any one else believing as he does to answer the questions presented. It may be of little moment to Mr. Schiff or for that matter to Zionism whether I decide one way or the other, but as one of the many thousands of the younger men to whom Mr. Schiff makes his appeal, who may be in the same frame of mind. it may be worth his while to answer. so as to aid us in a proper solution of this all important question.

Jos. L. Tepper.
New York City.

SECRETARY OF STATE AS PRESIDENT OF LITERARY SOCIETY.

The Hungarian Jewish Literary Society, one of the most important of its kind, has elected Dr. Leopold Vadasz, Secretary of State at the Ministry of Justice, as its President. Dr. Vadasz is a competent Talmudist, and is thoroughly acquainted with Hebrew literature generally. In spite of the onerous duties of his responsible post he still finds time to follow the modern development of Jewish literature.

B'NAI B'RITH NEWS

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JEWISH CALENDAR.

1914.

Pessach (Passover)	Saturday, April 11
Rosh Chodesh Iyar	Monday, April 27
Rosh Chodesh Sivan	Tuesday, May 26
Shabuoth (Feast of Weeks)	Sun., May 31
Rosh Chodesh Tamusz	Thurs., June 25
Rosh Codesh Ab	Friday, July 24
Fast of Ab	Saturday, Aug. 1
Fast of Ab	Sunday, Aug. 2
Rosh Chodesh Elul	Sunday, Aug. 23
New Year's Eve 5675	Sunday, Sept. 20

FAIR PLAY.

Law and order are the mark of civilized communities. In the dawn of history a man's strong arm made for protection of life and home and honor. When attacked, the man of power took the law into his own hands and sought redress by his own might. The murderer was pursued by the victim's kin. Resentment and passion and the warm heart shut out an equitable consideration of mitigating circumstances and often enough the wrong man suffered punishment while the perpetrator of the crime went free. Civilization has taken the right of revenge out of the hands of the individual or an aggregate of individuals. Mob justice has no place in well ordered communities. Lynch law is a disgrace where it still lingers. For, though it may here and there bring condign punishment upon real offenders, it is just as frequently liable to err. Moreover it undermines the respect for law. Directed as it usually is against a section of the population, it grows into a habit and, given the mood, may be applied to other sections as well. When the mob and behind it the press intimidate or influence judge and jury, a fair trial is impossible.

Every law-abiding citizen must wish to see crime punished. The miscreant who wantonly takes a life must forfeit his life. No false sentimentalism will condone cold-blooded murder. The community must needs be shocked when a crime has been committed in its midst. But no community has a right to overawe the court. Legal procedure must be allowed to take its wonted course. When a man has been brought before the bar of justice, let him suffer just penalty if he has been found guilty by due process of law. In Anglo-Saxon countries, a man is presumed to be innocent until the contrary has been proved by legal evidence. If the evidence is inconclusive, the doubt must be turned in favor of the accused. For it is far better that many criminals should escape than that one innocent man should suffer at the hands of the law for a crime he did not commit. To prejudge is not to judge. To render sentence without due regard to the evidence is to be guilty of gross perversion of justice.

When a community is so prejudiced as to make a fair trial impossible, the law provides for a change of venue. When a jury is so blinded by prejudice as to overlook gaps in the evidence it is unfit to sit in judgment upon a fellowman. Once more be it understood; be a man ever so high by virtue of education or wealth or social position, the bestial instincts may still crop out and in a moment of insane forgetfulness of duty and station lead him into the abysmal depths of crime and shame. We may pity such men, but we cannot and must not condone their offence. No stone must be left unturned to bring him who takes a life to a punishment commensurate with his crime. But the evidence should be of such a nature as to leave no room for reasonable doubt of the guilt of the accused. Above all, the head must be kept cool and reason must hold the passions and the preconceived notions and the prejudices in check. The mob without and the sensational headlines in the press must not dictate to the court within.

A fair trial must be granted to a man upon whom suspicion has been cast. And if new evidence is secured or the conduct of a former trial is assailed as having been governed by haste or passion, the appeal for a fairer, less passionate, objective re-trial should be heeded. It may be that the verdict of the former tribunal will be sustained. Then the community has done its duty. The evil shall have been removed from its midst, and it can say that it has acted fairly and squarely. Should the former verdict be set aside, then the community should be glad that it has been saved from committing a blunder tantamount to a crime, a crime against the foundations of liberty.

The law condemns and the law acquits. There is no other method. A guilty man may escape punishment for lack of legal evidence. He is still guilty before his conscience and God. But were society to condemn him illegally, the sin would be society's. These all are axiomatic propositions. When in a community in which a man is on trial for his life the populace clamors for his life to such an extent that its cries penetrate the court room and are felt by those engaged in the trial to such an extent that the defendant's attorneys feel that they are not safe from public wrath, when under such conditions a man is convicted and sentenced to be hanged, society has committeed a greater sin than the defendant, even if the defendant is guilty.

That nation stands the highest among civilized nations which best protects the rights of every one of its citizens, be he rich or poor, powerful or weak, and where the courts of law and the prosecutor and society at large have nothing to reproach themselves for.

As the rabbis say, a judge can only act according to what his eyes see. But in order that the clear vision may not be dimmed passion must be ruled out of court; all men must be judged alike, all have an inherent right to fair play.

THE SEASON OF OUR FREEDOM.

The tale of the enslavement of our fathers in Egypt and the subsequent delivery is year in year out unfolded by parent to child in answer to the query, What is this? What mean all these ceremonies? "Though we be all wise and intelligent and familiar with the Torah, it is incumbent upon us to narrate the story of the exodus." Seder night is a children's festival. It fascinates them. The food is different. The bread of affliction has in the course of centuries been made palatable in the form of a variety of culinary productions. The unleavened bread takes us into the remotest antiquity. And as the child expects no archaeological or critical exposition, the simple answer furnished by the Haggadah in conformity with the Scriptures will stand unchalleneged. The other features are in part as old, in part somewhat recent, bringing us in contact with Roman times. But through it all runs the story of a small family of nomadic folk invading Palestine and thence driven by famine to the rich land of Goshen where grown into a numerous people it is enslaved by the Pharaohs and then after a lapse of centuries recalled to freedom and the faith of the ancestors by a great leader and prophet. At the foot of Mount Sinai a covenant is established cementing the people forever. They conquer that narrow strip of land which links two continents and opens up a third, they consolidate themselves into a national unit soon enough broken in twain, they forfeit land and state to the northern invader, a small minority unwilling to be submerged returns and builds up a polity grounded in the law of Moses, now under the dominion of the northern king and now under that of the southern king, it wins at last independence and national greatness rivaling the past until through discord and the aggressiveness of another world empire it becomes a prey to the Roman eagle.

Then the homeless wanderer begins his career of vicissitudes so full of pathos and tragedy and withal not devoid of a cretain measure of joy, that joy of freedom within despite the chains of bondage that are forged from without. The Haggadah invests the Pharaoh of oppression with typical significance. "It is not a single Pharaoh that stood up to destroy us, but in every generation the Pharaohs rise up against us and the Lord rescues us out of their hands." The spectre of the medieval ghetto and of its modern counterpart in Eastern Europe hovers above the festive board. When the door is opened to let the wandering prophet in who is the type of his race and the embodiment of its sorrows and joyful hopes, the ear is made attentive, and the heart a quiver lest our kind neighbors have again raised the lying cry of a murdered Christian boy. If we want to know the horrors which the joyous night brought to our people in the middle ages, let us transfer ourselves in thought to Kiev and the other cities and towns of barbarous Russia. "But the Lord rescues out." It is the Lord's night, the Passover night. He is our Watchman who sleepeth not nor slumbereth.

Well may we rejoice in our freedom in this land of the free. Would that the same could be said of the Jewish people as a whole. So long as a portion of Jewry, and not an insignificant one at that, is denied the rights of free movement and is confined to a pale with its iniquitious hardships, so long as there is a body of Jews groaning under discriminations, so long as even in enlightened countries a premium is placed upon apostasy and prejudice is rampant, so long we must cry out with the Haggadah: "This year slaves, next year freemen." In what manner it will please Providence to accomplish our full emancipation it is beyond the ken of man to forsee or predict. But the day of redemption will come in one form or another, nay in more than one form. Against that day we must safeguard our integrity. We must not wantonly destroy ourselves or in sheer despondency give up the fight for freedom. We are the protagonists in the battle for freedom of conscience. Neither by coercion nor by cajolery shall we give up our birthright, the birthright of free human beings. We are not ready to disband. It were a crime against the best interests of mankind. We still have a task before us. But to acquit ourselves worthily of our task we must be free, free politically, free economically, free spiritually. To nobody's hurt and the good of all we shall live on. We shall organize for legitimate self-protection. We shall zealously watch over the boon of freedom that has been accorded to some of us. We shall protest against iniquitous discrimination, libels, persecutions. We shall build up in our people a strong corporate consciousness making for stability. We shall cherish the fair name of the Jew We shall stand by the covenant of our fathers and hold fast thereto. We shall continue to imbue our children with the same memories and the same hopes that make the Jewish people a resolute champion of the rights of individuals and peoples to realize the best that is in them without let or hindrance. The song of the night when the holy feast is kept shall resound in the habitations of Israel made resplendent by the inner light of freedom. It is the song of joy over past redemptions, it is the song of gladness over the vindication that is to come and which will mean the fullest measure of liberty to mankind in general and to Israel among them. It is the song of the Passover which is to come and which will transcend the glories of the Passover of Egypt. "This is the day which the Lord hath made; let us rejoice and be glad thereon!"

THE HEBREW ORPHANS' HOME OF ATLANTA, GA.

The brightest pages in the history of the achievements of American Israel are undoubtedly those which contain the records of Jewish American benevolent and educational institutions. The worth and value of the contributions of American Israel to the commerce, the industry and the development of the economic resources of our commonwealth are unquestionably great. But the greatest glory of American Israel is reflected in the history of its charitable deeds and mental progress.

The B'nai B'rith leaders and the workers in the ranks of the Order have always contributed and they still contribute a large share of work to the making of this history. They were and still are the creators, supporters and administrators of many of our Jewish hospitals, orphan asylums and homes for the aged in all parts of this wide land.

In the present issue we publish extracts from a report of the Hebrew Orphan's Home of Atlanta, Ga. It is a true B'nai B'rith institution. The moving spirit in the establishment of this Home was Brother Simon Wolf, of Washington, D. C., one of the most faithful and zealous leaders of the Order of B'nai B'rith. The Home was dedicated on March 25, 1889 and last month it celebrated its silver jubilee. Brother Wolf has been the President of the Home from its very beginning to the present year and on the occasion of its 25th anniversary he was elected honorary President for life. Brother Wolf fully deserved the honor bestowed upon him, for under his administration the Home has been conducted on the most progressive lines. It has always been a real home to the many orphans who were raised within its protecting precincts.

DEATH OF ISAAC CORDOZA SEIXAS.

The death is announced at New York City of Isaac Cordoza Seixas in his seventy-eighth year. He was a direct descendant of Rabbi Gersham Mendes Seixas of revolutionary fame. Gersham Mendes Seixas was born in New York in 1745. In 1780, when the British were about to occupy New York, he took the scrolls of the law and other ceremonial paraphernalia of the synagogue to Philadelphia and there founded the Mickve Israel congregation. He was one of the fourteen clergymen who participated in the ceremony of inaugurating George Washington as first president of the United States. He was also one of the incorporators and first trustees of Columbia College in the City of New York. Lucius L. Solomons of San Francisco, so prominent in B'nai B'rith circles, is a scion of this family.

KAUFMAN HAYS.

On Monday night, March 9, 1914, a family gathering at the residence of Mr. and Mrs. Martin A. Marks of Cleveland, celebrated the 79th birthday of Mr. Kaufman Hays. In speaking of this event the Jewish Independent of Cleveland, said:

Mr. Hays is fully as active today as he was a quarter century ago and does not dream of retiring from business. He is now and has been many years treasurer of the Jewish Orphan Asylum; he is vice president of the Cleveland Worsted Mills Co., member of the Executive Board of the First National bank and member of the Finance Committee of the Citizens Savings and Trust Co. His name in these organizations is not merely to lend dignity to them, for he is as active as the youngest of his associates. Some years ago he was vice president of the City Council, and following the defalcation of City Treasurer Thomas Axworthy, Mr. Hays was appointed his successor.

Mr. Hays landed in New York sixty-two years ago—a youth of seventeen—with just half a dollar in his pocket. He came to Cleveland one of the early Jewish pioneers and married the daughter of Simson Thorman, the first Jewish settler in Cleveland.

Had the money requisite of the immigration law of today been in force in 1852, the year of Mr. Hays' arrival, the ambitious young immigrant would have been sent back to Germany.

Congregation Emanuel of Denver, Colo. is arranging a celebration commemorating the 25th anniversary of Rev. Dr. Wm. S. Friedman as rabbi of the congregation. The affair will be held at the Temple on Friday evening, April 17, 1914.

OFFICIAL.

Cincinnati, O., March 25, 1914.

To the Lodges of the District:

It is my sorrowful duty to advise you of the death on the 23rd of this month, after a lingering illness, of Bro. Abe Bloch, who for eleven years has served as the efficient and painstaking Treasurer of the District Grand Lodge.

Bro. Bloch brought to the service of the District the most conscientious and earnest continued performance of duty imbued as he was with a spirit which carried into his daily life the principles which the order teaches.

His death leaves with those who knew him best and who were brought into most intimate contact with him in his public, private or charitable work, the most tender recollections and highest appreciation of him as a man and brother of the Order.

To fill the vacancy, Bro. William Ornstein of Cincinnati, has been appointed as Treasurer of the District Grand Lodge by the President of the District.

Fraternally yours,
VICTOR ABRAHAM,
Sec. D. G. L. No. 2, I. O. B. B.

THE NEW RUSSIAN PREMIER AND THE JEWISH QUESTION.

M. Goremykin, the new Premier of Russia, expressed himself in a recent interview on the Jewish question as follows:

"It is too early for me to say anything as yet, but you may take it from me that Jews as well as Christians will always be treated justly, as far as lies within my power. The Emperor has the interests of his Jewish subjects at heart as much as he has those of Christians. His Majesty wants only that the laws be observed and his protection will always be granted to those who obey them."

GRIEVANCES OF ROUMANIAN JEWS.

At Bucharest, a few days ago, a deputation of Roumanian Jews handed to the representatives of the Hungarian Press a memorandum concerning the wretched plight of their coreligionists. The oppression which they suffer is well known, but a few points in the memorandum may here be cited. The Jews are not allowed to perform any public function whatsoever. They may not even work as streetcleaners or lamplighters. A Jew cannot even earn his living as a clerk, for of every four employes only one may be a Jew. There are, however, only a few firms which employ four clerks. No one can leave the country without a passport, which is not freely granted. Secret flight is also difficult, for in case of a whole family it is too conspicuous and the head cannot depart alone, leaving those dependent upon him in misery.

Conference of Representatives of German and Austrian Districts

Two meetings of great importance were recently held in Berlin.

One meeting took place on January 31st this year, to which at the request of the General Committee of the Order the joint committee of the four Berlin lodges and their presidents invited the brethren of Berlin.

This extraordinary meeting of the Berlin lodges was caused by the religious and political conflicts which at present are raging in the midst of Jewry and are threatening the very existence of Judaism. Although the quarrel has thus far stopped in front of the gates of the lodges, the Grand Lodge could not pass by without taking notice; especially when it was pressed by the individual parties to take a position in one or the other direction.

The General Committee has therefore urged this meeting of the four Berlin lodges, for the purpose of discussing in a large gathering of brethren the duties of the Grand Lodge, whether the observing of a strict neutrality in political and religious questions shall remain a fundamental law, as before in the order B'nai B'rith in Germany or not.

The great temple of the Berlin lodges where the meeting was held was crowded to its utmost capactiy. Besides the members of the General Committee and the many members of the Berlin lodges a number of brethren from Austria also participated in the deliberations. These were: Professor Ehrmann of Vienna, Vice-Grand President Hammerschlag of Prague, Ex-President Dr. Sonnenschein of Troppau and Ex-President Kohn of Vienna. The subject for the discussion was: "The Interior and Exterior Problems of the Order." The speakers were Brother Maretzki of the Deutsche Reichs Lodge; Brother Elbogen of Berthold Auerbach Lodge; Brother Maximilian Stein of Montefiore Lodge and Brother Grand Secretary Alfred Goldschmidt of Spinoza Lodge.

The meeting was opened by the President of the Deutsche Reichs Lodge, Brother Kaufmann with greetings to the assembled brethren and he then surrendered the chair to the Grand President of the District Grand Lodge, who opened the deliberations with an elaborate address in which he explained the purpose of the meeting. In addition to the above speakers the following brethren also addressed the meeting: Professor Ehrmann, Vice Grand President Kuznitzky, Judicial Counsellor Brother Strassmanon of Berthold Auerbach Lodge, and Brother Ex-President Kirschstein of the Deutsche Reichs Lodge. It was midnight when Brother Timendorfer closed this very impressive and instructive convocation of the Berlin Lodges.

For a long time the leaders of Districts VIII and X entertained the wish to discuss in a joint session several questions which concern both districts. And on Sunday, February 1st, a joint meeting of both districts was held in the Lodge Hall, No. 10, Kleist street, Berlin. Professor Ehrmann presided and the following subjects formed the order of the day:

District No. 10.

1. Relief Fund. Speaker Brother Edm. Kohn.
2. Interchange of reports by the organs of the lodges. Speaker Brother Hammerschlag.
3. Bringing Galician Jews to labor in mines and smelter works. Speaker Brother Sonnenschein.
4. Attitude of both districts in great international relief work. Speaker Brother Edm. Kohn.
5. The publication of a work on the Beilis case. Speaker Brother Ehrmann.

District No. 8.

6. Mixed Marriages and Lodge Membership. Speaker, Brother Maretzki.
7. History of the Order for the 75th anniversary of its existence in 1918. Speaker Brother Bloch, assisted by Brother Maxim Stein.
8. Employment Bureau. Speaker Brother Bloch, assisted by Brother Finkel.
9. Children's Resorts in Galicia. Speaker Brother Metzenberg.

At the close of the session Brother Timendorfer stated with satisfaction that an agreement has been reached by both districts in the main questions and he expressed the hope that the joint deliberations would be fruitful of good results for both districts.

DEATH OF THE GOVERNOR-GENERAL OF POLAND.

The death is announced of the Governor-General of Poland, General Scalon. He was one of the few Russian officials who, while executing anti-Jewish orders received from St. Petersburg, invariably opposed them. Whenever it lay in his power he defended the Jewish cause, and in a letter to M. Posse he once wrote that he became a supporter of the emancipation of the Jews, as during his residence in Poland he had learned to respect them. As a protest against the anti-Jewish boycott, the deceased used to patronize the Bezalel stores. The Jewish community participated in his funeral.

ANNUAL REPORT OF AMERICAN JEWISH COMMITTEE.

We are in receipt of the seventh annual report of the American Jewish Committee, covering its work for the year 1913. The report contains a great amount of interesting information and dwells upon many activities undertaken by the Committee, notably the raising of funds for the sufferers of the Balkan war, representations to the American government in the matter of securing for those Jews who were formerly Turkish subjects and are now subjects of the Balkan States, guarantees of civil, political and religious liberty, activity in opposing restrictive measures in pending immigration bills, and efforts to alleviate the condition of the Jews in Roumania.

FOREIGNERS IN PRUSSIAN UNIVERSITIES.

The Prussian Minister for Public Worship and Education has announced that 900 has been fixed as the total number of foreigners who will be admitted into the Universities in the State. The "Numerus Clausum" will not, however, apply to the Technical High Schools.

HOME FOR WAR ORPHANS.

Under the presidency of Chief Rabbi Dr. Ehrenpreis of Bulgaria, a committee has been formed in Sofia for the purpose of establishing in that city an asylum for destitute orphans, numbering about 250, of the Bulgarian Jewish soldiers who fell in the recent war

THE ANTI-SEMITIC BOYCOTT MOVEMENT.

The boycott movement, which has reached a certain stand still in Russian Poland, has now spread over to Galicia, and is advancing here with unforeboded rapid strides. In Ropczyce a Christian consumers' association was formed which has succeeded, with the aid of the district and general committee, in rendering all the Jewish business men of the little town breadless. The Catholic clergy especially has incited the populace of the town against the Jewish population. The priest Stawasz in Ropczyce urges the believers from the pulpit to open boycotting against the Jews. Every Sunday he forbids his congregation to have any dealings with the Jews and threatens those who disobey with heavy ecclesiastical punishments. It is self-understood that the peasants obey the obtrusive words of their priest. So the Jewish merchants lost their customers. All Christian maid servants have given notice to the Jews that they will quit and it even happens that a Christian midwife refuses to visit a Jewish lying-in woman because the priest has prohibited it.

RECORDER'S TRIBUTE TO JEWS.

Mr. Huntley Jenkins, defending in a case at the Old Bailey, remarked: "When a Jew loses money, you know he is apt to say things which are not quite accurate."

The Recorder—I should be sorry to pass such a severe criticism on the race.

Mr. Jenkins—There are Jews and Jews.

The Recorder—I have always understood that in business transactions they were most honorable people. I have often heard peeople say they would rather do business with Jews than anybody else. They will drive a hard bargain, but they are honest.

BOHEMIAN JEWISH LAWYER'S GENEROSITY.

Dr. Friedrich Kaufmann, President of the Chamber of Advocates at Prague, has contributed 250,000 crowns to the fund for the benefit of the widows and orphans of lawyers who have been unable to make provision for their families.

BANQUET TO JUDGE PHILIP STEIN

On Thursday evening, March 12, 1914, Purim night, District Grand Lodge No. 6, jointly with Ramah Lodge No. 33, of Chicago, tendered a banquet to Judge Philip Stein at the Sherman Hotel on the occasion of his 70th birthday. More than 200 members and their ladies were present to pay their respects to the Judge, among them a number of judges and prominent attorneys of the city.

President Adolf Kraus acted as toastmaster, and Rabbi Emil G. Hirsch offered prayer. Numerous telegrams and letters were received at the banquet table from a host of admiring friends and well wishers. Addresses were delivered by the following: Judge Edward O. Brown of the Appellate Court, speaking of Judge Stein as a judge; Hon. Edgar B. Tolman, former Corporation Counsel, tendered greetings on behalf of the bar; Alfred R. Urion, former President of the School Board, spoke of Judge Stein as a member of the Board. Chas. L. Aarons, of Milwaukee, First Vice President of the District Grand Lodge, in a happy address, presented a magnificent silver Menorah as a gift of the Grand Lodge in recognition of Judge Stein's services to the District for many decades. Hugo Sonnenschein, in behalf of Ramah Lodge, presented the Judge with a beautiful loving cup in recognition of his services to the Lodge. Jacob Furth, of St. Louis, Treasurer of the Order, reviewed Judge Stein's services to the Order at large, and at the conclusion of his address presented the Judge with a silver coffee service. Dr. S. Wolfenstein, of Cleveland, formerly superintendent of the Jewish Orphan Asylum, presented the Judge on behalf of the Board of Trustees and Directors, with a beautifully engrossed copy of resolutions. Wm. Wilhartz on behalf of Oriental-Hillel Lodge presented a silver water pitcher, and he was followed by Louis Etz Hokin of David Fish Lodge, who on behalf of his Lodge presented the Judge with a B'nai B'rith jewel. The most touching address, however, was that of the judge's oldest grandson, Master William Schoenberg, who recited a poem composed for the occasion and which touched not only the Judge, but the entire audience, moving many to tears. A short response was then made by Judge Stein, expressing his deep appreciation for the honor conferred upon him.

The affair was brought to a close with dancing, which lasted until 1 o'clock in the morning.

In chronicling the foregoing event in the Chicago Israelite, Rabbi Schanfarber wrote of Judge Stein as follows:

"Judge Stein has been a resident of Chicago for more than two score years and has always been closely identified with everything appertaining to Jewish as well as civic interest. His high character as a man, his strict honesty and integrity, his deep sense of justice and righteousness have won for him the highest respect and esteem by all those who know him, irrespective of race or creed. His eminent ability as a jurist gained for him a place on the bench of the Superior Court. His judicial temperament is evidenced in his attitude toward the everyday affairs of life. He is rigorous in his demand for what he believes to be true and right, but he does not exact more from others than he demands of himself. He is ever open-minded and progressive letting into his soul the new light coming from whatever source it may. He was among the first to ally himself with the work of the fraternal orders, such as the B'nai B'rith and the Free Sons and there is no office in the gift of these organizations which he has not been asked to grace. In later years he has become more closely identified with the congregation than in the earlier years of his activity in this city. Whatever be the duty he assumes he gives his personal attention to it, and never shirks any of its responsibilities. For some years Judge Stein was a member of the Board of Trustees of the United Hebrew Charities and served as an active member of the Relief Board. Among the Jewish citizens of Chicago he holds high rank for his sterling qualities as a man and his unswerving fidelity to every high and noble virtue. The Israelite joins the large chorus of well-wishers in congratulating Judge Stein on the occasion of his seventieth anniversary and hopes and prays that he may live to see many returns of the day surrounded in health and happiness by those whom he loves and those who love him."

A Gap in our Educational System

By Dr. Max L. Margolis

WRITTEN FOR THE B'NAI B'RITH NEWS.

The Jewish educational system in this country whether on the right or on the left seems on the whole to make provision only for the child and the grown youth. There is a woeful gap covering the period of adolescence.

A word of explanation is necessary. The children are taken care of in the Talmud Torah or the Sunday School. Much as the methods and hours differ in the two institutions, they have this in common that their aim is to provide elementary instruction in the Jewish religion. For it matters little whether catechism and history are wanting in the Talmud Torah curriculum and the teaching of Hebrew is either wholly absent or is reduced to a minimum in the Sunday school, the avowed purpose of both is to teach the Jewish religion. The crowning act in the Sunday School is that of confirmation. It amounts to a formal initiation into the community and fits the graduate for membership in the synagogue. The Bar Mizwah ceremony among the orthodox fulfills the same function for the boys. Few of the Talmud Torah pupils are beyond the age of thirteen. Where an equivalent education is obtained privately it usually terminates at the same age.

The religious teacher is the rabbi. Even in orthodox communities the rabbi is either directly or indirectly the school superintendent. Where is this functionary educated? Obviously in the theological school. But neither the Sunday School graduate nor the Talmud Torah alumnus can advance straightway from the one or the other to the theological school. Where is he to receive his preparatory training?

So long as the students of our theological scools will be recruited from the immigrant the difficulty will not be felt here. The immigrant usually past adolescence has a good though often unsystematic knowledge of Hebrew lore. If he lacks secular training, his mature mind enables him to make up his deficiencies in a short time. But the real test of the efficency of the theological institution must be shown in the manner it adapts itself to the requirements of the native who comes either from the Talmud Torah or Sunday School. The so-called Teachers' Institutes or Colleges afford a help. But even they do not provide all the necessary preparation. They naturally stop short somewhere in the middle. For their function is not to prepare for a higher school, but to train teachers. They do not ocver entirely the ground of the perparatory departments which the theological schools wisely maintain by the side of the strictly theological division.

The preparatory school, we notice, has come in for a deal of criticism in England where Jews' College maintains a similar organization. The pros and cons which were recently developed in a meeting of the governing board of that institution offer food for thought to everybody who is interested in Jewish education. The Hebrew Union College started out with a preparatory department which is still maintained. If I am not mistaken, there was a time when the department was looked at askance. But, if I am correctly informed, faculty and governors were averse to do away with it. The experience was in the first place that taking mature students from the universities had its difficulties. They either lacked in preparation, or were overprepared. When I recently visited Cincinnati I found a graduate of a Western College studying the Hebrew alphabet by the side of a boy thirteen or fourteen years old. It was surely not his fault that his home city was poor in training facilities for him. Then again the gentleman with a bachelor's degree or a master's who had sat at the feet of professors in a Semitic faculty had imbibed notions which were not Jewish. He had learned to look upon Judaism from the angle of vision of his professor. His character was formed The theological school might give him more erudition, but he was no more to be bent or swerved from a point of view which had been ingrained in him. If on the other hand his Hebrew education was imperfect, it was difficult to fit him in the curriculum adjusted to less mature students. And the chances were that he would leave the theological institution half baked. I am referring to natives. The other class of students do not come within the purview of this discussion. I presume that the experiences will be the same the world over, whether in New York or in London or in Berlin. Of course, on the continent of Europe the gap is bridged over far more readily. Yet within my own memory I have known cases not dissimilar to our own. I remember a young man who entered the University of Berlin as a student of the classics and then switched over to "theology." He had great difficulty in making up his deficiencies.

The cost of maintaining a preparatory department should not play a part in the discussion at all. It is claimed that a certain percentage of the boys drops out. So much the better for the ministry. These boys found that they were not fitted for the profession. The fittest survived. But is it true that the money spent on the "unfit" was wasted? By no means. We in America have always felt that the money was indeed well spent. These boys went into business or into other professions. But they were not detached from Judaism. On the contrary, their association with candidates for the ministry gave them an advantage. They had absorbed a measure of Jewish lore not elsewhere obtainable. Well may the institution be proud that it sent out into the world young men who as members or as officers of congregations will be far superior to the ordinary run and be able more intelligently to cope with problems of Jewish life. When I was in Berkeley, I was visited by a former Cincinnati pupil who was engaged in business somewhere North. He had not forgotten his college days. He had carried away something with him which was worth while. He did not seem to think that the years he spent in the preparatory classes were wasted.

What is imperatively needed is a secondary school for carrying on Jewish education through the period of adolescence. Such schools should be found in every large center. They will not attract many pupils. But there will always be a goodly number. The graduates may and may not advance to the theological school. But it is important that the community should be leavened with such material. A few afternoons in the week and the evening hours might be available to many a high school pupil or even boys and girls who after quitting the grammar school go to work. Gratz College in Philadelphia does similar teaching to an efficient degree. Its standards are being constantly raised. A fourth year is being contemplated. Even thus it may not be able to effect a juncture with the neighboring institution which is the highest in the land and which stands for research in the various branches of Jewish learning. Here, however, the gap would be easy to fill. Other communities are far less fortunate. But the need is felt. Judaism is a religion of the Book. It means knowledge of Jewish literature and of Jewish history. It is possible to take a native boy and by graded instruction make of him a Bible student. I know that the belief is largely held that Talmud students can be made only abroad. I for one make bold to dissent. If the same methods were used and the teachers were willing to write a few books less and to do a little more teaching, there would be developed right here in America native Talmud students. A little more work and a little more patience —that is all that would be required. The Yeshibahs, so called, in this country are trying the experiment. They will succeed in the end.

It is far easier to demolish and abolish than to create. Let the present paper be construed as a brief for the preparatory school where it exists. The standards and experiences of other denominations are not to the point. Our ministers have a great deal more to learn than a few lessons in theology or in the art of sermon building. They must be at home in Jewish literature. The subject is so vast that to commence it in mature age is preposterous. The study must be begun early. The foundations must be well laid if the structure that is raised on the top is to last. Such has been the experience of the Jewish teachers from times immemorial. By that experience it is wise to abide.

Russia and the Medical Profession

By Dr. M. Fishbein, Chicago

The fame and worth of the Jew as a physician are well known, and from the time of Maimonides there have been many Jewish names in the literature of science in general and medicine in particular. A recent incident in connection with the meeting of the Twelfth International Congress on Ophthalmology to be held in St. Petersburg in 1914 further exemplifies the position held by the Jewish physician today.

The matter has been very succinctly stated by the Berlin correspondent of the Journal of the American Medical Association, who says in the issue for Jan. 31, 1914:

Protest Against the International Congress of Ophthalmology at St. Petersburg.

As the readers of The Journal must know, foreign physicians of the Jewish faith are allowed to enter Russia only by special permission of the government—a permission which is accorded only in exceptional cases, and for a short period. In order that Jewish physicians may not be excluded from international medical congresses, such an exceptional permit has generally been granted by the government for each meeting; and by this means it was possible for Jews to take part in the International Medical Congress held in Moscow about ten years ago, as well as in the International Congress of Gynecology which took place last year.

Each time earnest protests were publicly made against such an uncivilized discrimination against Jewish physicians. At the time of the International Medical Congress the protest was made by the congress itself, on the motion of Rudolf Virchow. As the same procedure is to be repeated on the occasion of the International Congress of Ophthalmology, which, according to the present plans, is to be held in St. Petersburg in August, the well-known Professor Hirschberg of this city has published a statement declaring that in view of this humiliating exception he will not attend the congress, and he requests his colleagues to absent themselves as well. The president of the Belgian Ophthalmologic Society has already published a sharp protest to the same effect, and it seems as if the meeting of the congress might be endangered in this way. Such an outcome would be exceedingly regrettable for the sake of our Russian colleagues, who are entirely innocent of the inimical attitude of their government toward civilization; but it would be a generally approved reprimand to the Russian government, which probably would be made to feel that eventually it must rise to the plane of European civilization if it cares to maintain further international relations.

The excitement caused by the action of the Russian government in this matter has been considerably heightened by the recent treatment of the noted psychiatrist, Bechterew. Bechterew made a thorough and correct report regarding the recent trial for ritual murder in Kiev, which, however, was opposed to that given by the fanatical Sikorski, who is probably himself suffering from a senile psychosis. The report of Bechterew was markedly unsatisfactory to the prosecution. On account of this report, Bechterew has been deprived of his office and removed from the management of the institute which was founded by him.

In view of such censorship of science and its representatives, many people have justly reached the opinion that a country which has a government of this kind at its head is not yet fit for international scientific congresses.

In the same issue the Journal says editorially:

Russian Attitude Toward Jewish Ophthalmologists.

Our Berlin correspondent calls attention to the agitation to prevent the success of the International Congress of Ophthalmology to be held in St. Petersburg, Russia, on account of the exclusion of some and the restrictions imposed on other Jewish members. Because of the many withdrawals from the congress, which might have been expected as the result of an appeal to the profession published by Dr. Hirschberg of Berlin, the following announcement was made early in January by Professor Bellarminoff, the head of the congress at St. Petersburg: "The minister of the interior has granted, without exception, unhindered entrance into the empire and unlimited stay to all members of the Twelfth International Congress of Ophthalmology." Apropos of this message, the editor of the Berliner klinische Wochenschrift says in the current issue:

"It can only be a matter of keen regret that this announcement came so late, or rather was issued too late. The experience with reference to the International Medical Congress at Moscow in 1897 and the unanimous opposition which the contemplated restriction of passports met from the national committee in Germany, on the initiative of Rudolf Virchow, should have been recalled and heeded in time to spare the organization committee of the Congress of Ophthalmology this painful situation."

The bulletin of the Russian minister of the interior announces in another place that "Members of the Israelitish faith on presentation of their passports will be allowed unhindered entrance and unlimited stay."

Even though the Russian government has made these forced concessions, we feel that the Berlin correspondent very nicely stated the position of the world generally when he said: "A country with a government of this kind at its head is not yet fit for international scientific congresses."

JEWISH PUBLICATIONS.

A Jewish Child's Book by Katherine Myrtilla Cohen (The Jewish Publication Society of America, Philadelphia, Publishers).

The author of this little primer for Jewish children deserves credit for her work. We need such booklets for our little folks in the home and in the Sabbath school. The author certainly has the right idea. The reading matter of this twenty-eight page little volume and the conception of the twelve illustrations of the ceremonials in the synagogue and home are all right. We have absolutely no fault to find with the author, who no doubt meant it well. But we cannot understand why the publishers paid so very little attention to the typographical part of the work. From an artistic standpoint it is an absolute botch. The type appears old and battered and the press work is very negligently done. The colored illustrations are of the poorest kind, the plates are faultily registered and the colors are dubbed. Such illustrations are not calculated to inspire the child with admiration of or even respect for Jewish art. And this at a time when a Jewish artist like Professor Boris Schatz of the Bezalel School of Arts and Crafts of Jerusalem, is holding exhibitions in this country of beautiful products of Jewish artistic workmanship and is striving to convince the world that there are gifted artists and capable artisans among the Jews! This little publication fails to come up to the standard set for itself by the Jewish Publication Society.

THE JEW AND THE MODERN WORLD.

Ben Altheimer's review of Anti-Semitism in Germany, reproduced in yesterday's Republic from The American Citizen, is much more than a clear and scholarly presentation of an important chapter of contemporary history, done with distinct literary charm. The story has what fullness of knowledge alone could never give; it has that force and carrying power that come only from one who has felt deeply as well as seen truly, who writes from the heart. And the end of it sets one dreaming of the future of the Jew in a society such as the world is fast developing where race and religious prejudices are dissolved and each man stands as he has deserved to stand in the eyes of his fellows. Today, when every physician is the conscious debtor of the Jew Ehrlich and every serious thinker is quick to acknowledge his obligation to the Jew Bergson, when the careless passer-by who whistles the Barcarolle from Hoffman or the Melody in F is an unconscious debtor to Jewish musical genius, are we not on the threshold of new and great things? All that the Jew has accomplished for his fellows in the past he has done in spite of hate and opposition and cold dislike. Yet he has given us philosophers and statesmen, poets and musicians, scientists and philanthropists. What will he not render to his fellows when he is met in the spirit of his service, as the modern age is beginning to meet him?—St. Louis Republic.

NEWS FROM LONDON

BY OUR CORRESPONDENT DR. M. EPSTEIN

London, March 19, 1914.

The papers are very full in England just now. The so-called "crisis" in the Irish question practically monopolizes attention, and to add to the excitement we get such stirring events as the shooting of a Paris editor in his den by the wife of a high-placed cabinet minister. Within the community we have nothing to compare with all this in fascination and attraction. For how is the world with us wagging? Jews' College is much discussed—Jews' College, our one and only clergy training school. But the discussion, so far as the bulk of the community is concerned, is somewhat half-hearted. We really don't care tremendously as to what happens to Jews' College. And this is the root of the evil. If the public did care sufficiently, things in that institution would very soon change. There would, for one thing, be more students. There might even be students of a different calibre, such as some spirits in our midst dream of. And then, the staff would not be so over-worked; the Principal and his assistants might get more time for research. It is a little difficult to bring home to the average business man that one of the first activities of any institution for the cultivating of higher learning is to prosecute research. And the first need for research is ample leisure. Leisure then the staff should have. The friends of the College who are also the best friends of communal progress in England might well cry out just now: "O for a Carnegie or a Rockefeller!"

There was much cry and little wool. There were special meetings and special reports (majority and minority) and lengthy palavars (it is whispered that personal animosities broke out into flame in them). And the result? All things are as they were. Jews' College remains the old Jews' College—a staff struggling under its burden, students working hard and receiving scant attention from the community at large, and the same step-motherly treatment as before. Did we say the same? Not quite the same. For the United Synagogue officers (who settle such matters) had their hands forced at the last meeting to add to their grant to Jews' College. The grant however is an annual one and therefore the victory may possibly be short-lived.

At the same meeting of the United Synagogue the reorganization of the Beth Din was discussed. It was decided to add to the Court two of our younger ministers, possessing the necessary qualification, to the Court in order to increase the total of those who give decisions. One thing deserves praise. The men chosen are, so to say, of home manufacture. Both have been trained in this country and have obtained an English Hatorah. It is true that in the case of one of them the foundations of his learning were laid in Russia, yet, for all practical purposes he may be regarded (and he would, we fancy, regard himself) as an English Rav.

This appears to have met with general favour. Not so another matter. It was suggested that the Chief Rabbi's official residence should be in Whitechapel. In their wisdom, the "honorary officers of the United Synagogue" (this is now a technical term) decided that this would make for the better working of the Beth Din, and would be of great advantage to the Jews in the East End. There seems a good deal to be said for such a view. But in reality it matters little in itself. As though it is of significance whether the Chief of the General Staff has four buttons in his coat or only three! So long as he does something, so long as he is something, nice questions such as these do not seem of great moment. Yet an agitation has made itself heard, protesting against what some people please to call the "degradation" of the Chief Rabbi's office. It has been taken up by the press (that is, by our one Jewish paper which has two voices, one on Wednesdays and the other on Fridays) and made much of. Perhaps it is because the elaboration of the point makes good "copy"; perhaps because it has been engineered. In either case it seems much ado about nothing, and is a reflection of the pettiness which, somehow, is so characteristic of our communal life.

Pettiness seems to dog our footsteps. Take the Board of Deputies. Its meetings, its policy, its methods do not find favour. Take the Maccabeans. It was once the only centre of Jewish "intellectuals' in London. Today it is a survival, jogging on becaue it has been able to accumulate a sum, not large but sufficient for its needs. It is but the shadow of its former self, and most of its members cling to it out of sheer habit. Take the United Synagogue to which most people belong, because, after all is said and done, they desire Jewish burial. Take the Shechita Broad. It is supposed to maintain the standard of Kashrus in London. Yet people who really care for such things are alive to its powerlessness over against the butchers. And so in other directions, whether it be religious education or the administration of poor relief, or the establishment of a Jewish hospital, there are currents and cross currents, pettiness, disagreement, dissatisfaction and lack of unity.

What is to save us? Is there no balm in Gilead? Is there no political acumen in our midst? It does seem that if we could regard ourselves as a unit, as an entity, with large common interests and only small differences which are of no account, we might approach solving the problem. You in America have the Kehilla movement. We require it too. But you in America have that flexibility which is one of the great needs of modern life. We in England are so constitutional, so bound—we might even say hide-bound—by tradition and history. A century ago we required a Board of Deputies. It is not so certain that the Board as it is at present constituted does its work in the best way possible. No matter. It goes on because it has a tradition behind it. The Maccabaean Club was a necessity twenty years ago. Is it a necessity now? We don't discuss the question. It was, and therefore it is, and will be. But despite this attachment to historic survivals, a united Kehilla ought to have so many excellencies as to appeal to all men. We fully appreciate the difficulties of the situation. We are mildly orthodox and strictly orthodox, reformers and liberals, of German and of Spanish origin. But have we not all one bond? Is not our brotherhood large enough to contain us all? And is it too much to ask, in this twentieth century of ours, that some scheme shall be evolved, large and comprehensive enough to enable all sections to enjoy their independence and at the same time present a united front as Jews. We should not then need sectional organizations. If only we reduced the number of our societies, if we centralized more, how much good could be done by economy of work to prevent repetition and overlapping and to avoid waste. If we had a big personality in our midst we should be in possession of a Kehilla before long. But the horizon is clear. Not even the shadow of a man is to be seen.

Dr. Jung's technical school scheme has come to grief. It started out in sunny weather; it was indeed a project of great promise. What did it set itself to do? To teach boys a trade—in this case, tailoring—and at the same time to give them a knowledge of Judaism. Dr. Jung wanted to make his proteges good Jews and good handicraftsmen. But while his desire was finely formulated, there must have been some imperfection in the organization. For the school finds itself practically bankrupt and Dr. Jung has a burden of debt in connection with it. It only proves that modern business principles were not applied to the scheme, which was a praiseworthy endeavor on the part of its promoters. Its failure is to be regretted. It would seem as though a similar project must fail, and besides, it puts Dr. Jung at a disadvantage. Just as nothing succeeds so well as success, so nothing is so deterrent in its consequences as failure. In private life, a man may fail and yet recover; in public life failure is a bad recommendation. Anyhow, Dr. Jung is appealing for funds to be rid of the debt for which he stands responsible. But there are so many appeals just at present before the community that it seems a little doubtful whether he will be as successful as he would like to be.

The history of trade unions is in many respects a fascinating story, but never throughout the hundred odd years of its existence has the movement been brought into the service of religion. We are always told that it is an economic movement, and certainly, its history hitherto has been economic in character. Workers have asked for more wages or lesser hours of work or the recognition of their organization. But now there is something new. The tailoring trade in East London is to a very large extent in the hands of Jews. A large number are Sabbath observing Jews. It is now proposed to form a trade union of these with the sole object of organizing Sabbath keeping tailors to enable them to keep the Sabbath. If that is refused them, they will retaliate by the strike. We are unable to say whether any such organization is to be found in America; here it is distinctly novel. One wonders what success it is likely to have. But it shows some spirit to formulate such a demand, and it certainly is not based on class prejudice. On the question of Sabbath observance, masters and men may usefully combine their forces.

Birmingham is a town which is marked out in Anglo Jewry as the city of unity. Other centres of Jewish life, Manchester, Liverpool, Leeds, have their bethels, their wheels within wheels; almost their opposition and competing religious establishments. No so Birmingham. In the city of nails and watches, the Jewish community has been one for very many years past. Partly this is due to accident (some towns enjoy better luck than others), and partly to design. In so far as the latter factor is concerned, the designer was the Rev. George Emmanuel, who is probąbly the oldest Jewish Minister in England. No matter what movements arose in Birmingham, he sought to keep them within the Congregation. Synagogues in Birmingham therefore, were many; but the community was one. The Rev. George Emmanuel was succeed a year or so ago by the Rev. Abraham Cohen, one of our younger men who was qualified to take charge of so important a congregation. But the old unity is showing signs of breaking up. A demand for reform, long below the surface, has at last made itself heard and only last week at least 100 people pledged themselves to support Reform in Birmingham.

What do we in England regard as Reform? Three principal characteristics determine whether a Synagogue is reform or not. The first is that it has an organ. The second is that it observes (which is to say "officially" as well as actually) only one day of the Jewish Festivals where it is customary to observe two. The third is that it "edits" the accepted Prayer Book and says a goodly number of its prayers in English. Two or three subsidiary characteristics are to be found besides, as, that it reads the Scroll not in the traditional tunes, but as one reading any narrative; that it does not "call up" to the Law; that it reads the Haphtora in English and so forth. We are aware that Reform means much more than this in America. But such is the conservatism of our atmosphere that for us much smaller things suffice for Reform.

The Reform Movement here commenced as long ago as the eighteen-forties, and up to the present we have only three congregations who style themselves reformed. The Synagogue at Upper Berkeley street, in London, is the centre of what we might term the mother congregation, Manchester and Bradford have each a daughter congregation. Now comes Birmingham. The question of vital importance is not the growth of the spirit of reform. The Liberal Synagogue which is thriving splendidly is only just an expression of the same thing and has been several years in existence. The vital thing is, what will become of this reform congregation in Birmingham Will it be part of the larger and older congregation that exists in the city—just an advanced wing of the Old Guard; or will it break away from the older body and become either independent, or amalgamated with the Upper Berkeley street congregation? In the second case, there is no more to be said. In the first, tremendous issues will be raised.

If the old (and nominally orthodox) congregation in Birmingham should work hand in hand with the proposed Reform section, why should not the same thing happen in London? Why, in other words, should not the United Synagogue and the Sephardic Jews work in harmony with Upper Berkeley street in one great Kehilla? This is one point. Another suggests itself also. If the Reform movement in Birmingham is actually successful, will there be Reform movements in other towns? In a word, is Reform destined to experience a new revival in England? The Liberals here certainly think so; the orthodox smile the smile of the incredulous. What will be the turn of affairs? Whatever it be, this stands out. Even if the new move in Birmingham is not generally received with a blessing, it is not received with a curse. And that is much. In the early forties, when the "Congregation of British Jews" came into existence, their brethren uttered threats and regarded them as being outside the pale of Jewry. Such is the whirligig of time. "The old order changeth yielding place to new."

Anglo Jewry has to chonicle several losses of late. The name of **Benas** is one honoured in Liverpool, and the death of the head of the house (if we may put it so) was a blow to local Jewry and to Jewry at large. If Benas was known in Liverpool, Mocatta was known in London. The late David Mocatta was a man not only interested in history; he also made it. And now his own nephew, Benjamin Elkin Mocatta, head of the famous house of bullion brokers, Mocatta & Goldsmid, has been gathered to his fathers. Finally, in the bounds of the London Lodge, we have to chronicle with great regret the death of Brother Raphael Benzecry. We are a comparatively young body; but already the great Reaper has touched us. We believe that the death of Brother Benzecry is the first in our records (the late Brother Bergel was not an ordinary but an honorary member). Bother Benzecry was not a young man, but when he was last in our midst he did not give the impression of decay. He will undoubtedly be mourned by all those who knew him. There is one other name that must be recorded—that of Samuel Rolles Driver, Professor of Hebrew at Oxford, who is well known to all students of our language. Driver's scholarship requires no commendation; all the world knows of it. But what does require some mention is his sympathy for Jews. He was unlike some of the Herman Hebraists in this respect. Probably his sympathy made him all the better scholar. All those who love Jewish learning will certainly think warmly of Driver.

The London Lodge is progressing apace. The new President has instituted a number of sub-committees who shall report to the Council on their work. This will certainly generate a good deal of activity. Before these lines are in print we shall have honoured our past Presidents—Bentwich, Gaster and Snowman—at the banquet to be held on March 22. The Lodge will utilise the occasion to take stock of its activities in the past, and draw hope for its work in the future.

THE BULGARIAN GOVERNMENT PROMOTES JEWISH EDUCATION.

The Government of Bulgaria has just taken a step which will give great satisfaction to the Jews in that county. It has decided that instruction in Hebrew and the Jewish religion shall be made compulsory for all Jewish children who attend the State schools, and it is about to propose to Parliament that schools maintained by Jewish communities shall henceforth receive Government grants. At present these schools receive subsidies only from municipalities.

LITTLE HOPE IN ROUMANIA.

The electoral campaign of the Liberal Party in Roumania, which has ended in their triumph, has proved that this party has not the remotest intention to modify the constitution—more particularly Art. 7, which the Jews desire to see revised. The Government has issued to the Press an official statement in which it declares, "once for all," that the Liberals will not touch Art. 7 of the Constitution, and describes that provision as the buttress of the national interests. In these circumstances the Union of native Israelites has announced that the memorial voted by the Congress of native Jews in November will be presented to the Government and to Parliament. In addition, public meetings will be held, pamphlets distributed, and a great petition organized.

KING OF SPAIN RECEIVES MOORISH JEWS.

On February 28th, a deputation of Spanish Jewish subjects in Tangier was received by King Alfonso, to whom the members tendered their homage. His Majesty expressed his goodwill, and promised to support the Jews in those parts of Morocco controlled by Spain. This is the first time in modern history that a Jewish deputation has been received by a Spanish Sovereign.

Annual Convention of District No. 5

Silver Jubilee of Atlanta Hebrew Orphans' Home

On Sunday morning, March 29, 1914, the annual meeting of the Trustees and Directors of the Hebrew Orphans' Home of Atlanta was held at the assembly hall of the Home. Representatives of all the states comprising the District were present. Hon. Simon Wolf presided.

The morning session was taken up with the reports of the officers and the message of the President reviewing the work of the Home during the 25 years of its existence. The report of the Superintendent showed 115 orphans cared for by the Home.

At noon a recess for lunch was ordered and the members were the guests of the ladies of the local board, who served a bountiful lunch at the Home.

At the close tokens of appreciation of services rendered to the Home were presented to the following:

Mr. S. Wolf, father of the institution, was presented with a solid silver candlestick emblem as a token of the esteem by his colleagues on the board. The presentation was made with a very fitting address by Dr. Edward Calisch, of Richmond.

Mrs. Joel Hillman, of Washington, was made the recipient of a solid silver tray. Mrs. Hillman is Chairman of the Ladies' Advisory Board, and last year was personally responsible for the raising of $14,000 for the benefit of the Home. The presentation was made by Mr. Wolf.

Dr. George Solomon of Savannah, on behalf of his colleagues, presented a silver tray to Joseph Hirsch, president of the local board.

Max Cohen, Secretary and Treasurer of the General Board, was presented with a silver loving cup. The presentation was made by Milton Hirsch.

The recipients made happy acknowledgments and expressed appreciation for the distinction conferred upon them.

In the afternoon session letters of regret from numerous prominent persons throughout the country were received; among them greetings from Messrs. J. H. Schiff, Victor Rosewater, Adolf Kraus, President of the Order; Harry Cutler, Judge David Leventritt, Jacob Furth, Leon Schwarz, Philip Stein, A. A. Marx, Victor Abraham, Dr. J. L. Levy, Dr. H. Cohen, and Miss Mary Antin. The following letter was presented from President Wilson:

Greetings from President Wilson.

The White House,
Washington, March 26, 1914.

My dear Mr. Wolf:

I warmly congratulate you upon the completion of the twenty-fifth year of the work of the Hebrew Orphans' Home. It is an institution that has done a work of which you have every reason to be deeply proud. How fortunate you are to have been able to do this distinguished work of charity. It must afford you a great deal of genuine happiness.

Cordially and sincerely yours,
Woodrow Wilson.

Mr. Simon Wolf,
2013 Columbia Road,
Washington, D. C.

Hymn by Judge Stafford.

Judge Wendell Phillips Stafford of Washington, D. C. sent the following hymn for the silver jubilee of the Home:

A blessing at His hand we crave
Whose joy is not to judge but save,
Who puts the robe of glory by
To hear the children when they cry.

Upon His tender care we rest
Who brings the robin to her nest,
The good ship through the driving foam,
And star-lit toilers to their home.

O Thou whose current ceaseless runs
Through drops of rain and streams of suns,
Kindling to grace in flower and tree,
But most in hearts that welcome Thee—

Through Thee we gathered all we had;
Thy smile has made the orphan glad;
O friend of greatest and of least,
Both guest and master of the feast.

At our white board wilt Thou not sit?
The wreaths are hung, the candles lit;
The banquet only waits for Thee:
Come, Love, and bless our jubilee!

After consideration of routine matters, preparation of the annual budget and action on the reports of committees, the election of officers was held. Mr. Simon Wolf, who for 25 years served as the President of the Home, declined a re-election and was honored by the election as Honorary President of the Home for life. The officers elected are; Joseph Hirsch, Atlanta, President; Sol. Weil, Goldsboro, First Vice-President; V. H. Kriegshaber, Atlanta, Second Vice-President; M. Cohen, Washington, Treasurer and Secretary.

The annual meeting thereupon adjourned.

Public Exercises.

At the Pryor Street Temple public exercises were held on Sunday evening, March 29, 1914, under the auspices of the Intellectual Advancement Committee of the District, Rev. Dr. David Marx presiding.

Addresses were delivered by Madam Belle Pevsner of Palestine, and Mr. David P. Stern. Musical and vocal numbers interspersed the program and at its conclusion a reception to the delegates and visitors was held at the vestry of the Temple, where refreshments were served.

Opening of Convention.

The convention of District Grand Lodge No. 5 was called to order at the assembly room of the Hebrew Orphans' Home at Atlanta on Monday morning, March 30, 1914, with about 60 delegates in attendance, representing the lodges located in Georgia, North and South Carolina, Virginia, Maryland, and District of Columbia.

Rabbi Dr. E. N. Calisch offered prayer and was followed by Dr. David Marx, who extended greetings on behalf of the B'nai B'rith of Atlanta, and Mayor James G. Woodward, who delivered the address of welcome on behalf of the city. A response to the welcome by Hon. Simon Wolf completed the preliminary exercises.

Mr. A. B. Seelenfreund, Secretary of the Order, was thereupon introduced. In addressing the convention he extended greetings on behalf of the Executive Committee of the Order and congratulated the District upon its growth and improvement. He then launched upon a recital of the Order's activities throughout the world and closed with an appeal emphasizing the need of reawakening the Jewry of the land to its duties and obligations as Jews.

A roll call of delegates was then had and at the conclusion the degree to the new members was conferred, whereupon Mr. Lionel Weil, President of the District, read his annual message, recounting the activities of the District during the past year, and among the many things he cited the creation of the Anti-Defamation League organized to eradicate the defamation of the Jew on the stage and in the press; the opposition to the pending immigration bill; and the progress made among the Jewish people in the matter of enlightening them as to the real aims and objects of the Order.

At noon a recess was taken, during which lunch was served the delegates and visitors in the hall of the Orphans' Home by the ladies connected with the board of the institution.

At the afternoon session reports of various officers and standing committees were received and considered. All reports were referred to special committees of the convention for consideration and report at the Tuesday meeting.

Report of the Secretary showed the District in a healthy condition, both from the standpoint of membership and finance. Several new lodges were instituted during the year and the membership of the older lodges was materially increased.

Reports of the Chairman of Propaganda and Intellectual Advancement were replete with activities by the committees during the past year in the matter of strengthening the District and increasing its efficiency.

Anniversary Celebration of the Hebrew Orphans' Home.

On Monday evening, March 30, 1914, at 8:00 o'clock, the celebration of the 25th anniversary of the Hebrew Orphans' Home of Atlanta was held at the auditorium of the Home.

The celebration consisted of exercises by the children and distribution of prizes by the superintendent. The principal feature of the evening was the address of the Chairman, Hon. Simon Wolf, who made a strong plea for greater effort on the part of the Order and its agencies toward the solution of many of the economic questions confronting the Jewish people. Mr. Wolf was followed by Mrs. Joel Hillman, who in her address reviewed the life and history of the orphanage and urged those present to take an active part in its management and assist in the raising of a special endowment fund to be known as the Simon Wolf Endowment Fund, so as to perpetuate the stability of the Home. At the close of her address Mrs. Hillman presented to the Board of Directors the sum of $14,000 collected by her and to be used as the basis for the Simon Wolf Endowment Fund.

During the address she was interrupted for a moment by Mr. Simon Wolf, who in a fitting speech presented Mrs. Hillman with a gold jewel suitably inscribed and expressing the well wishes of the Order for her labors on behalf of the Home.

Appeals were then made by Messrs. Jos. Hirsch, A. B. Seelenfreund, and Max Cohen for contributions to the newly created endowment fund, and as a result of their efforts more than $8,000 was subscribed by those present.

At the close of the affair an informal reception was held, during which refreshments were served.

Tuesday's Session.

Tuesday's session of the convention was opened with prayer by Dr. E. A. Landau, and the morning hours were devoted to consideration of the reports of the Standing Committees. The special order of business was also the discussion as to ways and means for the completion of the Simon Wolf Endowment Fund, and a campaign has been started under the direction of Joseph Hirsch, President of the Home, and contributions will be solicited from the Jewry of all over the south.

The election of officers resulted as follows: Rabbi F. L. Rosenthal, Columbia, Ga., President; Rabbi I. E. Marcuson, Charleston, S. C.; First Vice-President; Harold Bloomberg, Richmond, Va., Second Vice-President; Milton Klein, Atlanta, Sergeant-at-Arms; Dr. Geo. Solomon, Savannah, Secretary; H. Sternberger of Greensboro, N. C., Treasurer. Mr. Lionel Weil, the retiring president, was elected representative of the Grand Lodge on the Board of Directors of the Orphans' Home.

After various appropriations to charitable institutions the convention adjourned sine die.

During the afternoon the visitors and their ladies were entertained with an automobile ride through the city.

Class Initiation.

In the evening a largely attended meeting of Gate City Lodge No. 144 was held at the vestry of the Pryor Street Temple. The special order of business was the initiation of a class of candidates in honor of the Grand Lodge officers and visiting delegates.

Addresses on the good and welfare of the Order were made by several of the visitors, whereupon refreshments were served by the lodge.

THE LITERACY TEST.

All good Americans will approve the reported intention of President Wilson to veto the new immigration bill if it comes to him with the literacy test clause attached.

In all Washington there is possibly no greater or more sincere advocate of education for the masses than the President himself. His long indentification with college life would naturally lead to the supposition that he would place educational qualifications on a very high scale, and doubtless he does. But evidently the President is not quite ready to take the position that they are all in all; that they offset good character, a strong body and a determination to "get there"—qualities that a very large number of our illiterate immigrants unquestionably possess.

Such a test as those who are back of the clause in question propose might bar from our shores the father of a Lincoln. It would certainly keep out hundreds and hundreds who are looking to this country as the haven of their hopes, as the one spot in all the world where their children may have the education and the opportunities for advancement which they themselves have never known.

The United States is not in need of clerks or bookkeepers from abroad. We have an overstocked market of this kind at home. But we do need sturdy men to till our soil and strong muscles to take up the manual labor that our own people decline to do, and we ought to stand ready to exchange for these the advantages of our country to the individual and the educational facilities of our schools to his children.—Harrisburg Telegraph.

JUDAISM BY INTUITION.

In many cities the Protestant denominations occasionally conduct a house to house statistical canvass. All householders in a city are listed according to their religious affiliatons. One appalling fact revealed by these statistics is the vast number of Jewish children who do not receive religious instruction, either at Jewish religious schools or at the hands of private instructors. The same fact has been ascertained in other ways. The numbers reported by organized synagogs and schools do not form one-fourth of the total number of Jewish children in America. This fact should give us pause. Three-fourths of the next generation of native American Jews will attain manhood and womanhood without religious education.

We have survived under many adverse circumstances. We have kept up a religion without a hierarchy, a people without rulers, but to keep up knowledge of Judaism without instruction may well tax the ingenuity of miracle workers. We can not rely altogether upon the influx of immigrants to supply the proportion of the well-informed persons on things Jewish. Each year the immigrants form a smaller and smaller proportion in comparison with the native American Jews. What are we going to do about it?

This is without doubt the most distressing problem that confronts us. Every Jewish agency shauld endeavor to shoulder part of the burden of this solution. We have no organized Jewish Synagog of America, with accumulated riches for missionary work. Local autonomy curbs the power of every national organization, and "lack of funds" completes the description of our helplessness. It will be many years before we will develop a sufficient sense of mutual helpfulness and co-operation, that we can attack this problem from a central point. For the present, all efforts must begin and end—locally.

The Department of Synagog and School Extension can give direction, can organize, can supply each community with the accumulated wisdom of other communities which have tried and succeeded—but each locality must supply the sinews of war. We have suffered much because the non-Jewish world has been ignorant of our religion. The ignorance of Jews about Judaism presents a new problem, which will be much harder to combat. And unless we declare the war against ignorance and wage it with courage and self-sacrifice, we will be utterly routed by the blind cohorts of ignorance. The attention of the reader is called to the report of Rabbi M. Reichler, in charge of the People's Synagog and the schools of the Union in New York City. The money for this work is contributed in New York, and the evident success of the undertaking may well be an incentive to other cities to do likewise.

The duty of the congregations is not completed when it provides a school for the children of its own members. Every congregation should organize at least one school in a district where there is a dearth of religious instruction. The duty of a sisterhood is not completed in striving for the religious improvement of its own membership. It owes a duty to the children of sisters not so well organized or situated.

This humble piece of advice applies equally to every lodge of the I. O. B. B. and every section of the Council of Jewish Women and every local branch of every national Jewish organization. Modesty forbids our urging too pointedly the application of this principle. It is, however, doubtful whether any organization has the right to call itself "Jewish" that does not do its meed of service for the conservation of "Jewishness."

Our present attitude reflects a far too satisfied state of mind. We evidently think that our young men and women will absorb Judaism from the atmosphere. If there is any hope in this viewpoint, we are willing to be persuaded. This way—Miracle Workers!

NEW HUNGARIAN JEWISH PEER.

Baron Bela Deutsch de Hatvany has been appointed a member of the Hungarian House of Magnates. The Baron is one of the most energetic Jewish workers in Hungary, and heartily supports every movement tending to the welfare of Jewish institutions.

A "MAX NORDAU" STREET.

The Municipality of Janina (Greece) has given the name of Max Nordau to the street in which the Synagogue is situated. This step is an act of homage to the Phil-Hellenism of Dr. Nordau.

BANQUET BY LOUISVILLE LODGE OF LOUISVILLE, KY.

Sunday, March 22, 1914, was one of the auspicious days in the history of Louisville Lodge No. 14, of Louisville, Ky., for a class of 30 members was added to the roster of the Lodge. The meeting was held in the assembly rooms of the Temple and was honored by the presence of District Grand Lodge officers. The work of initiation was in charge of a degree team composed of Brothers Harry Simon of St. Louis, President of District Grand Lodge No. 2, Rabbi Jacob Mielziner of Cincinnati, Victor Abraham of Cincinnati, Secretary of District Grand Lodge No. 2, and Arthur Frank of Cincinnati. Immediately following the ceremonies the members and guests were escorted to the Watterson Hotel, where an elaborate banquet was spread.

Alfred Seligman acted as toastmaster, and in his usual clever manner introduced the speakers. President Harry Simon, of St. Louis, spoke on the "Work of Our Order." President Joseph Greenabaum, of the local lodge, responded to the toast, "Welcoming Our New Brothers." Magistrate Ben Schulman responded for the class in a speech on "How it Feels To Be a Ben Brith."

Toastmaster Seligman then departed from the prepared program and in a brilliant talk replete with fond memories introduced Sam Grabfelder, formerly one of Louisville's oldest and most beloved Jewish citizens, who is now a citizen of Philadelphia.

Mr. Grabfelder told of the work of the Louisville Lodge in past years and explained how it was really the founder of the great National Jewish Hospital in Denver.

Mr. Grabfelder's story was a revelation as to the work of the order and the new members were given a real insight into the good being accomplished by the B'nai B'rith.

Mr. Grabfelder was followed by Arthur Frank, of Cincinnati, on "The Young Man's Duty to the B'nai B'rith."

Mr. Frank was followed by Rabbi Mielziner, of Cincinnati, who in a talk sparkling with humor explained the works of the Order in Europe.

Rabbi Rauch, of the local congregation, followed with an impressive talk "The Honor of Being a Ben Brith."

The speaking was concluded by Victor Abraham, of Cincinnati, who has been secretary of the Grand Lodge for twenty years and a member of the Order for more than forty years. The officers of the local lodge, to whom much credit is due for the success of yesterday's large class are: Joseph Greenabaum, president; Louis Hirsch, past president; Joseph Lazarus, vice president; Harry Horn, Jr., secretary, and Louis Grossman, warden.

CLEVELAND, OHIO.

At a regular meeting of Cleveland Lodge No. 16, of Cleveland, Ohio, held on Sunday, March 8, 1914, the following resolution was adopted:

Whereas, the Anti-Defamation League of America, founded under the auspices of the Independent Order of B'nai B'irth, is the result of a demand by the Jewish people for concerted action against the efforts to traduce the good name of the Jew; and

Whereas, Cleveland Lodge No. 16, of the Independent Order of B'nai B'rith, located in this city, contains among its members a large percentage of the Jewish population of Cleveland, who are also members of the Anti-Defamation League, and

Whereas, we have upon occasion while attending the various places of amusement in this city been subjected to mortification and embarassment by the false, untrue and frequently ridiculous characterizations of the Jew upon the stage and in the motion picture films; therefore,

Be it resolved, that we respectfully request the managers of the various theaters and motion picture houses of this city to do all within their power to prevent the performance of acts and the exhibition of such films as contain malicious and scurrilous caricatures of the Jew.

Be it further resolved, that we respectfully request the managers of the various motion picture theaters to notify the film exchanges and manufacturers, from whom they receive films, that they do not desire pictures of the character referred to, to be sent to them.

The members of the Lodge have pledged themselves to act as committees of one and report such theaters and moving picture shows as produce offensive acts and films.

At the close of the meeting an entertaining address by Mr. David Gibson on "Joseph Fels" was delivered, explaining the doctrine of single tax.

MACCABEE LODGE, NEW YORK.

On Tuesday, January 20, Maccabee Lodge held a public installation of officers. The ceremony was particularly interesting by reason of the fact that it was the duty of the installing officer, Simon M. Roeder, to install his son as President of the lodge. Three hundred and fifty people were present on that evening. After the installation Brother Roeder delivered an address, tracing the history of Israel from the dawn of civilization down to the present day, pointing out through each epoch the "dreamer" of Israel, whose genius guided the destinies of the people.

The newly installed President made an appeal for new members. The retiring president, Brother Clarence Y. Palitz, was presented with a fob, as a token of appreciation for his work during his administration. An entertainment was provided for, and the ceremonies were followed by a dance.

The annual ball was held this year on Wednesday evening, February 11, at the Hotel Bretton-Hall. The affair was both a social and financial success, and a souvenir program was presented to each guest, which contained the history of the Order and the Preamble to the Constitution.

Immediately after his installation to office, the President appointed the following committees:

Committees on Finance, Laws, Membership, Sick and Relief, Propaganda, Entertainment, Press and Social Endeavor. The chairmen of these committees compose the executive committee of the lodge known as the Advancement Committee.

The committees commenced work at once with excellent results. The religious school maintained by the lodge and the question of the Jewish Big Brothers Association were immediately taken over by the Social Endeavor Committee, and Brother Abraham Koch was elected Superintendent of the School, and Brother Harry G. Fromberg as a member of the Board of Directors of the Jewish Big Brothers' Association. This committee has also discussed means whereby the lodge meetings could be made more interesting, and it was resolved that the following members of the Lodge deliver lectures during the year:

Hon. Otto A. Rosalsky, Justice of the Court of General Sessions.

Hon. David Leventritt, ex-Judge of the Supreme Court of the State of New York.

Hon. Henry M. Goldfogle and Hon. Jacob A. Cantor, both members of Congress.

The Propaganda Committee has had printed literature to interest the Jewish youth in the work of the Order, and is making a systematic campaign in the settlements and colleges in and about the city of New York. A number of open meetings will be held at prominent institutions, to acquaint the public with our activities.

The Entertainment Committee arranged a Purim Celebration, which was held at the "West End" on the evening of March 17. Music and recitations were rendered, and short addresses were delivered, and some of the work of the Hebrew School was exhibited. An informal dance followed the entertainment.

Owing to the fact that a desire has been expressed from some of the younger members of our lodge to study Jewish history and the Hebrew Grammar and Translation, a study circle is about to be formed for the study of Hebrew and Jewish history and also a systematic study of the Bible. This circle will not be confined to members of the lodge but to members of other lodges and friends who are not members. No charge will be made for this instruction, and it is hoped that many members will avail themselves of this opportunity. The instruction will be conducted by an experienced teacher, and discussion will be had at all times.

WORCESTER, MASS.

Worcester Lodge No. 600, of Worcester, Mass., held its 9th annual concert and dance at the Bancroft Hotel on March 3, 1914, which was attended by about 100 couples including guests from New York, Springfield, Montreal and Providence. From 8:00 o'clock until 9:00 there was a concert of popular and classical selection. At 9:00 o'clock dancing was begun, and continued until 1:00 in the morning. During an intermission at 11:00 o'clock a buffet lunch was served. The annual affair of Worcester Lodge is the leading event of the season among the Jewish people of that city.

MEMORIAL SERVICES BY LOS ANGELES LODGE.

Highly impressive and unusually interesting were the memorial exercises commemorating the anniversary of the death of Moses held on Thursday evening, March 6, last, by Los Angeles Lodge No. 487, I. O. B. B. The celebration took place in the spacious B'nai B'rith Temple, which was more than comfortably filled by our co-religionists and others. This was the initial affair of this character held by the lodge and although the time was too short to prepare an elaborate program, so well did the committee of arrangements acquit themselves that nothing but praise was heard on all sides for the excellent manner in which the celebration was arranged.

The memorial exercise began with an organ prelude. There were several other instrumental selections as well as vocal numbers. The opening prayer was by Rabbi S. Hecht of B'nai B'rith congregation. "Imperishable Monuments," was the subject of the address by Rabbi R. Farber, of Sinai congregation. Rabbi Isidore Myers delivered an address on "Moses and the Sons of the Covenant," and an address was delivered by Rabbi Hecht on the "Life of Moses." "The Mosaical Law" was interpreted by Brother Maurice Salzman, past president of the lodge. The exercises closed with a benediction by Rabbi Farber.

An added feature of the affair was the presence of Hon. Nathan Straus, of New York, philanthropist of world-wide fame, who acceded to the request to act as chairman of the occasion. Mr. Straus, upon being introduced by Mr. H. A. Hollzer, said that he was not a public speaker but that he endeavored in a small way to devote his energies in doing some act for the alleviation of humanity. He stated that he and his wife would now be en route to Palestine, were it not for the latter's illness. He told how he had already made two journeys to the Holy Land and said that the wonderful climatic conditions of Southern California are practically reproduced in Palestine. He spoke briefly of his accord with the back-to-Palestine movement. Among other things he urged Jews not to be ashamed to acknowledge their religious faith, and called attention to the Rothschilds of Germany, France and England, who he said are influential not only because of their riches, but because they are good Jews and not afraid to make the fact of their Judiaism known at all times.

Following the exercises President Rubin appointed a special degree team, the members of which will be instructed in the initiatory work so that they will be able to act as substitutes whenever any of the officers are absent.

The lodge has the distinction of having one of the oldest living members of the Order in the United States. He is Leopold Veith, who on March 9th, celebrated his 91st birthday anniversary. He is still hale and hearty and while he seldom attends lodge meetings he is a regular attendant at the Sabbath services at B'nai B'rith Temple. This committee which arranged the memorial exercises consisted of Harry A. Hollzer, chairman; Maurice Salzman, J. A. Frankel, Daniel M. Potter, Max Loewenthal and H. A. Goldman.

JORDAN LODGE, NEW YORK.

Jordan Lodge No. 15, of New York, held a class initiation on the evening of March 5, 1914. There was a good attendance of members, and a large number of candidates were initiated.

The Lodge was honored by the presence of the President of District No. 1, the Rev. Dr. Jos. Silverman, who delivered a very interesting lecture, at the close of the initiation, upon the work of the Order and its accomplishments. The Lodge was also honored by the presence of the Past President of the District, and Honorary Member of Jordan Lodge, Brother Charles Hartman and Brother Herman Asher, First Vice President of the District.

Great activity among the members indicates that the membership of this Lodge will be greatly increased before the end of the present yar.

A second initiation team is now being formed, and it is the intention of the members to offer the services of this team to the various lodges throughout the city.

ETHAM LODGE, SACRAMENTO, CAL.

Etham Lodge No. 37, of Sacramento, Cal., is one of the flourishing Lodges of District No. 4. This is one of the pioneer Lodges of the District, and it has sent many well known representatives to the conventions of the District. This Lodge also supplied Mr. Jacob Greenebaum, the first President of the District.

OAKLAND LODGE PAYS TRIBUTE TO MORRIS N. SCHNEIDER.

The Forum was the scene of a large gathering of members of Oakland Lodge No. 252, of Oakland, Cal., on the evening of Feb. 26, 1914, assembled at a banquet in honor of one of its members, Brother Morris N. Schneider, elevated to the high position of President of District Grand Lodge No. 4. Practically every member of the Lodge was present, as well as many visitors, and guests from surrounding cities. Mr. A. J. Simmonds acting as toastmaster, and Brothers Geo. Samuels, Isadore M. Golden, A. Jonas, and Otto Irving Wise, Past Presidents of the District Grand Lodge; Grand Secretary I. J. Aschheim, Rabbi M. Friedlander, and the honored guest, were the scheduled speakers of the evening.

The affair was one of the most elaborate ever givein by the Lodge and many toasts were pledged to the guest of honor, who was elected to the office of President in recognition of his services to the Order.

"Progress" was the topic of the evening. Grand President Schneider, in his opening remarks, summarized the situation with the one word that stands for achievement and announced as part of his plans for the greater growth of the District the inauguration at once of a spirited membership campaign. "In members lies our strength," President Schneider said shortly after his election. "In workers lies our success and the realization of our ambitions. It shall be my aim, then, to secure not only members, but working members. I hope that every man present will work for progress, first, last, and all the time.

"We are entering, in Oakland particularly, into a great era of future activity. The city, growing by leaps and bounds, and rapidly taking its place as one of the greatest in the United States, is your field of action. Here must you labor. You have tools. The splendid new clubhouse being erected, and soon to be our home, will be the most imporatant of these. With the many features which will be ours in the new headquarters we will be enabled to carry on our aims as never before.

"To upbuild and grow is not only our ambition—it is our necessity. We cannot permit ourselves to stand still, even if we would, and allow the city to outgrow us. We are growing with the fastest growing city in the United States—and, as I look about me, I feel that here are men who can and will keep pace with it. I have no fear for the future. I predict the greatest of our successes in the years to come.

Speaks for Coast.

"Of course, I should speak for the coast, but 'My city, Oakland,' is still in my mind, and, besides, I am speaking tonight principally to you of Oakland. However, this city's growth is dependent on a greater region, the coast, which soon, through the completion of the Panama canal, is to leap into its place as the commercial center of the country, where rail and ship will meet and where the great influx of shipping from the canal will find its distribution points. Wherefore, while I am speaking of Oakland I am also speaking of the whole district over which it is my honor to preside.

"Here's to the coast—and to Oakland! Work! Live and boost! Success is already ours. Our inanition cannot stem the tide of progress, but our labors can hasten it."

The other speakers also urged work and action, and predicted a future rosy in its outlook. The gathering broke up at a late hour.

OAKLAND, CAL.

Several hundred guests attended the reception and informal dance given on Feb. 22, 1914, at the home of Mr. and Mrs. Morris N. Schneider of Oakland, Cal. The affair was given in honor of the Committee of Fifty and the Past Presidents of San Francisco. The ball room where the guests were welcomed was decorated with flags and pennants of every nation. Dancing and music was one form of the evening's pleasure. The event was one of the most delightful ever held in the hospitable Schneider home.

EDMONTON, ALBERTA, CAN.

On Feb. 26, 1914, Edmonton Lodge No. 732, of Edmonton, Canada, held its first annual ball at the Auditorium. About 100 couples were present and the event was a great success financially as well as socially. Among the guests present were Mayor and Mrs. McNamara. At midnight supper was served in the dining room of the Auditorium, after which dancing was continued until a late hour in the morning.

What Our Lodges Are Doing

WORCESTER, MASS.

Under the auspices of the Educational Advancement Committee of Worcester Lodge No. 600, of Worcester, Mass., Brother I. Irving Lipsitch of New York, Chairman or the Educational Advancement Committee of the Grand Lodge and representative of the Hebrew Sheltering and Immigrant Aid Society at Ellis Island, gave a stereopticon lecture on "Immigration" to an audience of more than 200 at the Hebrew Free School Hall on March 23, 1914. Mr. M. L. Katz and Mr. A. M. Hillman, president of the lodge, spoke briefly of a membership campaign in which they are the captains of two teams striving to secure the highest number of candidates for admission before the close of the season. Mr. Lipsitch was then introduced by Mr. Katz.

In opening his address, Mr. Lipsitch spoke of the conditions which prompt many aliens to leave the land of their birth to seek their fortune in the United States. The principal reason he explained, is the periodical times of depression in foreign countries and the vast prosperity of the United States. He presented figures to show that in times of the greatest prosperity in the United States, the influx is greatest, while in dull times such as that incidental to the panic of 1893, it is at low tide.

"The Jews,," he declared, "are the only people who do not depend on business conditions in their emigration to the United States. So long as there are pogroms, massacres and persecution of the race in general in Russia and other countries, so long will Jews continue to come to the United States, whether business in the United States is good or bad," he said.

Mr. Lipsitch showed pictures on the screen of the different types of immigrants and of the many buildings at Ellis Island. He explained in detail how much red tape an immigrant is obliged to wade through before he is finally permitted to land. He told of the cautious measures in the way of medical inspection that have been adopted by the government to prevent physically unfit or mentally deficient persons from landing. Interesting pictures were shown illustrating how the inspection work in this respect is carried out.

The speaker paid a tribute to the Council of Jewish women for its noble work in assisting young women in reaching their destination and preventing them from falling into the hands of unscrupulous agents of white slavery.

On his arrival in Worcester Mr. Lipsitch was met at the Union station by a committee of Worcester lodge and escorted to the Bancroft hotel where he was entertained at a luncheon.

KANSAS CITY LODGE, KANSAS CITY, MO.

Kansas City Lodge No. 184, held an informal dinner in the Assembly room of the Temple, on Monday eve, February 23d. This was the first of a series of entertainments planned by the Entertainment and Cultural Committee, for the year 1914.

Bro. Samuel Eppstein, member of the Kansas City Bar Association, delivered an address, which dealt with the Jew as an American Citizen. At the request of President Bro. Walter Wolfson, Bro. Jacob Billikopf introduced Judge E. E. Porterfield, Judge of the Juvenile Court, who addressed the gathering giving a resume on the work of the Juvenile Court and its kindred institutions. Other short but interesting addresses were made by Bro. Rabbi Samuel M. Cohen, Bro. Alfred Benjamin and Bro. Moe Friedman. The dinner was given for members and their friends and was well attended. The brethren are looking forward with much pleasure to the entertainments as planned by the Committee.

ST. PAUL, MINN.

At the meeting of Minnesota Lodge No. 157, of St. Paul, held on March 9th, two candidates were initiated, four elected, and thirty-six new applications for membership were received. The Lodge gave a ball on March 23d for members and non-members. On March 26th a class initiation was held; the address was delivered by Dr. S. N. Deinard, of Minneapolis; a dinner was served; and a rousing meeting attended by members of both St. Paul and Minneapolis Lodges was conducted.

SIXTIETH ANNIVERSARY OF WASHINGTON LODGE, N. Y.

Washington Lodge No. 19 of New York City celebrated its 60th anniversary at the Hotel Ansonia, Saturday evening, February 21st, 1914, by a musicale, dance and supper. About 250 persons were present. The large and commodious rooms set apart for the celebration were adorned with oil paintings of George Washington, Mayer Thalmessinger, founder of the lodge, Abraham Emanuel, for many years its secretary, and other members who were prominent in their day. Everywhere the national colors streamed forth, and the large Electric Menorah illumined the platform.

Dr. Meyer M. Stark, the president of the Lodge, and the members of the Reception Committee, under the leadership of Brother Philip Davidson, welcomed each member and his lady at the door. Seats were reserved for the District Officers and the member of the Executive Committee who were the guests of the Lodge. A splendid musical program was presented, and the address of the evening was made by the President. The dance proved an enjoyable feature of the celebration also, and the members, most of whom were young men, displayed a splendid fraternal spirit throughout the entire evening.

Each member of the Lodge had been asked to contribute to the Anniversary Fund, as much as he felt he could, and each contributing member received two cards of admission, in addition to which he had the right to one vote for each dollar he subscribed, to determine to which charities the surplus should be distributed, as it was arranged that all moneys left over from the Celebration should be given to charitable institutions. The Charity Committee, of which Bro. Henry Meyers is chairman, received from the Arrangements Committee thus far the sum of $300, which has been distributed among various instiutions.

NEW YORK, N. Y.

A joint meeting of Edward Everett Lodge No. 97, and Washington Lodge No. 19, was held on Wednesday evening, March 4, at the meeting rooms of Edward Everett Lodge. A large delegation from both lodges were present. A debate was held on the subject: "Resolved that we favor the recall of elective officers and the judiciary." The affirmative side was taken by Brothers Louis Osterweis and Alexander S. Kempner of Edward Everett Lodge; the negative by Brothers Philip Davidson and Samuel Koffler of Washington Lodge. The judges were Brother Joseph Rosenzweig, member of the General Committee, Brother I. Irving Lipsitch, also of the General Committee and Rabbi Nathan Blechman of Edward Everett Lodge, whose decision was unanimous in favor of the affirmative. Washington Lodge held an initiation at this meeting and Brother Robert Ouziel of Maimonidies Lodge No. 266 of Cairo, Egypt, affiliated with Edward Everett Lodge. After the meeting the Brethren in attendance adjourned to the residence of Brother Samuel Nathan, Secretary of Edward Everett Lodge where a colation was served. Many interesting addresses were delivered among which was that of Brother Hartwig of Denmark Lodge No. 712, Copenhagen, Denmark.

CINCINNATI LODGE.

The Cincinnati Lodge No. 4, of Cincinnati, Ohio, held an open meeting on Monday evening, March 23, 1914, in the auditorium of the Rockdale Avenue Temple, which was liberally attended by the general public. Prof. Dr. Gotthard Deutsch of the Hebrew Union College delivered a lecture illustrated with stereopticon views on the subject "The Jews of Austria," A select musical program was also carried out. The lecture proved of much value to students of history in the university and the public schools.

MEMORIAL SERVICE BY HOPE LODGE OF STOCKTON, CAL.

Hope Lodge No. 126, of Stockton, Cal., held a memorial service on Sunday, March 15, 1914, at Temple Israel, to which the public was invited. The speakers were Mr. Harry K. Wolfe, First Vice-President of District Grand Lodge No. 4 and Martin P. Stein, Past President of the District Grand Lodge. Several musical numbers added to the attractiveness of the exercises.

BANQUET BY HARMONY LODGE, BRIDGEPORT, CONN.

The banquet which Harmony Lodge No. 711, of Bridgeport, Conn., tendered on Feb. 26, 1914, in its club rooms in honor of Dr. Stephen Wise, of New York, was largely attended and was an eventful occasion. The dinner began at 5 o'clock and lasted until nearly time for the evening's lecture, when the diners accompanied the guest of honor to the Casino, where the lecture was given.

Dr. Wise gave an after dinner speech at the banquet which lasted nearly half an hour and was in a measure an introduction to his lecture of the evening, "The Jew and the Christian." He said in part:

"The position that the Lodge represents the Jew should take in the moral uplift now existing all over the country. It is a duty of the B'nai B'rith as of every well meaning citizen and public spirited citizen to aid in stamping out not only existing evils in the moral sense, but aid in eliminating suggestion, such as certain pictures presented in the movies—sex problems, white slave pictures—which supposedly educate people to these evils, but as a matter of fact merely whet the appetites of the young and unsophisticated to go there and sharpen them."

He urged the members of the Lodge in the performance of their civic duties and social relations to be themselves and told them not to imitate but carry out the ethical principle which was the ideal of Israel. In that way they would find themselves running in a parallel path to the Christian who is doing the same thing. This was much better he said, than trying to imitate the Christian even to the point of joining their churches.

He said that Judaism is the mother and Christianity the daughter and that there should be the same sort of affection between them. Each maintaining its own sphere they would be carrying out the ideals laid down at Sinai.

He recalled with pleasure the keynote struck by Dr. Brown of the First Baptist church at the banquet a year ago when the latter said it was the desire and hope of the Christian that the Jew be and remain a profound thinker and Jew according to the moral and ethical standards and ideals laid down by his forefathers and that he knew by so doing the Jew as a man on one hand and the Christian as a man on the other hand would be going the same way hand in hand. In reality both would be believing in the same father and would of necessity be devoted brothers.

KANSAS CITY LODGE, KANSAS CITY, MO.

One of the best attended meetings this year was held by Kansas City Lodge, No. 184, on Monday evening, Feburary 23d, at the Temple, Linwood Blvd. and Flora Ave. President Bro. Walter Wolfson presided. The Cultural and Entertainment Committee provided a very interesting program which was appreciated by about one hundred members present at this meeting.

Brother Jules Rosenberger, member of the Kansas City Bar Association, delivered an address on the subject of "The Jew and the Constitution of the United States," which was received with marked approval. Bro. Jacob Billikopf member of the Welfare Board of Kansas City, Mo., and Chairman of the Social Service Committee of District No. 2, gave an extended report of the good work being done along these lines by the committee. It is indeed gratifying to know the success, the committee is meeting with in this great work. The territory covered by the committee in this work covers the seven states which constitute District No. 2. In addition to the address delivered, Mr. Harry Kronsberg rendered several violin selections. Refreshments were served at the close of the meting.

HOUSTON, TEXAS.

Herzl Lodge No. 608, of Houston, Texas, held an interesting meeting on Wednesday evening, March 11, 1914, which was largely attended. A class of candidates was initiated by the degree team of the lodge. The enjoyable feature of the evening was an address by Mr. H. J. Dannenbaum, Past President of District Grand Lodge No. 7, on "What Constitutes a Good B'nai B'rith and a Good Jew." At the close of the address refreshments were served.

GAN EDEN LODGE, TERRE HAUTE, IND.

Gan Eden Lodge No. 110, of Terre Haute, Ind., closed a successful year, showing an increase in its membership of 20. Among the important achievements of the Lodge during the year was the institution of a series of Chautauqua meetings, which were held each month. These meetings were devoted to discussions of various topics such as teaching religion in public schools, teaching sex philosophy to children, etc. The discussions on these subjects were led by Rabbi Kaplan and were held quite separate and distinct from the regular business meetings of the Lodge.

The election and installation of officers for the year 1914 were held on Sunday, Jan. 4, 1914. A general plan for canvassing the community with a view of reviving interest among the members of the Lodge was inaugurated by the new officers.

The celebration of B'nai B'rith Day was held on Jan. 4, 1914. Dr. Samuel Sale of St. Louis delivered the address of the evening on the subject "The Hebrew Sabbath."

In the matter of combatting the defamation of the Jew, the Lodge through its representative on the Anti-Defamtion League, Brother Harry Schloss, Past President of District Grand Lodge No. 2, is securing the co-operation of other denominations, who have expressed willingness to join in the broad movement of preventing defamation of any class or people.

In the matter of removal work the Lodge has also shown much activity. Three families were taken care of and assisted to make a home for themselves in Terre Haute.

B'NAI B'RITH DAY CELEBRATION OF EMES LODGE.

Emes Lodge No. 67, of Springfield, Ill., celebrated B'nai B'rith Day on Wednesday evening. Feb. 25, 1914. Rabbi S. G. Bottigheimer, of Peoria, delivered the oration, speaking on the subject, "The Future of the Order."

He told of the great work that has been done by the B'nai B'rith and of the great work that is yet to be accomplished. Judaism, the Mother of Religions, is the source of inspiration from which all orders draw their ideals, and an order so intimately bound up with this great religion ought to foster each of these ideals and bring them to life. The Elks, with their spirit of Benevolence, the Knights of Pythias, with their idea of Loyalty and the Masonic Order with its tenet of Charity, should be surpassed by the B'nai B'rith, for it is their religion that gave these ideals to the world at large. It is their religion that taught the Unity of Mankind and the Fatherhood of God and it is therefore their duty to show by their lives that these are not mere empty words. Dr. Bottigheimer's address was highly appreciated by a large audience. A musical program was given by Miss Ethel Lynn Ross, and Mr. Albert Guest, organists, and Judge Clark B. Schipp. tenor. An informal reception in honor of Rabbi Bottigheimer closed the evening's program.

MARSHALL, TEXAS.

Reuben Lodge No. 257 of Marshall, Texas celebrated B'nai B'rith day on March 12, 1914, by holding an open meeting at the Temple with a large attendance of members and their friends. Brother E. B. Bernstein of Shreveport, La. was the guest of honor and delivered an address on the subject, "The B'nai B'rith and the Jewish Faith," which was received with marked approval. Rabbi Dr. Friedman presided at the meeting and introduced the speaker. In addition to the address, a short musical program was rendered and refreshments were served at the close of the affair.

Reuben Lodge has shown much activity during the past year and has materially increased its membership.

SAN BERNARDINO, CAL.

Memorial services under the auspices of Paradise Lodge No. 237, were held on Sunday evening, March 8, 1914. There was a very large attendance of the members and their families. The meeting was opened with the initiation of a class of candidates. The memorial exercises consisted of introductory remarks by President L. Kubelsky, and an address by Mr. Jacob S. Jones.

What Our Lodges Are Doing

MINNEAPOLIS, MINN.

The enthusiasm with which the new officers of Minneapolis Lodge No. 271 took hold of the work at the beginning of the year has not waned in the least. A well attended and interesting meeting was held Monday, March 16, at which many important matters were discussed.

The program of the evening consisted of a moving picture entertainment arranged for by Rabbi David C. Matt, Chairman of the Intellectual Advancement Committee. A series of pictures depicting the story of Esther and Mordecai, Joseph and His Brethren, and some comic films were shown. These pictures were also shown on the previous Sunday at a free Purim entertainment at the Grand Theater arranged for by Rabbi Matt for the Jewish children of Minneapolis.

Preparations are still under way for a large reception and entertainment in April at which a class of fifty will be initiated.

A large delegation from Minneapolis Lodge went over to St. Paul and visited Minnesota Lodge No. 157, Thursday, March 26. A real good time was had by all. The brethren from Minnesota Lodge proved themselves to be royal entertainers.

CREMIEUX LODGE, SAN FRANCISCO, CAL.

Cremieux Lodge No. 325, which has led all of the San Francisco Lodges in the increase of membership during the past two years, is making a vigorous campaign to maintain its supremacy during the coming year. A large class initiation will be held during April as a starter.

In continuation of the series of lectures inaugurated by the Lodge, Mr. Herman Gutstadt, Past President of the Grand Lodge, addressed the members of the Lodge on the subject of "Taxation" at a meeting held on Feb. 24, 1914. Prof. Samuel Welfield, physical instructor at the gymnasium in the B'nai B'rith Club Building, delivered an interesting talk on "Jewish Dietary Laws" on March 23, 1914.

MEMORIAL SERVICE BY SAN FRANCISCO LODGES.

Impressive memorial services were held on March 10, 1914, under the joint auspices of the ten San Francisco lodges in memory of the departed members of the Order, and were largely attended by members of the Order and their families. The exercises opened with appropriate music by the orchestra, followed by the opening prayer of Rabbi H. Rosenwasser. Mr. Harry K. Wolff, First Vice President of the Grand Lodge, delivered the introductory address and was followed by Mr. Milton H. Schwartz, who delivered the eulogy upon the departed members. Mr. Lucius L. Solomons, First Vice President of the Order, delivered an eloquent address upon the activities of the Order in many parts of the world and its achievements, especially in this country.

The services were brought to a close by the reciting of Kaddish by Rabbi Rosenwasser.

BRIDGEPORT, CONN.

Over 100 members of Harmony Lodge No. 711 of Bridgeport, Conn., assembled on the evening of March 24, 1914, to celebrate the Silver wedding anniversary of Isaac Moss, one of the prominent members of the lodge. A silver loving cup was presented to him in the name of the lodge by Brother Henry Harris. After the presentation a short address was made by Mr. S. Loewith referring to the progress the lodge has made since its institution. A class of five candidates was initiated. At the close of the meeting Brother Chas. H. Shapiro, member of the General Committee of the Grand Lodge, made the announcement that Harmony Lodge had been awarded a banner by the Grand Lodge for showing the largest percentage of gain in membership during the past year.

CHICAGO, ILL.

Under the auspices of the Central B'nai B'rith Council representing the Chicago lodges, a cotillion was held at the Hotel Sherman on Tuesday evening, March 31, 1914, which was attended by over 500 members and their ladies. During the dancing refreshments were served.

LANSING, MICH.

Jacob H. Schiff Lodge No. 649 gave a Purim entertainment on Thursday evening, March 12th. The affair was well attended by the members of the Lodge and the Jewish community in general. A number of Jewish students from the Michigan Agricultural College were also present. The committee of arrangement consisted of Brothers S. M. Wershaw, chairman; H. Capital and D. Sonnenschein. Brother B. Cohen, the secretary of Jacob Schiff Lodge, acted as Floor Committee. The speaker of the evening was Brother H. Eliassof of Chicago, who delivered an address on Purim and the achievements of the Independent Order B'nai B'rith. The speaker compared the order to Mordecai, who is designated in the book of Esther as "The Jew," because he was the ideal Jewish leader and the welfare of the Jewish people was the great aim of his life. The address of Brother Eliassof was listened to with undivided attention and created quite an enthusiasm for the work of the Order. Refreshments were served after the address and then dancing was indulged in. The entertainment was a complete success in every way.

GRAND FORKS, N. D.

On Sunday evening, March 22, 1914, the installation of officers of Dacotah Lodge, No. 731 of Grand Forks, N. D. took place. Brothers Hugo Stern and Samuel Papermaster of Fargo, N. D. acted as installing officers representing the Grand Lodge officers.

A regular meeting preceded the installation, during which several candidates were initiated by the degree team of the lodge.

The prize offered some time ago by Brother Sigmund Wolff to the member who would secure the greatest number of candidates by March 22d was awarded to Brother Geo. Papermaster.

Following the installation, the president of the lodge, Brother Sigmund Wolff, addressed the members, urging them to interest themselves more in the work of the Order, and to participate more actively in the affairs of the lodge.

A dance for the members and their ladies completed the evening's program.

B'NAI B'RITH DAY CELEBRATION BY MISSISSIPPI LODGE OF VICKSBURG, MISS.

The annual celebration of B'nai B'rith Day under the auspices of Mississippi Lodge No. 98, of Vicksburg, Miss., was held on Sunday evening, March 15, 1914, at the B'nai B'rith Club Rooms and was largely attended.

Mr. Joseph Hirsh, member of the Executive Committee of the Order for District No. 7, was master of ceremonies and made a happy speech in introducing the orator of the occasion, Brother Leon Schwarz, of Mobile, Ala., Past President of the District Grand Lodge, who delivered an address on the subject "The Evolution of the Order." In his address Mr. Schwarz dwelt at length upon the Order's evolution during its 70 years of existence, referred to the great charity work of the Order, and concluded his address with a strong plea for personal service.

Following the address a reception under the auspices of the Ladies' Auxiliary of the congregation was tendered the distinguished visitor. A musical program added to the interest and enjoyment of the evening, which was brought to a close with the invocation of Rabbi Kory.

The following day Brother Schwarz with a local committee of the Lodge made a vigorous campaign for new members, securing applications from 31 persons who were initiated by the degree team of the Lodge on Monday evening at a special meeting of the Lodge held for that purpose.

CLASS INITIATION BY MONTEFIORE LODGE, BUFFALO, N. Y.

On Sunday evening, March 22, 1914, Montefiore Lodge No. 70 of Buffalo, N. Y., initiated fifty new members into the Lodge and Order, and celebrated B'nai B'rith day with a banquet at the Apollo Club, which was attended by 150 of Buffalo's most representative Jewish citizens. The initiation was the first in a campaign for membership whereby it is planned to bring every representative Jewish Buffalonian into a united body aiming to preserve the ideals of the race.

Encouragement and enthusiasm for the campaign was instilled by officers and members of lodges in other cities who presided over the initiation ceremonies and were guests of honor at the banquet.

The speakers included Rabbi Louis J. Kopald of Temple Beth Zion, Brother Herman Asher of New York, First Vice-President of District No. 1; Samuel J. Witz, President of Horeb Lodge No. 25 of New Haven; Samuel Campner, member of Horeb Lodge's Degree Team, and Brother Charles Hartman, member of the Executive Committee of the Order. Brother Herman Asher said, in part:

"Zangwill said there are two kinds of anti-Semites, the rich Jew and the poor Gentile. This assertion contains the general truth that the enemies of Israel are not all without. Race prejudice is, I believe, much exaggerated. Our great danger does not lie without, but within. It lies in those who would desert us and those who would disgrace us; with members of the so-called upper class who have deserted the faith of their fathers and with those of the lower class who have dragged the fair name of Judah into the mire.

"The only way we can attack these influences is by uniting and fighting them as a body. B'nai B'rith is the only unifying Order of all Judaism throughout the world. Under its banner Jews of every land, every degree of religious belief and every social grade are banded for the protection of the Jewish people and the preservation of the Jewish faith."

The initiation ceremony was conducted by the Horeb Lodge Degree Team, winners of the prize for the best initiatory work for the year 1913. This team is made up of Brothers Samuel J. Witz, Samuel Campner, Benjamin B. Lubinsky, Robert E. Hyman and Joseph Levy.

"Much praise is due to Samuel Cristall, President; Michael Cohen, Secretary, and David Ruslander, Past President of Montefiore Lodge, through whose indefatigable efforts the recent acquisitions are mainly due."

MACCABEE LODGE, NEW YORK.

Maccabee Lodge No. 71 celebrated the festival of Purim by giving an entertainment and dance at the West End on Tuesday evening, March 17. About 300 guests assembled. Among those who aided in the entertainment were Miss Lillian Levenson and Miss Viola Freedman. Brother Alfred Kahn of the Jewish Theological Seminary delivered an address on the "Spirit of Purim." After the entertainment the floor was cleared and dancing continued into the wee hours of the morning.

On Sunday afternoon, March 22, the religious school maintained by Maccabee Lodge gave a Purim entertainment, in which all the children of the school participated. Recitations were rendered by the pupils and compositions were read, showing the rapid progress of the pupils. Brother Abraham Koch, the superintendent, Mrs. Leerburger, and Brother Isidor Enselman each briefly addressed the gathering. Past President Leon Forst delivered an address which was heartily applauded by the children and visitors. Each child was then presented with a gift and a box of candy. The celebration was concluded with the singing of "Hatikva" and "Adon Olam."

B'NAI B'RITH AUXILIARIES OFFICIALLY RECOGNIZED.

The young ladies of Columbia, Modin and Ophir Auxiliaries, who have done yeoman work in the promotion and stimulation of B'nai B'rith fraternal activities, received the encouraging commendation of the recent convention of the Grand Lodge of District No. 4. As a part of the plan adopted, provision was made for the appointment of a Deputy in each interested city. Grand President Morris N. Schneider has selected Arthur W. Jonas, Past President of Ophir Lodge, to fill this position for the San Francisco auxiliaries. Rev. Dr. Jacob Bloch of Portland, who has evinced a special interest in his local mission and the welfare of the auxiliary work in general, has been commissioned as the Deputy for Portland, and Samuel Adelstein, Past President of Spokane Lodge, has been appointed to cover the field of the activities of Spokane Auxiliary.

CLASS INITIATION AND DINNER BY MINNESOTA LODGE, ST. PAUL.

Minnesota Lodge No. 157, St. Paul, on the evening of March 26 held a class initiation and dinner. The meeting was attended by over one hundred members of the Order and many of the Minneapolis brethren were present as well as members of other lodges of the Order. Besides others taken into the Lodge on demits, a class of twenty-nine was initiated by the Degree Team of the Twin City B'nai B'rith Council. The initiatory work was splendidly conducted and made a most marked impression upon candidates and members alike. The address of the evening was delivered by Dr. S. N. Deinard, member of the General Committee of the District, who dwelt principally upon the essential need of the Order as a medium for uniting Israelites in accomplishment of its purposes; the Order was described as a common ground upon which unanimity of action could be formulated.

To each of the newly initiated brethren was presented, by the President of the Lodge, a Menorah button. In addition to those initiated, thirty-three new applications were received at this meeting. A dinner was served after the Lodge was closed in due form, at which toasts were offered to the President of the Order, the President of the District, and to Minneapolis and St. Paul Lodges, and brief remarks were made by Sylvan E. Hess, President of District Grand Lodge No. 6.

It is expected that another class initiation of approximately fifty will be had during April. An appropriation of $100 to the proposed B'nai B'rith Library at the University of Minnesota was made by the Lodge, and an appropriation of like amount to the Immigration Committee work of the Lodge. A quartette was in attendance and furnished music and vocal selections, and the members of the Order at the dinner joined in the songs. The meeting was assuredly a red-letter one in the history of Minnesota Lodge.

KOENIGSHUETTE, GERMANY.

Michael Sachs Lodge No. 560, of Koenigshuette, had at its installation in 1903 thirty members, of whom 19 still belong to the Lodge. During the first ten years of its existence the Lodge initiated 53 additional members. The average attendance at regular meetings is 23. Newspapers and magazines are to be found in the lodge rooms, a library has been established comprising Jewish and general literature, and the interest of the ladies has been aroused in the work of the lodge. The ladies have taken part in the debates which were called forth by the lectures delivered in the lodge. Since May, 1912, a ladies' auxiliary lodge is connected with Michael Sachs Lodge, which promises a considerable increase in membership. During the last ten years the lodge has received 45303 marks, of which 4861 marks were sent to Berlin as Grand Lodge dues, 1857 marks were expended for intellectual and 1680 marks for social purposes. 2983 marks were appropriated for the support of different deserving institutions, such as the Employment Bureau in Berlin, Soldiers' Home in Metz, Children's Home in Jastrzemb, the raising and educating of a pogrom orphan, etc., etc. The total funds of the lodge now amount to 10618 marks, including 2978.95 marks of the Widows' and Orphans' fund, and 107.25 of the special fund placed at the disposal of the President.

The Lodge is an important element in the life of the members and is growing more so. It has good prospects of becoming a strong pillar in the noble edifice of the Order.

FAIRMONT, W. VA.

Under the auspices of Fairmont Lodge No. 726, of Fairmont, W. Va., a Sabbath School is being maintained in that city, which has an enrollment of 25 pupils. The School was organized about a year ago and is filling a long felt want in the community, as formerly Jewish children were practically without any religious training whatever. Nearly all the Jewish children of the city are enrolled and the teachers' staff is composed of Miss Edith Klaw and Miss Sadie Oliker, who are giving much time and service to the cause.

What Our Lodges Are Doing

DISTRICT NO. 1.

A largely attended meeting of Ansonia Lodge No. 709 of Ansonia, Conn., was held on Sunday afternoon, March 14, 1914, at which a class of twenty candidates was initiated by the Degree Team of Horeb Lodge of New Haven. There were several excellent addresses by visiting members, including Jos. Ullman of New Haven, Past President of the District Grand Lodge, and Rev. Dr. M. Thorner of New Haven, who gave an interesting discourse on "Jewish Ideals." At the close of the meeting a musical program was rendered.

Under the auspices of Ansonia Lodge No. 709 of Ansonia, Conn., a largely attended meeting was held on Sunday, March 29, 1914, at which Hon. Albert Phillips, Secretary of State, and District Deputy Charles A. Shapiro delivered addresses.

Harmony Lodge No. 711 of Bridgeport, Conn., held its first charity ball at the Casino on Tuesday evening, March 31, 1914. The proceeds of the affair will be devoted to charity and divided equally among several Jewish organizations.

At a meeting of Maccabee Lodge No. 71 of New York City, held on February 17, 1914, a collation was served and at its conclusion Brother Irving J. Joseph discussed the immigration question. At a meeting of the same Lodge held on March 3 Brother Simon M. Lion, President of the Home for Aged and Infirm at Yonkers, delivered an address on the history of the Home. He expressed the hope that in the near future the Home would be thrown open to members of the Order throughout the American Districts.

At the quarterly meeting of Worcester Lodge No. 600 of Worcester, Mass., the entertainment committee arranged for a lecture by Dr. E. H. Pofcher on "Tuberculosis."

At a social meeting of Washington Lodge No. 19 of New York City, held in February, Mr. Morris Cahan delivered an address on "Rashi, His Character and Influence."

Edward Everett Lodge No. 97 visited Washington Lodge No. 19 at its meeting of February 19, in large numbers. The Committee on Advancement had arranged for a lecture by Bro. Rev. Dr. I. S. Moses on the "Ethical Interpretation of Biblical Miracles," which was well received.

Bro. I. Irving Lipsitch of New York lectured on "Jewish Immigration" in Worcester Lodge on March 24, Holyoke Lodge on March 25 and Pittsfield Lodge on March 23.

Washington Lodge is making arrangements for a Seder on the second Seder night, April 11, at the Savigny. Bro. Samuel Weingart has promised to lead the services, and a Chazan will be engaged.

At the Purim celebration held by Yonkers City Lodge No. 451 of Yonkers, N. Y., a parchment, 300 years old, containing the Book of Esther, was presented to the Home for Aged and Infirm by Mr. E. J. Goodhart.

DISTRICT NO. 2.

At a meeting of Cleveland Lodge No. 16 of Cleveland, Ohio, held on Sunday, March 22nd, Attorney John H. Clark was the speaker. Arrangements are being made for a picture talk by Cartoonist Satterfield at a meeting of the lodge to be held on April 12th which will be open to the public.

Mr. Jacob Furth of St. Louis, Mo., Treasurer of the Order, delivered an address on March 1, 1914, at Temple Israel, St. Louis, on "Jewish Renaissance."

At a regular meeting of Sholem Lodge No. 78, of Leavenworth, Kan., held on March 9, 1914, Mr. Max Pollmer delivered an interesting address.

Fourteen past presidents of Indianapolis Lodge No. 58, of Indianapolis, Ind., were present at a meeting given in their honor on Sunday evening, March 1, 1914, in the Communal building. Following the meeting, at which the guests responded with short talks, a Dutch lunch was served.

The grand annual ball of Toledo Lodge No. 183, of Toledo, O., was held on March 17, 1914, at the Jewish Educational League building, and proved a great success.

[illegible]col Lodge No. 55, of Dayton, O., held an open meeting on Monday, March [illegible] 1914, at which City Manager Waite delivered an address.

DISTRICT NO. 3.

Fairmount Lodge No. 726, of Fairmount, W. Va., and its ladies' auxiliary society arranged a Purim mask ball, which was held on March 11, 1914, at the Masonic Temple. The affair was a great success.

At a regular meeting of Saar Sholem Lodge No. 154, of Pittsburgh, Pa., held on March 15, 1914, a memorial service was arranged. Among those who delivered addresses were Morris Kingsbaker, S. L. Fleischman, Leonard Levine, Chas. Joseph and A. L. Solomon.

Joshua Lodge No. 23, of Philadelphia, Pa., sustained a loss in the death of Brother Louis Meyerhoff, who passed away on March 1, 1914. Brother Meyerhoff was a member of Joshua Lodge for 45 years and devoted much of his time and energy to B'nai B'rith work.

The attendance at the B'nai B'rith Sabbath School of New Castle, Pa., which is under the auspices of New Castle Lodge No. 609, is keeping up. On Sunday afternoon preceding Purim, services were held by the children, after which books donated by Mrs. Feuchtwanger were distributed among the pupils as prizes for good scholarship and deportment.

At the recent memorial service held by Braddock Lodge No. 516, of Braddock, Pa., several handsome gifts to Braddock Lodge in memory of some of the members who passed away were made.

At a meeting of Braddock Lodge No. 516, of Braddock, Pa., held on March 22, 1914, Rabbi Louis Brav who was the guest of honor, delivered an address on the subject, "The Three-fold Cord Cannot Be Easily Cut Asunder."

Braddock Lodge No. 516 gave a carnival and dance on Wednesday evening, March 25, 1914, at the Y. M. H. A. hall, several shows and a concert being features of the carnival.

Ezekiel Lodge No. 90, of Newark, N. J., held a well attended meeting on Wednesday evening, March 11, 1914, at which a class of 15 candidates was initiated. Rabbi Fischer of Atlantic City was the principal speaker of the occasion and delivered one of his usual interesting talks. The feature of the affair was a complimentary Dutch supper, which was followed by dancing. The social part of this meeting was open to the public and was largely attended.

DISTRICT NO. 4.

Fresno Lodge No. 723, of Fresno, Cal., held memorial services on March 1, 1914, in memory of the departed members of the Order.

B. F. Peixotto Lodge No. 421, of Salt Lake City, Utah, held annual memorial services at the B'nai B'rith hall on Sunday, March 8, 1914.

The spring dance given under the auspices of Oakland Lodge No. 252, of Oakland, Cal., on March 8, 1914, was a very enjoyable affair.

Rainier Lodge No. 627, of Seattle, Wash., held an entertaining social on the evening of Feb. 26, 1914, at its new club rooms. An interesting feature of the evening was an old-fashioned spelling bee, and prizes were awarded to the successful contestants.

The B'nai B'rith Building Association of Portland, Ore., announced that it is considering the purchase of a piece of property 100x100 feet. Plans are to erect a building to cost approximately $30,000, which will be the future home of the B'nai B'rith Lodges of Portland.

At a joint meeting of Theo. Herzel Lodge No. 314, and the Daughters of the Covenant, auxiliary to the Lodge, of Portland, Ore., held on Tuesday evening, March 10, 1914, Rabbi Jonah B. Wise delivered an illustrated lecture on "Old Jewish Customs at Home and in the Synagogue." A large audience greeted the speaker, who instructed and entertained them with the lecture.

B. F. Peixotto Lodge No. 421, of Salt Lake City, Utah, held a mask ball on March 24, 1914, at the B'nai B'rith club rooms.

Hildesheimer Lodge No. 503, of Seattle, Wash., entertained its members and friends with a Purim festival on the evening of March 5, 1914. Following the program, dancing was enjoyed throughout the evening and later refreshments were served.

DISTRICT NO. 5.

On Sunday, March 1, 1914, Columbus Lodge No. 77, of Columbus, Ga., celebrated B'nai B'rith Day at the Harmony club. Rabbi Rosenthal, L. Lowenberg, and M. Moses gave interesting talks.

Rimmon Lodge No. 68, of Richmond, Va., sustained a great loss in the death of Isaac Held of Richmond, who, during his lifetime was active in various fraternal organizations as well as in Jewish affairs. He was secretary of the B'nai B'rith as well as the congregation and was held in high esteem for his efficiency, conscientiousness and devotion to his work.

DISTRICT NO. 6.

At a regular meeting of Edmonton Lodge No. 732, of Edmonton, Canada, held on March 1, 1914, a class of five candidates was initiated by the degree team of the Lodge.

At a joint meeting of Gilead and Isaac Lodges of Milwaukee, Wis., held on March 9th, at Temple B'nai Yeshurun, a class of 17 candidates was initiated. Dr. Chas. S. Levi delivered a lecture on "Jewish Philanthropies in Milwaukee."

A well attended meeting of Ramah Lodge No. 33, of Chicago, was held on the evening of March 18, 1914. This was a special meeting in lieu of the regular meeting, which was to be held on March 12th but which was postponed on account of the anniversary celebration of the 70th birthday of Judge Philip Stein. A class of ten candidates was initiated by the degree team of the Lodge and this was followed by the presentation of 15 petitions for membership. At the close of the meeting Dr. A. R. Levy addressed the Lodge on "Purim and its Significance."

A regular meeting of the ladies' auxiliary of Council Bluffs Lodge No. 688, of Council Bluffs, Ia., was held on Wednesday evening, March 11, 1914, at which a pleasant program in celebration of Purim was rendered. After the program refreshments were served and an enjoyable time was held by all present.

Saskatoon Lodge No. 739, of Saskatoon, Sask., Canada, entertained its members and friends with a card party on Thursday evening, March 5, 1914. Refreshments were served and a good time was had by all those who were present.

Brother Sylvan E. Hess of St. Paul, President of District Grand Lodge No. 6, appointed a committee consisting of Brother Isaac Petersberg, chairman, and Brothers I. H. Louis and B. J. Samuels to investigate and study the question of bringing into the Lodge undergraduates of institutions where Lodges may or may not be located.

At a regular meeting of Lake Cities Lodge No. 696, of Ft. William, Ont., Canada, held on March 15, 1914, a degree team was formed. The lodge was favored with a visit from Brother S. Schetrer of Winnipeg Lodge, who spoke on the purchasing of land in Winnipeg to build a Jewish Orphans' Home in the name of the Order.

At a regular meeting of Covenant Lodge No. 569, of Duluth, Minn., held on March 24, 1914, a resolution was adopted by the lodge encouraging the 1915 midsummer festival and pageant plan and a committee was appointed to co-operate with the general committee having charge of this festival.

On March 23, 1914, a successful dancing party was conducted by Minnesota Lodge No. 157, of St. Paul.

The B'nai B'rith Council of the Twin Cities, representing Minneapolis Lodge No. 271 of Minneapolis and Minnesota Lodge No. 157 of St. Paul held its first meeting of the year Sunday, March 22. Officers were elected and many important matters concerning the work of the Council were discussed. The first thing to be undertaken this year by the Council is the establishment of a "B'nai B'rith Library" at the University of Minnesota. A committee has been appointed and work already begun.

DISTRICT NO. 7.

Houston Lodge No. 434, of Houston, Texas, held a well attended meeting on the evening of March 17, 1914, at which a class of five candidates was initiated. After the initiation Dr. Barnstein delivered an address upon "The Jewishness of the B'nai B'rith Order." This was followed by discussion of the Anti-Defamation League and its work.

DISTRICT NO. 10.

During the bathing season the brethren of the Order who came to Karlsbad to take the cure met every Wednesday evening in the Hotel Glattauer. These gatherings were of special value because through them the brethren of the different districts learned to know and to come nearer to each other. In these meetings they were also directly informed of the activities of the Order by listening to reports, discussions and instructive lectures.

Dr. Leo Klemperer, President of Karlsbad Lodge No. 438, will gladly furnish all information regarding these meetings.

The newly elected officers were installed in all the Lodges of the District in an inspiring manner. Many of the Lodges initiated new members on these occasions and the District gained a number of honorable and able members.

Leopolis Lodge No. 482, resolved to establish a society for the purpose of training Jewish nurses and to educate Jewish girls for this calling. An annual subvention of one thousand kronen was appropriated by the Lodge for this purpose. Brother Karl Buber laid the foundation of this society by a donation of 10,00 kronen.

Orient Lodge No. 669, of Czernowitz, has called into life two benevolent institutions which are destined to remain lasting signs of activity of this enterprising Lodge. These institutions are: "The Jewish Children's Home," and "The Field-Hospital for the Free Treatment of Poor Jewish Women." For the first institute, which was opened on December 2, 1913, the day of the celebration of the 65th jubilee of the reign of the illustrious monarch of Austria-Hungary in the presence of the public officials of Spitzenalle, Orient Lodge approprited a subvention of 2,000 kronen and in addition all the members of the Lodge obligated themselves to contribute not less than 4 kronen monthly per capita. Brother Horowitz, the President, who instigated the movement to establish such an institution, declared himself ready to contribute 400 kronen annually for its maintenance and on the opening day 1,000 kronen were donated by the brethren. For the present there are 30 children in the Home who are well taken care of. The initiative for the second institute was taken by Brother Dr. Josef Ohrenstein,a well-known specialist in women's diseases, who volunteered to manage and to devote at least two hours daily to medical treatment. After the Jewish congregation had furnished the necessary rooms. Oriental Lodge furnished them beautifully at its own expense. This institution was opened July 26, 1913.

The Grand Lodge has given the use of an itinerary library to Allianz Lodge No. 612, of Budweis, and the Lodge extended the usefulness of the library.

Praga Lodge No. 531, and Bohemia Lodge No. 430, have utilized the dedication of their new Lodge home for the inauguration of great deeds of charity. Among other things 10,000 kronen were donated for a Women's Home and 10,000 for a society in aid of feebleminded persons.

B'NAI B'RITH CLUB ROOMS AT OAKLAND, CAL.

In connection with the building of Temple Sinai at Oakland, Cal., Oakland Lodge No. 252, is planning to erect a new and magnificent home for the Order adjoining the Temple, in the near future. The new club house will be the most modern, elaborate and important of the social centers of the city. The interior will be finished in mahogany, and rare upholstery and hangings will add to the attractiveness of the place. Paintings, beautiful decorations and special fixtures will assist in the scheme of adornment. The new club house will contain a ball room, kitchen, library, card rooms and theater or auditorium, and gymnasium, in fact every adjunct of an up-to-date club.

With the opening of its new club rooms Oakland Lodge is entering on an era of prosperity, which bids fair to make it the banner lodge of the Pacific Coast.

MAYOR NATHAN OF ROME TO VISIT CHICAGO.

Mayor Ernesto Nathan of Rome is coming to America next month and will spend some time in Chicago.

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B'NAI B'RITH NEWS

BENEVOLENCE BROTHERLY LOVE AND HARMONY

Vol. VI MAY, 1914 No. 9

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The Aims and Problems of the B'nai B'rith

(Delivered at Temple Emanu-El, San Francisco, Cal., April 17, 1914, by Rabbi M. Friedlander)

The purpose of this assembly this evening is to present the aims and problems of the B'nai B'rith to the Jewish intelligence of this community. And a more fitting time for this purpose could not have been chosen than the evening which closes the celebration of the anniversary of the first declaration of humanity's independence, the anniversary of the solemn proclamation on the banks of the Nile of the inviolable principle on human freedom, human eqaulity, and human dignity. And while the general conscience of enlightened humanity of the God-given right of the liberty and security of man has grown out of that divine proclamation, while every struggle and every triumph in the cause of liberty in the past 3,000 years has drawn inspiration from Israel's struggle and triumph which Passover commemorates, Israel to-day is still groaning under the burden of oppression and intolerance; one-half of our people are still suffering from the wicked denial of liberty and security in unenlightened lands, and the other half are often made to feel the smart of indignities and incivilities laid upon them by the hand of prejudice even in enlightened lands. This is the problem of the B'nai B'rith, and this must be the problem of every Jew.

Then again, while in the more enlightened lands, where liberty rules and freedom is guaranteed, and here we specifically refer to this blessed United States, where every honorable career is open to us, where the pursuance of our own conscience is not hindered us, where the conservation and promulgation of our high religious and ethical ideals are free to us, many among us fail to appreciate this blessing of equality and freedom of opportunity. Many among us are lax in their civic and ethical obligations as citizens and negligent in their moral and spiritual responsibilities as Jews. This is the problem of the B'nai B'rith, and this must be the problem of every Jew, especially of every American Jew.

The aims of the B'nai B'rith are to awaken in humanity a conscience of justice and fairness towards the Jew and thus bring alleviation of suffering to our co-religionists in other lands and raise the respect for our people in this country, and to awaken in the Jew, especially the recent immigrant, to the shores of this free land, a high sense of duty he owes to this government, which, in return for liberty and security, it requires industrial uprightness, moral rectitude, personal dignity and loyalty to American institutions. These are the aims of the B'nai B'rith, and these must be the aims of every Jew.

Every Jew, and every Jewess, whatever his or her position in the community may be, must feel the burden of these problems, and must aid in the attainments of these aims. For a Jew is not one who only admits as being of the "Jewish persuasion" and has his name on the roster of financial supporters of the synagogue or the temple, but one who feels, and thinks, and lives with his people, with all his people.

We need never fear a decline of Judaism because of a departure from orthodox forms and ceremonies. The lessening or change of external practices is no symptom of spiritual weakness. It is the lack of Jewish sympathy which gives warning of serious disorder in the union of Israel. It is the aloofness of one Jew from the other Jew because the other is less aesthetic, or less successful, or because he hails from a different part of God's footstool, which threaten the oncoming of anemia in the blood-course of the Jewish spiritual body. Judaism, like Americanism, does not recognize an aristocracy of privilege. Judaism, like Americanism, recognizes only one guiding principle—right. We, like all other people, have our great men, and our leading men, whom we must regard as the flower of our racial tree. But we, like our fathers, must recognize only one Source from which the flower, the branches and the roots draw life, the health of the root and the strength of the branches being indispensable to the beauty and fragrance of the flower. It is time that we learn the lesson of history that our racial and spiritual safety is anchored in the people, or to use the happy American phrase, the common people. The B'nai B'rith is the institution of and for the people, and it should have the support of every leading man in the community.

Some of our brethren in this or in other communities may have had some excuse for their aloofness from the B'nai B'rith years ago, when the institution was in its formative state, and to make its existence and growth possible, it was compelled to hold out material inducement in one way or another. To-day all inducements of a material character have been eliminated, and the heretofore grounds for any excuse for staying out of the B'nai B'rith no longer exist. The B'nai B'rith to-day stands for the sole and altruistic aim and object of bettering Jewish conditions, of fostering Jewish ideals, of preserving Jewish individuality, of forestalling and providing a vindication and defense in united influence and concentrated action against any malicious attack on the fair name of the Jew and Judaism.

But the scope of the B'nai B'rith of to-day is broader than that: the B'nai B'rith is the missionary and propagandist of the synagogue and the temple missionary, not to win recruits from without, but to preserve our forces within. It aids the temple in keeping God, Judaism, uprightness, continually alive among the feverishly busy and pleasure-seeking generation of the present. In the B'nai B'rith our youth unconsciously imbibe and refresh that power of fervor which strengthens in them our historic trait, our hereditary and ineradicable tenacity to the ideal of indissoluble Jewish unity.

And I take occasion here to say, that we must not be misled by the so-called new prophets and proletarian seers who, in a hysteria of "newness" preach chaotic religion and fantastic liberalism. According to them, Judaism is obsolete and the distinctiveness of the Jew is unserviceable. Three thousand years of wandering and vicissitude, of threats and persuasion, of revolutions and evolutions left Judaism unscathed and the Jew unmaimed, and the revolutions and evolutions of as many, and more, cycles will not displace the Jew nor supersede Judaism. We admit the world can easily dispense with the Jew who is only a Jew in name, but it cannot spare the Jew who lives and believes in the religion of Israel's Prophets, Psalmists and sages, for he stands to the world for what is holiest in the human soul and noblest in the human heart—Godhood and manhood. Winston Churchill, one of the keenest thinkers, and the most popular novelist of to-day, recently said in a Jewish pulpit: "It is as a spiritual people that the Jews have impressed themselves upon the world. And as such they have done more than any other people in raising the world to the moral height it has attained.

Houston Stewart Chamberlin, the most refined and the bitterest anti-Semite, who deplores the preservation of the Jewish individuality, and sees danger to civilization in Jewish influence, devotes the longest chapter in his book, "The Foundation of the Nineteenth Century," to the question: "Who is the Jew?" and the question remains unanswered. Chamberlin does not understand, or refuses to acknowledge the core, the vital point, of the problem. Ethnology and archeology will never answer that ages-old question. To answer the question,

(Continued on Page 7.)

What Zionism Has Given the Jews

By Dr. J. L. Magnes

Zionism is the name of the attempt on the part of the Jews to bring the Land of Israel into the center of Jewish life. The modern Zionist movement is about a generation old and the first Zionist Congress was held only seventeen years ago. Yet Zionism has penetrated the life, the thought, the very phrasing of the modern Jew. This attempt to establish the Jewish Center in Palestine has of itself already enriched the Jewish People with an increase of character, of ideas, and of actual achievement.

The main contribution of Zionism to the modern Jews is the conception of the Jews as a People. The Jews are not a "gypsy camp" nor are they only one of a number of religious sects, such as Baptists or Unitarians. The Jews are a People, with a national past, a national present and a national future. Zionism is based upon the idea of internationalism, i. e., the preservation of nations—the Jews among them,—the development of their distinctive characters and their peaceful interaction one upon the other. Zionism opposes a vague cosmopolitanism that would reduce all men and nations to one type. As a consequence, it opposes the assimilation, the absorption of the Jews, by the peoples among whom he lives. Zionism is the expression of the Jew's belief in himself, in his power to be of service to humanity as a Jew. The whole literature of Zionism and all of its practical achievements can be understood on the basis of these central ideas.

Almost synonymous with the idea of a People is that of a Land and Language. The Jews have always cherished these fundamental conceptions,—the land of Israel and the Hebrew tongue. But in the intoxication of the new-found political emancipation of the 19th century, many blunderingly imagined themselves compelled to give up the tradition of the ancestral soil and the ancestral speech. Zionism has given back to the Jews these sustaining elements.

As to the Land of Israel, Zionism has emphasized the fact that it is today and has never ceased to be the center of Jewry. It contends further that with the breakdown of the great reservoirs of Judiasm in Eastern Europe, it is all the more necessary for all the Jews together definitely to establish the national Reservoir in its natural place—the land of our origin, the land in which our Bible was produced, the land toward which our People has turned throughout its entire history. Here, Zionism contends, Judaism may develop in its own atmosphere and upon its native soil. Here, at least, the Jews may be a majority and not as everywhere, a minority. Here they may be concentrated and not dispersed. Here they may have a territorial center with some degree of political autonomy and with a farming population, as the backbone of the domain. Here they may have a spiritual center, and the Judaism here developed may in many ways be authoritative for, and enrich the Judaism of, the Jews in other parts of the world.

That Palestine is such a center is shown by the growth of the Hebrew language as a living tongue. Under the influence of Zionism, numbers of enthusiastic young men and women have settled in Palestine and have succeeded in making the language of the fathers live again in the mouths and hearts of the children. New methods of teaching the language have been devised there, and the Jews all over the world have not been slow to take advantage of these methods in order to stimulate interest in the national tongue. We are witnesses of a revival of Hebrew literature. We have our poets, our essayists, our story-tellers, our journalists. The history of modern national revivals shows no more remarkable achievement than this of the old People and the old Land and the old Language become young again.

Zionism has given birth also to the idea of a Jewish Culture that can be estimated, if need be, apart from religion, in the narrower, technical sense of this term. Jewish art, the Jewish drama, Jewish handicrafts, are largely in their beginnings, and the Jewish music of an older day, folk music as well as sacred, has been made available for further development. This idea of a national culture has given many a Jew his place in Jewry. If the Jews were merely one of a large number of religious sects, a Jew, unsettled in his theology, would not know where or if he belonged within the Jewish Denomination. The Jews as a People, however, have a place for every one born a Jew and desirous of remaining a Jew, quite aside from the intensity of his religious ideas or observances.

But it is in the domain of religion itself that Zionism has exercised the greatest influence. It has given emphasis and a modern turn to the thought of a medieval Zionist, Jehuda Halevi: that it is not so much through the individual soul or the processes of nature, as it is through membership in the Jewish People and through their history, that the God of Israel may be known. Furthermore, it is largely due to the influence of Zionism that many of the oriental aspects of Judaism, and many of the religious customs, observances and traditions of the Jewish People, have become endeared to an increasing number of young Jews and Jewesses. It is the experience of Zionism that once the Jew becomes loyal to Israel, he becomes a devotee of Israel's religion. His early ardour may be for the Jews alone; thus aroused, it strengthens into interest and affection for all things Jewish; increasing knowledge and intimacy lead inevitably to the climax—devotion to Jewish religion.

Zionism has been a great destroyer of sham and cant among the Jews. It has insisted that the Jew be frank and proud about his Judaism. It introduced the custom—still horrifying to crypto-Jews—of holding mass-meetings and of discussing Jewish topics in the open. Jews who "resign" from their race or their people have been branded with shame. By means of these meetings, Zionism has been able also to heap scorn and ridicule upon a so-called Jewish "mission" that has no missionaries and that sighs for a Messianic day when Jews will be no more. The opponents of Zionism cannot forgive it for confounding them and their pretensions. But the real effect of this has been an increased self-respect. Many a runaway Jew has been brought up with a halt by Zionism, and has been given back to his people, and has been made everlastingly grateful for this strengthening of his moral fiber.

Zionism has taken a unique attitude toward anti-Semitism. Unlike other theories of Judaism, Zionism insists upon the very premise of the anti-Semites, that the Jews are the people among the Peoples, a Nation among the Nations. We have no desire to hide this fact or to explain it away. But we ask: shall we, because we are a distinctive and stiff-necked People, be persecuted and beaten from pillar to post? We confidently await the verdict of the Twentieth Century, that the rights of minority nationalities, wherever they may be, must be recognized, just as the rights of minority religions are coming to be recognized among civilized men.

As a practical contribution to the solution of the so-called Jewish Question, Zionism has insisted that this question be brought frankly within the range of international politics. The Alliance Israelite Universelle was the first Jewish

(Continued on Page 2.)

organization that apprehended the Jewish Question in its political aspects. All international Jewish organizations are now engaged in the solution of the political phases of the problem. But the Zionist organization is perhaps the only one openly declaring that political means must be employed to secure the the end in view. This unique position of the Zionist organization is due primarily to its democratic character. It speaks not with the voice of the few, but with the voice of a People. For the expression of its aims and the formulation of plans, the Zionist movement created a Jewish Congress. This is the first Parliament that the Jews have had since the destruction of their political independence. The Congress is that forum where all questions affecting the Jewish People may be discussed by duly-elected representatives of the People. The Congress has become the symbol of the better organization of the Jews for self-help. It is the highest expression of Jewish brotherhood.

It is due largely to the influence of Zionism that the Jews in various parts of the world are beginning to organize for the advancement of Judaism. In a conglomerate of nationalities like the Austro-Hungarian Empire, it is due to Zionism that the Jews are insisting upon the recognition of Jewish nationality and upon due representation as a nation in the imperial Parliament. In the Ottoman empire likewise, Zionism stands for the right of all nationalities of the Empire to develop their national soul, while maintaining at the same time the political and territorial integrity of the Empire. Although the policy of the Young Turks has been favoring the compulsory Turkification of all the nationalities of the Empire, signs are not lacking now that the policy for which Zionism stands among the Jews will be applied to all of the component Peoples of the Ottoman State. A similar process will in time, let us hope, make of Russia an Empire that recognizes the equal rights of all its numerous nationalities. In America, where the grouping of Jews politically has no place, it is primarily for religious and cultural purposes that the Jews are beginning to form themselves into organized Communities.

With a Center in the Land of Israel and well ordered Communities among the Nations, the Jews will be on the road to realizing the ideal that Zionism places before them.

In addition to the general idea of comprehensive and statesmanlike organization, the Zionist movement has given several institutions to the Jewish People. Above all, the Jewish National Fund contains the idea, for the first time expressed in modern Jewish life, that the whole People must raise a Fund which shall be the inalienable possession of the People and which shall be used for the great national purpose of acquiring and developing the National Center. This fund enjoys the widest popularity among the Jews. It is a genuinely national institution. Moreover there are Zionist banks, said to be owned by a larger number of shareholders than any other banking institution. In Palestine itself the Jews have proven conclusively their ability to become farmers. The story of shopkeepers and tailors and students who have made the desert to blossom as the rose, is a romance in which the heroism and devotion and hard labour of the Jewish national frontiersmen may be found in generous measure. Whatever occurs in Palestine is of importance to all of the Jews. For, Palestine is the national center, and for this reason the success there of farmers, co-operative settlements, of schools, of banks, has a national significance which does not attach to the activity of the Jews in any other land.

Above all things, Zionism has brought out the Jew's love of freedom and his native courage. Zionism means that the Jew is not willing always to be a guest of the nations, however welcome, but that, on the contrary, he wishes somewhere in the world to be a generous host. Zionism has inspired many Jews and Jewesses to become pioneers in the land of Israel and to stand up in defense of the Jewish name wherever the Jew may dwell. It has made heroes and heroines of modern Jews. It has given the Jew a great cause for which to sacrifice himself. It has straightened bent backs and given dignity to a whole People. It has been, in its short existence, a moral a cleansing, an enobling movement, and we believe that it will have the power to carry its splendid mission to fulfillment

Some Facts in the History of the Jews in Switzerland

On the 27th of August, 1863, a resolution of the Great Council of Aargan completed the partly existing emancipation of the Jews of this canton by granting them the active and passive electoral right in affairs of the canton and of the confederacy. Aargau was the only canton where they had the right of domicile, and even there they were allowed to live in two villages only. The Jews of Switzerland considered the fiftieth anniversary of that day worthy of a celebration which took place in all synagogues on the following Saturday.

There are several phases in the history of the Jews of Switzerland which are different from their history in all other lands. It is believed that the Jews lived in the country which is now known as Switzerland before the founding of the Waldstaette, that is, prior to 1291. Even if this belief is not based upon direct sources of information, still it is assumed by tradition that Jews dwelt here at the time of the Roman settlement. But the first documentary evidence confirming the presence of Jews in Switzerland relates to the fourteenth century only. They appear here and there in the land, mostly in cities, carry on commerce, are antagonized when they do not wish to do it without profit, and bear the same ahasver fate, which was the portion of all the Jews throughout the middle ages. They passed through the entire chain of those bitter sufferings, the reports of which can only let us guess their terrible inhumanity. From the occasional ritual murder accusations and the temporary outburst of the hatred of the masses to the nasty spot of shame in the history of mankind in Europe, the persecutions of the Jews on account of the black death.

Until the end of the fifteenth century the number of Jews was very great. Documents of that time record repeated petitions for permission to build houses of prayer and to establish cemeteries. These documents also report complaints from those who were hit by Jews demanding usurious interest. In the last decade of the fifteenth century the Jews disappear entirely during the whole century of the Reformation and counter reformation. Not till the following century, which is so rich in mediaeval sentiment, which the religious conflicting parties of Switzerland continued to maintain, do the Jews reappear. It is possible that they sought to save themselves there from the misfortunes of the thirty years' war, which made the Swiss country appear like a paradise. Since that time Jews were always to be found in Switzerland, but they preferred to avoid the cities and to settle in villages where they could gain more freedom and were not so quickly exposed to the hatred of great masses of the rabble. What we learn from the records is that in the pursuits which were left to them they always had to suffer from the displeasure of those who were dependent upon their money; that they were often punished or expelled for taking usurious interest; that the seventeenth and eighteenth centuries proved to them that the feeling of humanity which permeated mankind offered them the same cruelties as in the middle ages, and that they were still being driven hither and thither like a band of gypsies, pushed from one to another, while the revolutionary cry of the rights of man across the Vosges found a mighty echo also in Switzerland.

Whether it was by accident or intention the fact is that from the previous century the Jews concentrated in the county of Baden, a part of the canton Aargau of to-day, and they gradually retreated to two villages near Baederstadt, Lengnau and Endingen.

From there they wandered through the land on account of their business, where they could not show themselves without the badge of distinction, always having to pay the Jew toll, and were always in fear of their lives. The German condition of the "protected Jew" (Schutzjude) existed also in Switzerland, and so-called safe conduct was furnished to the Jew by the Swiss government in consideration of certain taxes paid by the Jews. There exists plenty of evidence to show that in many cases different canton governments did that which was self understood, namely they really accorded to the Jews police protection and severely punished any mean act committed by the rabble or soldiery. But the actual exercise of such assumed protection became rare, the same conduct might have been useful, but it remained an empty formality. The Catholic cantons more than anybody recognized in the chased game a means of propaganda for their aims, and they did not omit the least opportunity to punish the Jews; if they at all granted them the right of settlement or even to pass through. Many cases are known where the Jews were punished for usury where they only wanted that which was rightly due to them from prominent persons. Envious competition and religious hatred harmoniously worked hand in hand.

With pride and joy the Jews of Switzerland state that as early as the eighteenth century some voices were heard in protest against the undeserved harsh treatment of the Jews. Even if these protests were only few in number and they, too, were decried by opponents, they were nevertheless appreciated, for any one who is able to look back into those times will admit that to assume an attitude free from prejudice toward the Jewish question was a very difficult thing. The Jews not only carried externally the marks of a foreign race, but everything, language, religion and mode of life, pointed to their foreign origin for the eradication of which no attempt was made. It was only natural that the Semitic traits which favor merchandising and the compulsion to engage in it developed the ability for a commercial occupation. But only a few possessed sufficient ability to think historically in order to comprehend this. The general feeling was that the Jews were nothing but an Asiatic people of traders, whose ancestors crucified their own great fellow tribesman.

The Jewish question must also be considered from the Helvetic standpoint. It remains an open question how far the Helvetic leaders were induced by their own desire to treat the Jewish question or to what extent they were forced to do it under the pressure of Napoleon. During the short duration of its activity the Helvetic by no means accomplished any positive work. In that time of mediation and reaction it had other things to do. At any rate, the first quarter of the century did not pass without fruitful steps being taken by the authorities of the Aargau canton. A law of the year 1809 makes the Jews of Aargau citizens of the canton without granting them the rights of members of other faiths and only with less hard obligations than their ancestors had to assume. (The Jews of Aargau only are considered here as Lengeman and Endingen were the official places of Jewish settlement and they belonged to the new canton of Aargau.) In 1824 both places of Jewish settlement were raised to corporations with autonomic rights. In the following decades the government organized the Jewish communal life, the system of the poor laws, etc. In 1846 the right of settlement was extended to the entire canton. Had a motion been offered to the deliberative body during the following two years of the constitution of the confederacy, the settlement right would perhaps have been extended through the whole of Switzerland. In the middle of the '50s the restrictions of commerce, which consisted of the unattainable "Jewish Patents," were abolished. Then the Jews gained enough feelings of independence to take up the fight for equal rights. First it was necessary to raise the Jewish corporations to the position of local communities of citizens. They were fortunate to find co-fighters in the liberal-minded statesmen of Aargau: above all in Emil Welte, who later became president, and in the distinguished Augustin Keller, who always interceded for the Jews just as he thundered against convents and Jesuits. A B'nai B'rith lodge established in Zuerich in 1909 justly honored his memory by assuming the name of Augustine Keller Lodge.

But in spite of Welti, Keller and others, the bringing about of equal rights did not proceed without difficulties; history even records a revolution in miniature. Through a referendum a pressure was brought to bear upon the government of Aargau to annul the newly promulgated favorable law. Now it was a matter for the confederation. It did not do it of its own free inclination, but upon the desire of the French government. The question was about the renewal of the settlement agreement the government of Napoleon III, wished it to be interpreted to apply also to the French Jews. The government of the Confederacy found itself placed before the alternative either of abandoning the agreement, wrich was not advisable, or of granting a right to foreign Jews which it had refused to those who lived in the Aargau for centuries. It did the only correct thing when it induced the government of Aargau to annul the restrictive laws concerning matrimonial alliance, settlement,, right of election and military duty. This was accomplisred by the mentioned law of August, 1863. On that day the complete emancipation of the Jews of Aargau was proclaimed and it required only one more short step to extend these rights to all the Jews in entire Switzerland, the last inducement for which was found in the new settlement agreements.

Since then the Jews settled in all the cantons and their number has increased five fold during the five decades. With the acclimatization of the Jews the real equalization proceeds parallel with the official one. Slowly the Jews separate themselves from the trades which they followed for centuries and which to their regret have put their stamp upon their life and upon the views in the midst of the people. But united with the numerous Jews, who emigrated from Eastern and Northern Europe, and naturalized in Switzerland, they begin to conquer a respectable position. Numerous university professors, gymnasium teachers, prominent physicians and advocates, earnest co-workers of the commercial and manufacturing classes demonstrate to their Christian fellow citizens that the horizon of the Jews can expand beyond the limits of exclusive money lending and cattle dealing. Foreign and native Jews enjoy in every way the prerogatives and beauties of the democracy and the Jewish citizens are inspired by the earnest wish to prove worthy of the attained equality. Also for this, rewards beckon to them more than anywhere else. We find Jews in the communal offices and administration as well as in the canton governments and in the list of officers of the army of the Confederacy many a Jewish name is entered. The Jews of Switzerland also have at heart the liberty and the future of the Confederacy.*—Allgemeiue Zeitung des Judenthunes.

*—To the above article should be added the interesting fact that the great council of Switzerland on December 11th, 1913, elected the former vice president of the national council Dr. Arthur Hoffmann of St. Gall, who is our coreligionist, as president of the republic for the year 1914. Dr. Hoffmann is a lawyer by profession, and is fifty-six years old. Switzerland is the first country in Europe to elect a Jew to the highest executive office of its government.—(Editor B. B. News.)

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REFLECTION ON JEWISH RACE CAUSE OF NEW TRIAL.

Remarks meant to be humorous made by a lawyer in summing up a case before a jury in the Fifth Avenue Municipal Court, in Brooklyn, on Dec. 14, caused the Appellate Term of the Supreme Court to reverse a judgment for $213 awarded to his client. A new trial was ordered.

Floyd Martin Sheffield, a lawyer, brought suit against Cohn, a former client, to recover for legal services. In summing up the plaintiff's attorney told a story reflecting on the Jews as a race. The Appellate Term in its decision said:

"We think juries are not usually influenced by such methods unless their outraged sense of propriety inclines them against the perpetrator. Decency and ordinary courtesy should characterize a lawsuit. There is no reason why the defendant's character should be attacked. Neither a witness nor a party on the witness stand is subject to insult and base insinuations. Nor should any attacks upon any creed, race or sect be permitted to counsel."

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JEWISH RIGHTS IN THE ANNEXED TERRITORIES.

The bill for the organization of the new Dobrudja has been distributed to the members of the Rumanian Chamber of Deputies. The clauses affecting the civil and political rights of the populations in the territory annexed by Rumania enact that Bulgarian citizens who, on June 28 last, inhabited the new Dobrudja, become Rumanian citizens, enjoying all the civil and political rights provided by the Rumanian laws. They may acquire immovable rural property, but only in the annexed territory. The Christian orthodox religion of the Rumanian state is to be the dominant religion in the new territory; but liberty of conscience is to be absolute, and the liberty of all religions is recognized, in so far as external manifestations are not opposed to the law of the country and to public tranquility.

THE KEHILLAH

BY PROF. GOTTHARD DEUTSCH, Ph.D.

VII.

One of the greatest difficulties in writing history is the proper division into periods. For the sake of our orientation it is necessary to stop at certain milestones in history and to regard certain leading personalities as the exponents of what is the most potent factor in making up the history of their age. We all agree that this is the case of George Washington or of Abraham Lincoln. But where do we draw the dividing line? That Thomas Jefferson belongs to Washington's age is clear, though he was born ten years later, and survived Washington by twenty-seven years. We might regard Andrew Jackson as Jefferson's contemporary, and Lincoln as the contemporary of Jackson, and thus we would reach the illogical conclusion that Washington and Lincoln were contemporaries. We therefore must make up with the necessity that dividing history into periods will cause a certain arbitrariness in individual instances.

Applying this principle to our Jewish history, we must regard the year 1830 as epoch-making. The French people whom already Julius Caesar has characterized as always desiring something new, had on July 29, 1830, driven away their king, whose dynasty had been reinstated only 15 years before with great pomp by the combined powers of Europe. It was a severe shock for the sovereigns by the grace of God. About ten years before they had felt themselves so strong that they could adopt the resolutions of Karlsbad, going so far as to express covert threats against America and thus paving the way for the Monroe Doctrine. I take it for granted that not even in Prague were these events fully understood in their influence on Jewish affairs. Yet they were the leaven to change the condition even of the Jews of Kanitz. Wise statesmen recognized at once that a return to the principles, prevailing previous to the French Revolution, was an impossibility. Concessions had to be made to the spirit of the time just in order to preserve the rights of sovereigns. Any change of the constitution of the states was bourd to affect the Jews. They were kept in some countries in mediaeval conditions. There was a restriction on the right of residence, which forbade the Jews to settle in any place in Saxony outside of Leipsic and Dresden. In our dear Moravia this restriction comprised all cities of any consequence, like Bruenn and Olmuetz, and at the same time the Jews were not permitted to settle in villages unless they were the tenants of a great landed estate owner, who was a sort of a sovereign on his estates. The next serious disability was the restriction on marriages, which I have already characterized in a previous chapter. It was outrageously anomalous, although it existed not merely in Moravia but in a great many German states, especially in Bavaria. Finally there were the numerous restrictions on occupations. On all sides the complaint was heard that the Jew was not a producer, that he contributed nothing to the wealth of the country from which he drew his livelihood, and yet the exercise of manual trades and the acquisition of rural land was rendered very difficult, often impossible for him. In Saxony a Jewish boy was to be apprenticed with a tailor. The master had to report this fact to the office of the guild, but the latter refused to register the apprentice, and it took a special order from the king to compel it to do so. It was still more difficult for a Jew to enter some of the professions. All offices under the state were closed to him. This excluded a Jewish graduate of the Law school from all executive and judiciary offices. But even the practice of the law was hardly accessible. He first of all could not act as notary public, because this was a judiciary function, and as the number of lawyers was limited, and the right to open a law office depended on a permission, given by the minister, this right was tantamount to an appointment to an office, and practically inaccessible to the Jews. What good did it therefore do to the Jews if the law permitted them to enter universities and if benign statesmen declared that they should be encouraged in taking up agriculture and manual trades. In individual instances local laws presented a condition which became directly ridiculous. In Vienna Jews were not permitted to reside. Of course there were numerous exceptions in favor of bankers, manufacturers and their employes, war veterans, secret service agents, and even of regular crooks who had bought this privilege by informing against co-religionists for infringing on restrictive laws. A Jew, not possessing the right of residence in Vienna, could only enter on a permit issued by the police and entitling him to a two weeks' sojourn. He had to pay a fee for this permit which practically was a "Leibzoll," though the name had been abrogated by Emperor Joseph II. Now it happened that Giacomo Meyerbeer, the famous composer. came to Vienna to supervise the production of one of his operas. All of Vienna, including the court, was in a state of excitement. The Maestro, however, was a Jew, and as such would have to pay a fee for a special permit to be obtained at the "Judenamt" of the police. The court, including the Philistine emperor, Francis, saw the ridiculousness of the situation. An artist of international fame had been invited to produce one of his works at the Imperial Opera, and at the same time he had to report to the police like a suspicious character. The bureaucrats finally found a way out of the difficulty by declaring that Meyerbeer, as possessor of some Prussian order, was a cavalier and as such not a Jew.

Instances of this kind could be indefinitely multiplied. They show that the Government itself was convinced of the necessity of a change in the legal condition of the Jews. Such an event as the French Revolution, which suggested concessions to the spirit of the age, was a pressing call for action. It could not remain without influence on the internal condition of the Jews. The more the cultured Jews enjoyed the advantage of the exception from restrictions, the more the Yeshiba became deserted and secular culture general.

Thus the February Revolution became an epoch-making event even for Kanitz. The generation whose activity lies before 1830 is different from that which guided Judaism in the second third of the nineteenth century. As far as Moravia is concerned the generation before 1830 is represented by the already mentioned Landesrabbiner Mordecai Benet, or by his official name, Marcus Benedict, who died August 12, 1829, not quite a year before the event in Paris which had such a powerful influence on the condition of the Jews. Contemporaries of his who represent the same ideas, are Akiba Eger, like Benedict a native of Hungary, 1761-1837, who as rabbi of Posen tried his best to preserve old Polish traditions in an environment that had become German; Eleazar Fleckeles, acting chief-rabbi of Prague, 1755-1826, a mild retiring nature perfectly satisfied to let the world move on as long as he was not disturbed personally; Meshullam Zalman, the last Orthodox rabbi of Fuerth, 1740-1820; the strongest character of this period, Moses Sofer, born in Frankfurt a. M., 1762, who from 1806 to his death in 1839, was rabbi of Pressburg. The principle for which these men stood was the maintenance of the complete spiritual isolation of the Jews. Outside of that training which was necessary for a man to earn a livelihood, the study of the Talmud was to be the sole occupation of the Jews. Merely out of deference to the government, they were willing to allow a modicum of secular education. In the province of Posen which Prussia had reconquered in 1815, the government went to work in that systematic way typical of Prussian bureaucracy. An order was issued in 1825, requiring that every Jewish child receive secular education, either in a Jewish school, or, where such was not found, in the communal school.

Solomon Plessner, 1797-1883, one of the few very cultured men of orthodox inclinations, drew up a curriculum for the Jewish schools upon the request of the orthodox rabbis. In his plan Bible and Talmud were given considerable consideration by the side of the regular subjects taught in primary schools. Akiba Eger, to whom this plan was submitted, was provoked. This was treason to the cause of Judaism. How could we expect to educate good Jews, if, after being exhausted by their secular studies, they would devote an hour or two to the Talmud? His idea was that Cheder and Yeshibah should occupy the time of the boys every morning, while in the afternoon they might learn the "three R's" which was all that a Jew needed for making a livelihood, and which the government had a right to demand. Similar may have been the position of Marcus Benedict. It does not seem likely that there were any regular schools in Moravia before 1830. Emperor Joseph II had issued a law, enforcing secular education, but it was only enforced so far that the children went for an hour or two every day to the Christian teacher of the town or that they received some secular instruction in the Cheder. The somewhat better situated families kept a private tutor for their children. Besides, there was always a great difference in Austria between a law and its execution, as we can see in Galicia today, where the law requiring secular education is not carried into effect yet. When the government demanded secular education of the rabbis in 1820, Mordecai Benet advised adversely. A rabbi had no time to study philosophy. In other matters he was already willing to make concessions. He indorsed the text book of Jewish religion, written by Herz Homberg under the title, Bene Zion, which was done in order to satisfy the government which demanded that every child receive religious training, just as he was willing to indorse the Pentateuch with the heretical translation by Mendelssohn, because the government desired that this popular book be printed in Austria instead of being imported. He showed, however, a real willingness to meet the demands of the age, when he indorsed a German catechism, written by his own son, Naphthali. The Heder was doomed. The tragedy of the old-fashioned Melamed is touchingly and at the same time humorously presented by Aaron Bernstein, in his novel, "Voegele der Maggid," where the poor Melamed, deprived of his job, expresses his bitter feelings against the "antisemite," Herr von Altenstein, the minister of education, who out of sheer "Rishus" had deprived him of the means of livelihood. We may take 1830 as the critical period. Shortly afterwards the largest congregations created systematic schools and the small ones followed within fifteen years.

The period of political struggle for emancipation is characterized also by a constant friction between rabbi and teacher. The former is the conservative and the latter the progressive element. As such and because his activity means an improvement in economic conditions, the teacher is popular with the young people. In addition he is very often allied with the anti-religious element. Such examples we find in Peter Beer, 1759-1838, and Herz Homberg, 1759-1841, both teachers in Prague, during the first half of the 19th century. Homberg once proposed to the government to prohibit the appointment of rabbis, for instead of teaching people ethics their only concern is how the mazos should be baked. They curse the people for carrying a cane on Sabbath and, exalting the Talmudic studies, they implant in the hearts of their flock contempt for manual labor, and hatred of other peoples. Herz Homberg, who had the ambition to obtain a leading position as civilizing agent of the government, once asked for the right of residence in Vienna, stating in support of his petition that four of his five sons were baptized, while of the fifth he was not quite sure. It is rather probable, however, that he did not know that this fifth son, Friedrich, who was then lieutenant in the Austrian army, was for some unexplained reason not yet baptized. He converted later, rose to the rank of captain, and died in high old age, leaving a son who was also an officer in the army, but did not even reach the rank of his father, although he was born and raised a Christian.

Leopold Zunz, 1794-1886, one of the greatest scholars whom Judaism produced, and a lover of Jewish literature even to the extent of partiality, was carried away by his bitter animosity against the rabbis, when at the opening of the Jewish normal school of Berlin in 1840 he raised his hands, thanking God that the days of the dominion of the rabbis were over. The acting chief rabbi of Berlin, Jacob Joseph Oettinger, was present. In this case there was also another reason for the antipathy. Oetinger, like all the rabbis of his school, had only a smile of contempt for the literary work of Zunz. History meant nothing to him. What difference did it make whether a certain work of rabbinic literature was written in the 18th or in the 12th century?

Our little Kanitz was not spared the conflict between teacher and rabbi. After the death of Rabbi Joseph Spiro, the congregation elected in 1830, Rabbi Mordecai Tritsch, as its spiritual head. His official name was Marcus Trieschet, the name pointing to the city of Triesch, where his family had originally come from. He was what was called a Tritscher Familiant, which meant that his marriage license had been issued for Triesch, where his family originally was domiciled, although his father was rabbi in Weisskirchen, another Moravian town. The poor man was never in his life in a happy condition. He expected to succeed his father in the rabbinate of Weisskirchen. I remember dimly that as a boy I saw in my father's possession a batch of papers referring to this incident. Marcus Trieschet appealed to the government to compel the congregation to elect him in his father's place, for according to Rambam and many other authorities the divine law of the hereditary right of kings (Deut. XVIII, 20) was applicable to the rabbinical position also. Similar cases occurred quite often, and are recorded in our casuistic literature. Rabbi Mordecai lost his suit, and was elected rabbi of Kanitz, where he held office for thirty-six years until his death in 1866. He came simultaneously with the July revolution, and lived through the memorable year of 1848 which changed the whole condition of Jewish life. There were no more Familianten, there was no demand for a Yeshibah, the Ghetto was a fading memory, the Kehillah slowly moved to Bruenn and Vienna, the teacher, formerly the idol of the congregation, began to yield his place to the rabbi, who wore a long robe instead of "Shubitza" (gaberdine) and a hat like the Roman Catholic Biretta instead of the fur-trimmed velvet "Streimel," and he addressed his flock not as "Rabbossai" or "Yiddishe kinder," but as "Meine Andaechtigen Zuhoerer."

THE JEWS OF BUCHARA.

The present Senate has rendered a decision which affects deeply the life of the Turkestan colony. The so-called Bucharian Jews, who have settled outside of Buchara, will from now on not be considered as Russian subjects but as foreigners, and as such they will not have the right to own land in Russian Turkestan. The Bucharian Jews are natives of Buchara, where as descendants of the Jews who were led as captives to Babylon, they lived a tolerable life, even if not on a basis of social equality, and if they did not emigrate to Russian Turkestan they still enjoy this life. For centuries they have been natives in the cities of the Fergana territory and since the land was conquered by the Russians they were the most enterprising element in commerce. They have advanced business in general to a higher point than the one it reached before the conquest. The great cotton factories were all established by Bucharian Jews. First in line is the joint stock company of Wodjajew Brothers, in Kokand and there are many others. They will now have to leave the Russian country in which they had a right to live unhindered for so many years. Why? Because the Russian civil population has complained that they can not thrive on account of the competition of the Bucharian Jews, as these make it impossible by the peculiar ways of their race for the true believers to get ahead. If this argument were to be found in an anti-Semitic paper only, it would not deserve any consideration, but that a decision of the Senate approves of it is indeed surprising. About 11 per cent of the entire population of Fergana valley will be hit by this measure in case it really is enforced and is not introduced only to be evaded like so many other laws against the Jews. The Bucharians have lived together with the Jews for thousands of years and one can not find in the whole history of the country a single statute which distinguishes the Jews by exceptional laws as a race. The Russian colonization work has now carried this beautiful acquisition of European intolerance to the farthest corner of the earth.—

THE ANTI-JEWISH BOYCOTT IN GALICIA.

While the two Galician nationalities, the Poles and Ruthenians, haggle with one another about the adjustment of the election reform question, the economic boycott against the Jews is being carried on to such a fearful extent that a great, deeply penetrating catastrophe becomes inevitable, if steps are not taken immediately to prevent the same. From all parts of Galicia, especially from the little towns and villages, come the sad complaints that the Jews are there helplessly exposed to a boycott movement on the part of the chanvinistic Poles, and that this boycott must the surer bring about the ruination of numberless Jews, the more the agitators see that their agitations encounter nowhere any hindrance. It seems that in Galicia, like in Russian Poland, the ruin of Jewish existences shall be the price through which the renitent Poles shall find occupation.—.

ANNUAL CONVENTION OF DISTRICT GRAND LODGE NO. 7

Address of President Kraus

District Grand Lodge No. 7 convened in 41st annual session at the Hotel Youree, Shreveport, La., on Sunday morning, April 26, 1914. Over 130 delegates and a large number of Past Presidents of the Grand Lodge were in attendance.

The convention was called to order by the President, Mr. Arthur L. Kramer, who requested Rabbi J. Pollak of Monroe, La., to deliver the invocation. This was followed by welcoming addresses by Brother Harry M. Weil, president of the local B'nai B'rith Lodge, by Brother E. R. Bernstein, former mayor of Shreveport, and by Lieut. Governor Thos. C. Barret. An original poem dedicated to the B'nai B'rith by Mrs. Wm. Winter was read by her daughter, Miss Mabel. The response on behalf of the convention was made by Rabbi Martin Zielonka of El Paso, Texas.

The convention was also honored by the presence of the President of the Order, Brother Adolf Kraus, and the Secretary of the Executive Committee, Brother A. B. Seelenfreund, who delivered addresses on the aims and objects of the Order.

ADDRESS OF MR. KRAUS.

"Brother President and Brethren:

"I realize that I am in our Southern District, where every delegate is an orator and eloquence in speech a native grace. To deliver to such an audience an address which would be entertaining is a task to which I am not equal. I will therefore confine my remarks to a statement of what I deem should be the nature of our work in the future, at least in this country.

"What the Order has accomplished in this country you all know; what it is doing in other lands Brother Seelenfreund, who will follow me, will inform you.

"I listened with much pleasure to the very interesting and eloquent address just delivered by the Lieutenant Governor of this state and the praise he bestowed on our people for their good citizenship, for the generous way in which they take care of their poor, was gratifying, as was also his statement that there is only one Jewish prisoner in the state prison and he only for a minor crime. I congratulate the Jews of this state upon that statement and wish that we could show a similar record in every other state in the Union. Unfortunately that cannot be done. Jews are not exempt from having amongst and of them offenders against the law.

"Our aim should be to reduce the number of such offenders to a minimum and eliminate them entirely if possible. There was a time when Jews were compelled by law to live in a Ghetto. In those days whenever a Jew committed an offense or was suspected of having committed an offense, vengeance was visited not only on the guilty or suspected Jew but upon all of the Jews in the community. Similar conditions exist even now in certain half civilized governments, and where such conditions exist it is but natural that for reasons of self preservation our people were not over eager to bear witness against one of their number. Our country being a civilized land, the people desire to do justice. Therefore the theory "one for all and all for one" has not been and should not be permitted to gain a foothold. In order that the innocent should not suffer for the guilty, the guilty should be brought to justice. Immunity from punishment breeds criminals. The punishment of each guilty person is a lesson to others not to violate the law and operates as a powerful restraint against such violation. I deem it one of the duties of our organization to aid the authorities in the enforcement of all laws, especially against offenders in our own midst. If a Jew commits a crime he alone should suffer the punishment.

"Some years ago one of our monthly magazines charged that the White Slave traffic was largely in the hands of Jews, especially in the city of Chicago. This statement caused us to make an investigation. We found that the report was very much exaggerated, but to our surprise we found also that some Jews were engaged in that infamous traffic. At that time there was no law against pandering in any state in the Union. We promptly drew up a bill making pandering an offense, presented it to the Illinois Legislature, where it was promptly and unanimously enacted into law. Other states followed the example of Illinois and subsequently Congress passed the Mann Act. In the city of Chicago we appointed a committee composed of persons of different faiths, which undertook to see to it that the pandering laws should be enforced. They employed an attorney and detectives, and at my request an order was given to catch guilty Jews first. Several panderers were caught, convicted and punished. The rest either got frightened and stopped trafficking in women, or reformed, so that the city of Chicago is now almost clear of such offenders. What was accomplished in that city can be done in every other city.

"When I stated that there are in the prisons of the different states inmates of our faith, I did not wish to be understood as saying that the number of such is by any means large. On the contrary, our percentage of convicts is much smaller than that of any other faith, but I consider that one Jewish convict is just one too many, and one Jewish prostitute in a city is one too many.

"It is a credit to our Order that it has established orphan asylums, hospitals, homes for aged and kindred institutions, but it is of greater importance and in fact the paramount duty of our organization, in my opinion, that it should exert all its power towards protecting the Jewish name and keeping the record of our people for good citizenship clear of the violations by Jews of the law of the land.

"That a certain prejudice exists against our people in the minds of some of the people cannot be denied. To check, and ultimately to destroy entirely such prejudice, should be one of the aims of our organization. To aid in this task the Anti-Defamation League was formed and it is doing excellent work. We must, however, bear in mind that it will not do for us to be super-sensitive, to take offense where none was intended, or to consider an innocent joke at our expense as an insult; but malicious ridicule or the portraying of Jewish character in such manner as to produce contempt and hatred against our people, whether by the means of moving pictures, the stage, newspaper articles, or other means, must and will be resented in a dignified and manly manner. The time of the bended back is gone. Blows will no longer be received meekly. An appeal on our part to reason and a demand for fair play has in most instances been successful. Some of the attacks against us are, however, prompted by motives having their origin in the box office or at the cashier's desk. Where such motive prevails reason vanishes, but in such cases the attacks have ceased when after some well directed attention was given the matter, there was a falling off in the cash receipts!

"We come to the relief of all of our suffering brethren. Our aim as an organization is to be sort of an advance guard for the Jewry of the world; in short, to be the first to note danger or distress and promptly to give the alarm and such assistance as we can. Our organization was the first to furnish money to the sufferers of the San Francisco earthquake, the Constantinople fire, the cholera sufferers from the Balkan war, and in several other instances. In each case money was sent by wire. Assistance from us reached the Orient several days before any European organization attempted to furnish any relief to the sufferers. I do not deem it necessary to call your attention to our numerous efforts to aid the victims of the elements, pestilence and persecution, for you have been kept advised from time to time by the reports published in our official organ, and the lodges of this District have been most generous in contributing to each appeal for aid. That our work of late years has met with the approval of our co-religionists is evidenced by the fact that our membership has increased nearly 50 per cent. We have now practically ceased to be a mutual benefit association. To some extent our organization is destined to remain fraternal. Much good has been done by it in the past. The present is full of necessity and opportunity, and the future will bring forth new duties. There is much to do and many ways in which the great objects of our organization may be pursued. One of these ways, and by no means the least important of them is for it to become a teacher of those who inherit the prejudice of the dark ages. This can be accomplished by such conduct on our part as will compel the respect of our fellow men and by a courageous and manly fight in the open for justice and fair play, not only for our people, but for all those of the human race who are still victims of persecution."

Afternoon Session.

The first business of the afternoon session consisted of the reading by President Kramer of his annual message covering the activities of the District during his administration, which was received with marked approval.

The election of officers was then declared the next order of business and the following were thereupon duly elected:

Leo Goodman, Memphis, President.

Nathan Cohn, Nashville, First Vice-President.

E. R. Bernstein, Shreveport, Second Vice-President.

Ralph J. Schwartz, New Orleans, Third Vice-President.

Nat Strauss, New Orleans, Secretary.

Archibald A. Marx, New Orleans, Treasurer.

The business session of the first day was then concluded by adoption of a motion authorizing the sending of a message of condolence to Brother M. H. Frolichstein of Mobile, Ala., upon the death of his son, who was a victim of Mexican bullets at Vera Cruz in the first engagement between the United States and the Mexican forces.

Intellectual Advancement Exercises.

A combined literary and musical program was carried out on Sunday evening at the Travis St. Auditorium under the auspices of the Intellectual Advancement Committee of the District Grand Lodge. The affair was the first of a series of entertainments arranged for the delegates. The special feature of the evening was the address of Rabbi Wm. H. Fineshriber of Memphis on the subject, "Ideals." Rabbi Fineshriber charmed the audience with his eloquence, with which he urged the young men of Israel to bend their thoughts and works to high and noble ideals. The musical numbers of the program were thoroughly enjoyed. The exercises were presided over by Mr. Joseph Hirsh of Vicksburg, chairman of the committee, and the benedicton was made by Rabbi S. W. Kory of Vicksburg, Miss.

Monday Morning Session.

Invocation by Rabbi Faber of Tyler, Texas, opened the Monday morning session. Brother Sylvan E. Hess of St. Paul, President of District Grand Lodge No. 6, was thereupon introduced to the convention.

A resolution signed by numerous delegates was presented and unanimously adopted, conferring upon President Adolf Kraus and Secretary A. B. Seelenfreund honorary membership in District Grand Lodge No. 7.

Various standing committees for the convention were then appointed.

Address on "White Slavery."

Hon. James Bronson Reynolds of New York, former Assistant District Attorney of New York, addressed the convention on "White Slavery." He credited the B'nai B'rith with valuable assistance to the authorities, financially and otherwise in this movement and urged the need of awakening the general public to the importance of fighting this evil.

Following the address, which was received with much approval, resolution was offered providing for the election of delegates to the Constitution Grand Lodge, declaring the same as special order of business for the Tuesday morning session. This precipitated a warm discussion, with the result that the resolution allowing all lodges to have candidates before the convention, irrespective of the fact whether such lodges had neglected to make their nominations before the convention assembled, was adopted.

During the afternoon the local ladies' committee entertained the delegates and visitors with an automobile ride to the country club and luncheon at Scheer's Pavilion for the ladies attending the convention.

Afternoon Session.

The afternoon session was occupied mainly with the presentation of reports of officers and also committee reports and attention to routine business. A special feature of the session was an address by Mr. Morris Epstein, manager of the Jewish Immigration Bureau of Galveston. Resolutions were introduced making appropriation for the benefit of the National Jewish Hospital for Consumptives at Denver, also one calling the attention of the District Grand Lodge to the vast territory of unoccupied lands in the southwest and urging the advisability of diverting immigration to that land.

Report of the Secretary showed that the membership of the Order in the District had grown to almost 6,000. The District was also shown to be in excellent condition as far as finances are concerned, and all the charitable and benevolent institutions supported by the District were reported in first-class condition.

Tuesday Session.

The election of delegates to the Constitution Grand Lodge and the question of distribution of Jewish immigrants were the two principal questions presented for the consideration of the convention at the Tuesday morning session. The recommendation of the Immigration and Agriculture Committee referring to the establishment of a Jewish farming colony within the territory of District No. 7, also attracted much attention.

Communication was also presented from the Secretary of the Order, calling attention to the B'nai B'rith Kindergarten at Constantinople, and requesting recognition on the part of District Grand Lodge No. 7. Communication was referred to the Finance Committee.

Mr. Emil Nathan, chairman of the Leo N. Levi Memorial Hospital Fund Committee, submitted report regarding the building and its equipment, advising that the committee will find it necessary to issue debentures for about $20,000 to cover all outsanding obligations. Several subscriptions for those debentures have already been received.

Greetings from Mrs. Leo N. Levi of Dallas, expressing her appreciation of the District's continued reverence of the memory of her husband received much applause.

A trip to Cedar Grove to afford the delegates an opportunity to see how Shreveport utilizes its natural gas supply along industrial lines was arranged for in the afternoon.

The election of the delegates to the Constitution Grand Lodge Convention to be held in San Francisco in 1915 closed the morning session.

The delegates and alternatives chosen were as follows: Leon Schwarz, Mobile; Emil Nathan, Memphis; Henry Cohen, Galveston; Nathan Cohn, Nashville; Joseph Hirsh, Vicksburg; Henry Dannerbaum, Houston; Ernest R. Bernstein, Shreveport; Chas. F. Moritz, Montgomery; A. A. Marx, New Orleans; George Pfeifer, Little Rock; Arthur L. Kramer, Dallas; Ralph J. Schwartz, New Orleans; Leo Goodman, Memphis; Chas. Rosen, New Orleans; Charles Frenkel, Galveston; M. Zielonka, El Paso; B. Wadel, Tyler.

Afternoon Session.

The afternoon session was devoted exclusively to the reading of various committees' reports. The committee on President's Message commended President Kramer on the thoroughness of his review of the condition of the District. The committee on State of the Order laid special emphasis on the fact that the younger generation in Israel is taking a far greater interest in the affairs of the Order than in past years and recommended that the lodges provide more social activities as a means of encouraging them to affiliate with the Order.

Co-operation with the Galveston Immigration Bureau was recommended and all the recommendations of the committee were concurred in.

The committee on Charitable Institutions recommended the continuance of relationship with the Touro Infirmary at New Orleans and recommended the continued support of the Grand Lodge. Recommendation was enthusiastically applauded and adopted.

The Endowment Committee reported condition of that fund in excellent shape.

A telegram to President Wilson commending him for the stand he has taken in the Mexican crisis was authorized in a special resolution adopted by the Grand Lodge shortly before closing.

Various donations by lodges to the charitable institutions of the District were announced. The convention then adjourned to accept the invitation of the Shreveport Chamber of Commerce to visit Cedar Grove.

During the morning the ladies attending the convention were the guests at a reception and musical given for them at the residence of Mrs. E. R. Bernstein, and in the evening the entire convention attended an amateur minstrel and vaudeville performance at the Columbia Club, which was followed by an informal dance in the club's ball room.

Wednesday Session.

With the invocation by Rabbi Brill

(Continued on Page 16.)

Russia and the Jews

RUSSIAN SENATE REFUSES TO LEGALIZE AN ANTI-SEMITIC ORGANIZATION.

Defends Honor of the Jews.

The Senate has refused to legalize the society organized by Dr. Dubrovin, the notorious Real Russian leader, for the purpose of studying the "Szidovsky Nation." The senate declared that the constitution of the proposed organization emphasized the belief that Jews used Christian blood in food, and that, moreover, the term "Szid" as applied to the Jew was offensive to the Jewish nation. This courageous action of the senate is quite unique in recent times, and it is all the more welcome in view of the fact that Jews are not in a position to take legal proceedings against traducers of their religion and race.

In order to defend the honor of the Jews, the Conference of the Rabbis at Kieff has also resolved to ask the government to delete from the oath taken by Jews the offensive words **to effect** that a Jew has "nothing hidden in his mind, and means the same as the one who administers the oath."

FIVE THOUSAND JEWS TO BE EXILED FROM KIEFF.

As a result of the decision to include the suburb of Dimievka in the "holy" area of Kieff (where Jews are not allowed to live), the authorities have resolved to exile 5,000 Jews, who constitute the non-privileged Jewish population.

JEWISH SUCCESSES IN DUMA COMMITTEES.

The Interpellation Committee has condemned the exile of Jewish workmen who are on strike in non-Pale cities, recognizing that Jews, too, have the right to do so. The decision not to allow Jews to enter training colleges has been so amended that it will not apply to the Colleges in the Pale. Furthermore, it is intended to allow Jews in the Pale to elect the Municipalities instead of leaving the Governors the choice of appointing them.

RUSSIAN MINISTER OVERRULES ANTI-SEMITIC GOVERNORS.

In harmony with the Tsar's Rescript and the recent action of the Senate, the Minister of the Interior has issued a circular ordering the Governors not to expel Jews who possess the right to reside outside the Pale. The same Minister has also cancelled the illegal expulsion of one hundred and fifty Jewish families from the villages in the province of Lomza.

THE JEWISH QUESTION IN THE DUMA.

The Duma Committee has resolved to press the interpellation against the ballot system for Jews, which has been illegally introduced into the educational institutions in Russia. The motion that Jews should not be allowed to become police officials was also rejected by the Duma Committee, although the Government has decided that not even converted Jews should be permitted to become gendarmes.

ENACTMENT OF NEW RESTRICTIONS AGAINST JEWS.

The campaign of the United Russian Nobility against the employment of Jews in the army, and for the further restriction of the admission of Jews and Jewesses into schools, culminated not only in the adoption of those principles, but in a representation to the Government in favor of the taxation of rich Jews and the extensive employment of poor Jews on the lines of communication instead of their serving at the front, on the ground that Jews were revolutionaries and bad soldiers.

THE BLACK HUNDRED PRESS.

The Zemschina has come to the conclusion that the secret funds are no longer to be depended upon to ensure a profitable career for the Black Hundred Press. The journal now advocates a more regular method of subsidy by means of a Government monopoly of advertisements. These would be distributed among the papers concerned, so that each publication should get an equal amount of advertising matter every month.

"This," declares the Zemschina, "would strengthen the whole Russian Press. which is now placed in a most humiliating position by its dependence on Jewish advertisers."

KIEV JEWS MENACED.

Over Five Thousand Threatened with Expulsion.

The governor of Kiev has asked the central government not to expel the Jewish inhabitants of several suburbs which have just been incorporated with the town of Kiev. The "holy city" itself is not recognized as part of the Pale of Settlement, in the midst of which it is situated.

According to the official reports, the suburb of Demievka contains 1,184 Jewish families, comprising 5,048 souls, and the suburb of Shulavka 120 families, with a total of 556 members. The local authorities have recommended the Ministry of the Interior, in the event of the suburbs being incorporated with the township of Kiev, to attach the Jewish residents of Demievka to the present Pale district of Kiev that bears the same name, and those of Shulavka to the Lukyanovska district, which is also within the Pale.

The Kiev police have started an inspection of the permits of residence of Jewish musicians performing at restaurants and various places of entertainment.

MEASURE AGAINST SHECHITA.

An Anti-Shechita bill has been recently introduced in the Douma, which has aroused much alarm not only among the Jewish communal workers of St. Petersburg, but also the Mohammedans living in the Russian domain, as they are by virtue of their religious practices also affected by the bill. The Mohammedan faction in the Douma is making a strong attack on the measure and there is doubt whether the government will be willing to embitter its Mohammedan subjects for the sake of inflicting another restriction against the Jews.

JEWS AND THE ARMY.

The Russian Nobles have made a representation to the government in which they demand the exclusion of the Jews from the Russian army, which apparently is receiving the support of the chief of the general staff. This new method of Jew baiting on the part of the aristocracy has aroused criticism in various circles. Recently a strong article in one of the leading papers appeared, calling attention to the heroism displayed by the Jews in the last two Russian wars and denying the alleged revolutionary activity of Jewish soldiers.

BEILIS' DEFENDER.

Advocate Margolin Expelled from the Bar.

On April 4 the general meeting of the Departments of the High Court of Kiev, after a somewhat stormy discussion, rejected, by 17 votes to 11, Advocate Margolin's appeal against the decision of the court striking him off the roll of the bar on the ground that he made a journey to Kharkov in connection with the Beilis case for the purpuse of obtaining an interview with Vera Tcheberyak. Several judges considered the decision of the court to be absolutely unjustified, while others, though of the opinion that M. Margolin acted wrongly in traveling to Kharkov, considered the sentence too severe and proposed to exclude him from the bar for the term of one year.

The latest member of the bar to be prosecuted for his interest in the Beilis case is Advocate Wilensky, who is charged with having received at his residence, at the time of the trial, MM. Brazul-Brushkovsky, Margolin and Krassovsky, and two of the expert witnesses, Professors Pavloff and Troitsky.

ANNIVERSARY OF KISHINEFF.

With solemn ceremony and worship, the Jewish community of Kishineff marked the eleventh anniversary of the anti-Jewish massacre in that city. The massacre took place April 3, 1903 (Russian calendar), and was the beginning of a series of pogroms throughout Russia. Forty-eight Jews were killed and several hundred were wounded. Prayers for the martyred dead were recited in all the synagogues in the city and a procession of Jews marched to the cemetery where are the graves of the massacred, as well as the resting place of many scrolls of the law destroyed during the massacre.

THE VALUE OF A JEW.

What the South-Russian Metallurgie Company has failed to achieve has been forced on the Russian Cabinet by foreign financiers. The company applied for permission to elect a Jew on the management of the company and received a categorical refusal. The company then represented to the Cabinet that it was in need of a loan of ten million roubles and that the foreign capitalists who were in a position to advance the money had declined to do so until one Jew at least had been given a position on the management. The Cabinet reconsidered the matter, and permitted the company to invite a Jew to join the managing body.

THE EXCLUSION OF JEWS FROM LEGAL PROFESSION.

The Russian minister of justice, M. Tcheglovitov, has refused to consider the many petitions that have reached him from various legal organizations in behalf of the Jewish advocates who have been excluded from practicing their profession by an arbitrary law, passed last year. Even the efforts of the Jewish deputies, who received the assistance of sixty-three other deputies in this matter, proved of no avail.

Tragic scenes were witnessed in Odessa, where of a hundred and twenty-two Jewish advocates, only three were authorized under the new regulations to conduct cases. The disappointed Jews included many old, prominent lawyers who learned of their misfortune with deep grief.

NEW MARRANOS IN RUSSIA.

Converts to Be Watched.

The governor of Kharkoff has issued a circular ordering the police to keep a strict watch on the mode of life of Jewish converts to Christianity, and report to him whether the converts observed their new religion. In his circular he stated that a suspicion existed that the converted Jews remained true to their former faith, and only nominally changed their religion for the sake of obtaining equal rights. The Archbishop of Odessa has issued a circular expressing similar doubts as to the attachment of converted Jews to their new creed, and directing that Jewish applicants for conversion shall be tested for six months before their request is granted.

SCIENCE IN FETTERS.

How Russia is Being Deprived of Her Leading Scholars.

In the course of a Duma debate on the Government's proposal to found a special Agricultural Institute for the North-Western provinces, M. Roditcheff (Cadet) vigorously attacked M. Kasso's educational policy.

"It is easy," he said, "to decree the establishment of a higher Agricultural Institute; but such an institution needs professors. Now have the necessary conditions been created in the country for securing a supply of teachers? Have you already forgotten that the chair of physics at Moscow University was taken away from a great scientist of European reputation and entrusted to a Land Captain? The most pressing necessity for the present is to restore in Russia the possibility of superior instruction and scientific work at the Universities. I heartily cheered the speech delivered by the Minister of Education at the opening of the French Institute in St. Petersburg, when we welcomed free scientific research. It turns out, however, that the Minister of Education is an advocate of free research only in the French language and only for France, while at home he advocates the free, unchecked, and shameless coercion of the scientific forces of Russia. How is science to prosper when, under the plea of benefiting instruction, prominent savants are transferred to places where they cannot instruct? Do you think it is easy to find scientists and scholars when they are treated as Professor Grimm was treated?

"Remember that in the first place it is necessary to bring back to Russia those scientists whom the Minister of Education, whose very name stands for indecency, has expelled from the Russian Universities."

M. Roditcheff's speech was repeatedly interrupted by the Right, whose leader, M. Zamyslovsky, was so obstreperous that he had to be excluded from the Duma for two sittings.

CONVENTION OF DISTRICT GRAND LODGE NO. 10, AUSTRIA.
ORDER OF THE DAY

Of the 19th Convention of District No. 10, Held in Vienna, on May 3, 1914.

1. Initiation of Representatives and Ex-Presidents.

2. Reading of the minutes of the Convention of 1913.

3. Reports of the General Committee submitted by the Grand President.

4. Report on communications received.

5. Propositions by the General Committee. (a) Regarding the present status of the organizations, planned by the Jews of Austria. Speaker, Bro. Dr. Sonnenschein. (b) Regarding the request of Bro. Dr. Ziegler of a subvention of 1,000 kronen for the popular works which he published. Speaker, Bro. Dr. R. Bloch. The recommendation of the General Committee is that the Grand Lodge subscribe for 200 copies for which it is to pay 1,000 kronen. (c) Regarding the request of the Galician Relief Society for the payment of the sum of 1,000 kronen, which was appropriated in 1913, but not remitted. Also for a renewal of this subvention for 1914. Speaker Bro. Dr. R. Bloch. Recommended that payment be made for 1913, and new subvention be appropriated for 1914. (d) Regarding the request of the "Asylum for poor, sick Israelites in Meran," for a subvention of 300 kronen for 1914. Speaker, Bro. Dr. R. Bloch. Recommended that this request be granted. (e) Regarding the proposition of Karlsbad Lodge, that initiations of candidates in lodges should take place once or twice a year only. Speaker, Bro. Leop. Jerusalem. Recommended that the initiation terms be left to the individual lodges which have to arrange them according to the local conditions, as far as they are in accord with their order of business and do not conflict with their By-laws. (f) Regarding the proposition of Karlsbad Lodge that the annual conventions of the Grand Lodge be held, just as they are held in Germany, in the months of October or November. Speaker, Bro. S. Polatchek. Recommended that it be declined. (g) Regarding the proposition of the Karlsbad Lodge that the Grand Lodge consider the question whether it is not advisable to authorize the General Committee to leave out the annual meeting of the Grand Lodge, in case there are no matters of importance to be presented, and to arrange for a biannual session. Speaker, Brother Dr. Sonnenschein. Recommended to decline. (h) Regarding the request of Solidaritaet Lodge to be relieved of the payment to the Relief fund for 1911 and 1912. Speaker, Bro. Dr. Edm. Kohn. Recommended that it be declined. (i) Regarding the proposition of Bohemia Lodge that the Grand Lodge resolve to change the reports which it heretofore published bimonthly, to a monthly organ. Speaker Bro. Dr. Schnabl. The proposition of the General Committee is, that a monthly issue of the Grand Lodge organ is desirable, but cannot be carried out at present. The General Committee is to be instructed to accomplish this reform at the proper time.

6. Proposition of "Praga Lodge." The Grand Lodge, like District No. 8, may start the compilation of a history of the order in Austria. Speaker, Bro. Dr. Edm. Kohn.

7. Proposition of "Wien Lodge." The fiscal year should not like heretofore begin on Jan. 1st, but on Sept. 1st, in order to make possible a continuity in the work of the lodges. Speaker, Bro. Dr. Schnabl.

8. The final reports of the Court of Arbitration and other committees. Proposition of the Committee on Intellectual Interests regarding the request of the Religious Teachers' Association for an appropriation of the sum of 500 kronen for the announcement of a prize for the writing of a work of a Jewish tendency for the Jewish youths and to delegate a member to serve on the Board of Judges awarding the prize. Speaker, Bro. Director Hecht (in the name of the Committee on Intellectual Advancement.) The recommendation is to decline.

9. Motions by Representatives.

10. Argument in reference to the request of the "Bureau for the Statistics of the Jews," in Berlin, for the granting of assistance. Speaker, Bro. L. Jerusalem.

11. Report of the Finance Committee and to fix the Grand Lodge dues for 1914.

12. Election of the officers and members of the General Committee.

13. Election of Committees.

14. Naming the seat of the Grand Lodge and the next place of meeting.

The New Forces at Work in Israel

(An Address Delivered by Rabbi Dr. D. E. Hillel Kauvar, before the Denver Lodge 171, I. O. B. B., March 8, 1914)

In a Yiddish drama called "Die orshim" ("The Heirs"), the playright, Sholom Ash, pictures a Jewish ome, typical, somewhat, of the twenti-h century. In that home, divided gainst itself, two religions were strug-ling for supremacy—the religion of the ather's fathers and the new-fangled aith of the children.

The father is a banker. His heart is oined into gold. His business is all in ll to him. His Judaism played little art in his life. He had set for him-elf the one aim, the *summum bonum* of is life—the making of money. Jewish deals, the heritage, the Yerusha from is father's he bargained away for suc-essful deals. If asked to describe his eligion, he might have characterized or aricatured it in the clever phrase of Dr. Emil G. Hirsch as a "money-theism." And because his whole heart and soul were centered in the race for gold, he ad no time for his children. Their wel-are was not his concern. He cared as ittle for their future as he was mind-ul of his past, typied by his old father, iving his lonely life, shut in a room of he spacious mansion alone with his dreams, his ideals, his father's God.

In the religionless atmosphere of the banker's home his little girl grew up. Her Christian nurse was father, mother and teacher to her. Now, scratch a Christian and you will find a missionary. And the nurse played the part of a missionary to the child, a coming Mother n Israel. Knowing nothing of Judaism, her own faith, Christianity, the religion of the majority, appealed to her. Blossoming forth into womanhood, she falls in love with a Christian youth, and to satisfy his folks, she is willing to accept his religion. Boastfully she proclaims herself a Christian from conviction. Her father is shocked! He can understand the philosophy of Shemad, Conversion. It is all right for money, for a career; but from conviction, this is beyond his comprehension. The story is told of a Meshumed who once said that he became a Christian from conviction; he was convinced that he would never become a professor at the university unless he became an apostate and accepted the dominant faith. The old banker can understand no other convictions; his daughter's decision is sheer madness. Then she turns upon her father, charging him with his responsibility, in the stinging rebuke: "You have made a Christian of me. Have you taught me a better religion? This house is empty, stripped of all spirituality, barren of ideals. Shall I accept Judaism, my grandfather's religion? Look at the recluse; his room is his world. He does not eat with us, he wants kosher. He shrouds himself in his tallith, praying morning, noon and night, dead to the world!' In your house the Jewish God is dead. I leave you!"

And the old grandfather had also become discontented with the anomalous conditions round about him. He has been watching and studying and his heart rebels against remaining longer in a home that has become a stepping stone to the church. He will rather die a beggar in the streets, or pass his lingering days in a Moshov Zekenim than eat of his son's bounty. This heroic decision to sacrifice convenience and comfort for convictions appeals to the chivalry of the young woman. For the first time in her life she is attracted to the old man. She admires his heroism, she plies him with a thousand questions concerning the centuries old heritage named Judaism. Studying and thinking, she gets a glimpse of the beauty, the strength, the sweetness, the nobility of the grandfather's ideals. She that walked in darkness saw a new light. In doubt as to her future course, she confides in her brother, who passes judgment upon her lover's religion. Mercilessly he covers the sham, the mockery, the hollowness of the pretended idealism of the dominant daughter. Religion, whose followers have love upon their lips and hatred in their hearts. Because of Russia's injustice, he became a revolutionist. Side by side with his Christian brothers, he fought for Russia's freedom, and his tragic experience has taught him that the Christian will call you brother when he needs you and then he will turn on you, trample you underfoot, and hunt you like some wild beast of the forest. More than that, he opens her eyes to the new awakening in the household of Israel, the spiritual rebirth of the Jew, the new Jewish forces at work in the world. Her slumbering idealism is roused up; her heart is touched for her ancient people; her enthusiasm is kindled by their age-long struggle against the world's unreasoning hatred. At once she discovers new beauty, a new meaning in the grandfather's old-fashioned faith. Until now she was a Jewess by the mere accident of birth, and henceforth she will remain a Jewess from choice. She and her grandfather are "Die Yorshim," "The Heirs" of the patriarchs and prophets, poets and philosophers, saints and sages, martyrs and heroes. Gladly she joins her people; their God is her God; from now on she will march onward with the heroes of her people, the immortals of history.

In a measure this drama portrays the changed and changing conditions in the camp of Israel. Everywhere we see the signs of an awakening of our slumbering spiritual forces. Long enough have we been lulled into the belief that our "mission" is to ape the ways of our neighbors. Just one concrete illustration. Would the Jews pray without hats in their synagogue if our neighbors were to pray with hats on! For a century and more we have acted on the theory that we have nothing to teach the world. When we hear a word about the Bible in a Jewish pulpit, we hear what the latest non-Jewish commentators and critics tell us. Our views of Judaism, of our history, of our people, we borrow from the Goyim, we have little love for anything Jewish. We were neglecting our Yerusho, our spiritual heritage. We were indifferent to our past, unmindful of our future. Unconsciously we played the part of the boy in the Bible story of Elisha. For nineteen centuries the world diagnosed incorrectly the Jewish malady and pronounced the Jew dead. And for nineteen centuries, while the world was busy building a monument for the dead Jews, the report of our death, to borrow Mark Twain's familiar phrase, "was very much exaggerated." Nevertheless, the modern Gehazis, the would-be prophets in Israel, ignorantly re-echoed the refrain, the child Israel is dead. Then began the deadening process in our own camp. For more than three generations, the Era of Death, in Israel's history, had full sway. We live in a new day, a glorious day was the party cry of a dying cause, and we need no longer be swayed by the Ghetto Judaism.

The laws of the Bible were characterized as obsolete, while the Talmud, Israel's second Bible, was branded as a dead book. Hebrew, our sacred tongue, was spoken of as a dead language; there was no room for the language of our fathers in the text book of the school, or the prayer book of the synagogue. We were dead to the land of Israel, the cradle of Judaism. It was Mr. Samuel Strauss who once said that as a boy he attended an American synagogue, where he was taught that in this enlightened age, the Jew need no longer remember Jerusalem, or consider Zion his chief joy. However, as he grew up and read his Bible he discovered that our prophets weep for Zion, that our poets and psalmists sing of Zion, and he wondered why his prayer book has not a word of Zion. Then he knew that one book is defective, inaccurate, and making his choice between his American prayer book and the Jewish Bible, he decided to stick to the philosophy and theology of the Bible. What we need, he said, is not Reformation of Judaism but Information in Israel. Not yet informed, we were dead to the law, Israel's proudest possession. And the children growing up in Jewish homes that were stripped of spirituality, barren of ideals, imagined that the Jewish faith was bankrupt. Openly, without the slightest compunctions of conscience, they voiced the fear that the Jewish God was dead. He was dead to them.

Now, the God of Israel be praised, there is a stirring of dry bones; the valley of desolation is transformed before our very eyes into a fragrant garden, the Jew is like unto a tree that once more blooms and blossoms and is filling the face of the earth with fruit. There are new forces at work in Israel, new agencies called into action, that spell, in my humble judgment, a new hope for Judaism transforming Israel's pitiful present into the promising more glorious future. One of the most encouraging signs of the present day is the new enthusiasm for things Jewish, manifested by the young Jew. It is noticeable everywhere. The Jewish youth is awake. Our young men are moved by the appeal sounded in the name of our religion, our history, our common heritage. You can see this awakened loyalty for things Jewish in our American colleges. The Jewish students are filled with a new pride in their past. They respond to every Jewish call. Not so long ago and you could not find two Jewish students talking together on any college campus. They were afraid that even a casual conversation might give them away as Jews. To-day there are Jewish clubs and fraternities like the Menorah Society and the Zeta Betha Thau organization that hold their meetings openly and boldly, even defiantly to discuss Jewish questions. They are not afraid, neither are they ashamed. This is a healthy sign. For the Jewish university students are the barometers of the Jew. Judge Mack once said that the Menorah Society is the most hopeful thing in the life of American Israel. And we might say the same of the Young Israel and the Young Judaea movements that are winning back for us the young Jew, and the same signs are made manifest in Europe. In our universities abroad it is still unpopular to be a Jew. Nevertheless, the Jewish youth flies the Jewish flag with a courage that proclaims a loyal love and sincere conviction. In Germany there was held recently a Shomre Shabbos convention and the greatest enthusiasm for the Shabbos ideal was voiced by the young Jew. During the past year the Jewish youth of Italy gathered to voice their faith in their people's future and the Jews, the world over, caught their optimism and rejoiced with them. Let the young Jew show his enthusiasm for all things that belong to his people, let him live loyal to his religion and make sacrifices for his ideals and indeed there is hope for the Jew. In every phase of life it is the old man's world no longer. In the Jewish world the young man always had his chance. He was always welcomed in the synagogue. Many a precious law ordained in the much misunderstood Shulchan Aruch was carried out in the same beautiful ceremony at home or symbol in the synagogue, all for the sake of the child. And we rejoice to know that the Jewish child is awake—awake to the need of Jewish culture. He responds to the sweet influence of Israel's holy ideals, lives the life that is Jewish.

Next to the awakening of the Jewish youth I would single out our love for Jewish learnings. At all times, learning was the patent of nobility for the Jew, and yet, but a generation ago, and we were despairing of the Jewish sciences. They were being crowded out by the public school education, the college courses, the university training. Now, however, in every large university, there are chairs for Jewish learning and literature. It is a commonplace to have a professorship in Hebrew. Some day, perhaps, some public-spirited Jew of Colorado may endow a chair for Jewish history or literature in one of our state universities.

Once upon a time we were satisfied with Sunday schools, now we want more than that. We recognize, of course, the good they do. Something is better than nothing. But do you not realize how inadequate a Sunday school Jewish education really is! In the training of two hours a week can you hope to influence twenty-four hours a day. Even the public school with its splendid facilities, its perfect equipment, ideal text books, trained teachers and long hours does not graduate perfect scholars. What can you expect from poorly built class room, text books that are antiquated and opportunities that are limited? No wonder that the generation trained under such inhospitable auspices was being estranged from everything Jewish. A once-a-week-school-Judaism starves the soul of the Jewish child. Fortunately the American Jew is no longer satisfied with a Sunday school; he wants a daily Jewish school. Hardly a week passes by and some new Hebrew school or Talmud Torah is dedicated. There is a change for the better in our attitude to Jewish learning. A few weeks ago Mr. Jacob H. Schiff attended an annual meeting of the Brownsville Talmud Torah and he rejoiced to see the new Jewish life in that splendid community as a result of this spiritual center in their midst. At the annual meeting of Uptown Talmud Torah Judge Rosalsky said that Talmud Torahs are preventive institutions. Build more Talmud Torahs and you will not need a Hawthorne School (a Jewish school near the city of New York similar to our Golden Industrial School). Hebrew is no longer put down as a dead language. There is even a Hebrew Speaking Society in our own city. It is still fashionable in some quarters to sneer at the Talmud; but the remarkable thing is that men who cannot read the Talmud in the original are the ones most ready to fling stones at it. But even the Talmud is being treated with a great deal of reverence. It was Reuchlin who once explained that burning the Talmud is not one-half as profitable as studying it. Fire is a poor argument when matched against its indestructible ideals, its unanswerable logic. Happily, the same forces that once organized mobs to burn the Talmud now welcome chairs for the study of it in their seminaries and schools. Even the seminary at the Vatican has its courses in Rabbinic literature; and the love of learning that was dormant in many a Jewish heart is now a waking power. For this reason I blush with shame when I take up the American Jewish Year Book and find that only thirty-three Jewish families in Denver are interested in Jewish literature. The $3 a year membership dues paid to the Jewish Publication Society of America is not charity! A member gets more than his money's worth in books during the year. For it is well to remember that Jewish learning is like a wondrous stream that makes fertile with ideas every Jewish community where its blessed waters flow.

Some one defined education or learning as a feeling that cannot be bought or sold. Learning, if I may be pardoned the slang, is an "eye opener," and the new Jewish learning has opened our eyes to the fact that there are new forces at work in the Jewish world. Some of these forces are best exemplified in Palestine, "the historic cradle of our race." There we see the new physical forces that are changing the Jew in Eretz Yisroel you behold, in many respects, the ideal Jew. Reared on the sacred soil, he is getting back some of the Maccabean spirit. He is no longer a coward; his back is bent no more; he can defend himself if need be. That the ideal Jew was a student, a lover of books, we all know. That he can also be a farmer we have to be told; some in our own midst are sceptical of his ability in agriculture. But the colonies that are springing up on our old Fatherland are more convincing than the strongest arguments. Men who have never visited Palestine tell us it is a desert land; but men who are trained students of agriculture, like the scientist Aaronsohn, the discoverer of the wild wheat, say that it can be what it once was, a land flowing with milk and honey. "You are a Zionist," said Dr. Klausner, the Hebrew journalist and editor of the Hashiloach, to Dr. Magnes, whom he met in the Holy Land a few years ago, "and you see all things with the eyes of an optimist. But Mr. Strauss is a practical American business man, what does he think of Palestine?" and Dr. Magnes replied, "These are his exact words: 'They are singing in the land of Israel. Wherever I came I heard Zion's songs from the lips of young and old; and wherever there is singing there is life.'"

I need not tell you what Zionism stands for. There are as many varieties of Zionism as there are men. There is a religious Zionism that still says, "From Zion must come the law, even as the prophets thundered their messages upon its hills." This Zionism is more than two thousand years young. Some there are who cling to this Jewish hope for cultural reasons. With the birth of modern Zionism came the new renaissance of the Hebrew language. Professor Franz Oppenheimer, who is visiting America these days, said recently: "Whoever behold the Renaissance of this race of sorrows—these steel-hearted men, these blooming young women, and above all, these vigorous, radiant children; whoever hears with his own ears the Holy Language, dead these two thousand years, again alive as the language of the home, the street, the school and of the children's games, he will believe that a withered staff can blossom into a fruitful tree."

Again there are Jews who want a home of their own. They are the political Zionists who are anxious that the rights of the Jew be protected by a Jewish country. The Jew wants Jewish ambassadors all its own. Then there are also the sentimental Jews, who love Palestine because the blood of our heroes have made red its rivers and the bones of our martyrs have whitened its soil. Finally, there are the Jews who are the practical Zionists, because they want to give a home to millions of homeless Jews. They feel the kinship that links Jew to Jew; they understand that all Jews are brothers. And this feeling of Jewish solidarity is gaining ground. We want to forget our Jewish hatreds, our Jewish prejudices, our Semitic anti-semitism. What the Denver Central Jewish Council tries to do for our city—to cement the different elements in our community, to unite the

(Continued on Page 7.)

various strands in our midst, to usher in the new era of Jewish brotherhood, the Zionist movement has attempted on a larger, world-wide scale and achieved wondrous results. Zionism bids every Jew the world over be a brother to every other Jew. Once this Zionist movement was tabooed in this country. The Jewish Publication Society of America for years refused to publish a single book or essay on Zionism. It was called a Russian movement and some declaimed against it as un-American. To-day men like the philanthropist Strauss and the people's attorney, Brandeis, splendid citizens of America, publicly join its forces. Even Mr. Jacob H. Schiff, the prince of American philanthropists, speaks kindly of the Zionist movement. Though not yet a Zionist, he admits in a recent address, printed in the February issue of the B'nai B'rith News, that the Zionist movement "has quickened the efforts to rehabilitate Palestine," that "it took hold of the Jew of every shade of belief and unbelief," bringing "under its banner old and young;" that it "awoke a new Jewish consicousness and self-respect;" that it has become a "unifying force" in Israel. Zionism is oft spoken of as a plea for the past and a hope for the future. It is more than that. It brings a message for the living present, telling the children of Israel that they must be heroes, loyal to our holy ideals. In the words of the immortal leader, Theodore Herzl, a paraphrase by the way of an old Jewish thought, Zionism is the call to the Jew to return to Judaism. Before there must be a return of Israel to his God.

The finest evidence of the new forces at work in Israel is the religious awakening the world over. What is the meaning of the attempt to bring together, from every corner of the globe, the leaders of Judaism into conference, convention and congress, but this: that the lovers of Judaism are planning for the future of our faith and uniting their strength for the conquest of the Jewish heart. Nothing gladdens the weary heart of Israel more than a Kattowitz conference in Europe or a United Synagogue Convention in America. Loyalty to Judaism there always was; but it was a silent loyalty. At best our voice was heard within the four cubits of the home. Now our teachers and leaders come out into the open; they lift their voices like a trumpet and their message is: "We need not be ashamed of the religion of our fathers. It can still save the world." And if the remarkable achievement of the new Jewish translation of the Bible into English by a board of editors, representative of every phase of life in American Israel so suggestive of "Catholic Israel" scattered everywhere, has any message for us, it is that no matter what our individual differences be, we must all work for one purpose as Dr. Schechter, the president of the Jewish Theological Seminary, "the Nestor of international Jewish savants," said, "that the Torah or the Sacred Writ, should not be forgotten from Israel."

Our sages tell us again and again that Judaism may be symboled forth by wheat. The world can get along without flowers; it must have wheat. The world can do without the culture of the Germans, or the sculpture of the Greeks; it cannot do without the religion of the Jew. But like unto the wheat, Judaism must be sown. Ours is the privilege to plant our truth into the lives of our children. There is a story told of the Pious Pinchas ben Yoir, that two strangers once accepted his hospitality over night and when they departed in the morning they left behind them two sacks of grain. As the guests were unknown to him, he could not restore it to them, so he sowed the corn and it prospered. For six consecutive seasons he reaped rich harvests. One day he accidentally came across his guests and reminded them of the long forgotten sacks and urged them to come and get their corn. "Our corn," said they. "why, they must be rotten and worthless by now." "Yes," he replied; "corn kept in sacks rots away; planted in the soil it ripens and blesses the planter with rich harvests."

Long enough have we kept our Judaism in sacks; we have labeled the sacks, "our grandfather's Judaism," "our mother's religion," "Ghetto customs," "oriental synagogues," and we have neglected our precious treasures. And because we were indifferent to our father's faith, our children were slipping away from us. Now we must plant our Judaism. We must tell our children that they are the Yorshim. It is for them to reap the spiritual harvests of the seeds sown by our sires. Let the new forces at work in Israel become facts for us. Translate the new tendencies in the camp of Israel into deeds. Then will our homes become in very truth sanctuaries in miniature; our synagogues Jewish in aspiration, in ceremonial, in doctrine; our Judaism a "living flame," our lives will be holy, divine.

We have a wondrous history. It tells us of suffering, of struggle, of persistent survival. We have taught the world the meaning and the moral significance of religion. "The call of America, the call of the world to the Jew is to justify his Judaism." To the founder of our faith, Abraham, came the command, Veheyeh Berocho, Be thou a blessing and we the children of the patriarchs the countrymen of the prophets, the heirs of heroic, immortal Israel can only then be a blessing when Judaism, the religion of our fathers, is handed forward as the heritage of our children.

FOREIGN JEWS IN TURKEY.

"Aurore" reports that the Turkish government has decided to make it much easier for foreign Jews, who come to Turkey for the purpose of settling there, to obtain the right of citizenship. This new attitude of the Turkish government can be greeted only with joy. Even if it was not caused by a feeling of justice only, but is to be ascribed to the need of gaining new citizens for the weakened country, every measure must be welcomed which opens a new fatherland to those who are enslaved elsewhere. The Jews should emigrate to Turkey, where they have been respected and honored for centuries. not in the hope of forming a separate nation, but with the determination to gain a new home and to become faithful citizens with equal rights in a country which accepts them as its own.

DISTINCTION TO THE CHIEF RABBI OF BULGARIA.

The King of Bulgaria conferred on Dr. M. Ehrenpreis, Chief Rabbi of Bulgaria, the cross of Commmander of the National Order of Civil Merit. In transmitting the insignia the chief of the King's private cabinet said that his Majesty had conferred this honor "as a token of his good will to you and in recognition of your faithful activity as the Chief Rabbi of Bulgaria and of all you have accomplished for our country and its cause."

A few days afterwards Dr. Ehrenpreis received the appointment of Chief Rabbit of Stockholm, Sweden, which came as a shock and surprise not only to the Jewish community but non-Jews also, for Dr. Ehrenpreis enjoyed the utmost esteem among Jews and Christians.

CRUCIFIXION NOT JEWS' DEED.

In a recent sermon Rev. Dr. Geo. Chalmers Richmond, Episcopal minister in Philadelphia, speaking on converting the Jews to Christianity, said the following:

"In both the Catholic and Protestant churches there is still a strong belief that Jesus was killed by the Jews. This, of course, is not so. There were Jews present, to be sure, when Jesus ascended the cross. There were Romans there, too, and the ancestors of many people whom I meet today.

"From what I know of Philadelphia I judge that some of our leading financiers and politicians can trace their ancestry back direct to some of those men of Jerusalem who stood consenting at Jesus' cross. And these men are not Jews, but corrupt and immoral citizens of Philadelphia and members of so-called Christian churches.

"Yet such are the men who contribute toward the work of converting the Jews to Christianity. Now this whole work of seeking to convert the Jews to the religion of Jesus as we find that religion confined in our modern churches, is all rot.

A MEMORIAL TO BENJAMIN DISRAELI.

It is proposed to erect at Aylesbury a statue of Benjamin Disraeli, who from 1847 to 1876 was a representative of the county of Buckinghamshire in Parliament. The Marquess of Lincolnshire is Chairman of the Executive Committee, and the project has received the support of Lord Rothschild, Lord Burnham, Viscount Hambleden, Lord Rosebery, Mr. Coningsby Disraeli, Mr. James Griffin, Mr. Leopold de Rothschild, Mr. H. L. W. Lawson, Mr. Alfred de Rothschild, Lord Cottesloe, Sir Arthur Liberty, Mr. Lionel de Rothschild, the Earl of Buckingshamshire, Lord Parmoor, and Mr. W. Baring Du Pre.

MAYOR MITCHELL ON JEWISH CITIZENS.

At the anniversary exercises of the Free Synagogue in New York, held recently, Mayor Mitchell was one of the principal speakers. In the course of his address he spoke of the Jewish citizen as follows:

"In the seven years of its life the Free Synagogue has come to occupy an important place in the life of this community. Its fine organization, with its uptown division at Carnegie Hall, its downtown branch on the east side, and the new branch in the Bronx, has done splendid work in impressing upon the minds of your young people the ideals of civic devotion and civic service.

"I say to you from my observation that there is no more vigorous force for progress in our city government than the public-spirited Jewish citizen. Here the Jew has his greatest opportunity. We are losing age-long racial consciousness that for centuries kept Judea apart from the national and community activities of the Western nations.

"In America the Jew has become primarily an American citizen and a Jew afterwards, and so, when it came to my hands to organize the city government, I sought out the men most fitted for the headship of the departments. Among those I selected were several Jews, but I selected them not as Jews, but as fine-spirited, able and vigorous men.

"Here is the door to the new leadership of the Jews in the promotion of civilization—the door to public service. The idealism, the sanity, the brilliance of the Jew are forces needed in our American life. I am glad that it has come about in my administration that men such as Goldwater and Moskowitz are taking the part of leaders in the city government.

"It is in the building up of the civic idealism of the young Jewish men and women of New York that the Free Synagogue is making a priceless contribution to the welfare of the city.

"We cannot overestimate the value to us of the contribution which Jews may make to our national treasury of ideals. We are carrying the conscience of the church and the synagogue out into the affairs of our common life. This is the new spirit of the last decade."

SPANO-JEWISH CONGRESS.

Spain is making preparations to celebrate on a grand scale a Cervantes Jubilee in 1916. The "Vossische Zeitung" publishes the following about it:

The Cervantes Jubilee is to assume the form of a pan-Spanish character and all Spanish speaking peoples in the old and new world are to take part in it. Several prominent Spanish publicists like Dr. Pulido, Saturnino Jimenez, Calvo Iriarte and others have now suggested that the Spano-Jewish communities abroad, the descendants of the Jews who were expelled from Spain, who to-day still speak the historical language of Cervantes, should be invited to participate in the jubilee. These publicists state that the times of religious fanaticism are past and Spain is willing to atone and to again open her arms lovingly to the children who were once cast out. These advances have not been without success. From Morocco, Algeria, Egypt, Minor Asia, Turkey and the Balkan lands, also from England and Holland, letters of acceptance are arriving from prominent Sephardim, as the descendants of the Spanish Jews are called. Expression has also been given to the thought of connecting with the Cervantes celebration a Spano-Jewish congress, the sessions of which should be held in the old synagogue at Toledo.

JEWS ATTACKED IN PERSIA.

The Jewish quarter at Kazerun (in the Province of Fars), has been plundered by Persians, who abducted five Jews. Their captors demand a large sum for their release.

BULGARIAN GOVERNMENT FAVORS JEWS.

The Government of Bulgaria has just taken a step which will give great satisfaction to the Jews in that country. It has decided that instruction in Hebrew and the Jewish religion shall be made compulsory for all Jewish children who attend the State schools, and it is about to propose to Parliament that schools maintained by Jewish communities shall henceforth receive government grants. At present these schools receive subsidies only from municipalities.

B'NAI B'RITH'S GOOD WORK.

The Order of B'nai B'rith has been the ministering angel to many of the Eleemosynary institutions of the country. It first threw its protecting arm about the orphan and made him feel the warm touch of its sympathetic soul. It then gave of its substance to aid the work of the National Hospital for Consumptives at Denver. It has done good work in times of emergency when the hand of the oppressor was hard upon the Jews. Then its good offices were called into requisition and no organization was more active in alleviating the distress of the hunted and dogged Russian Jew than the Order B'nai B'rith. When the cry of starvation comes up to us from remote corners of the earth, the B'nai B'rith has always answered that cry. When fire and desolation have played havoc with house and home of the poor Jews the exchequer of the B'nai B'rith was called on to do its share in aiding in the hour of dire calamity. In this way it has become the almoner of all worthy causes. Of course we have not begun to enumerate the many avenues of activity in which the Order B'nai B'rith has been helpful and operative; suffice it to say that it has never turned a deaf ear when the cry of Jewish anguish was heard, and there have been instances in which other causes than Jewish causes were helped. Nor is the sphere of its usefulness bounded by merely helping and encouraging along charity lines. In recent years attempts have been made in many quarters to revive interest on the part of Jews in farming and agriculture. The charge is so frequently made against the Jew that he is a consumer and not a producer that whatever can be done to silence this charge, should be done. There is no more effectual way of doing this than for the Jew again to become a farmer. There are a number of agencies at work seeking this end. Among these agencies is the National Farm School. It is gratifying to note that at the recent meeting of the Executive Committee of the B'nai B'rith held in Chicago the following statement relative to the National Farm School was adopted and ordered transmitted to the lodges of the order: "The Executive Committee of the Constitution Grand Lodge I. O. B. B. regards the National Farm School as an important factor in the solution of the social, physical and economic problems that confront American Jewry. It, therefore, indorses and approves of the work of that school." Such an endorsement may ultimately mean pecuniary assistance from the various lodges and this is what it should mean. There can not be too many agencies at work co-operating with the National Farm School in its laudable endeavor to restore the Jew to the farm as in the early days of history.—Dr. T. Schanfarber in The Chicago Israelite.

JEWISH AND CHRISTIAN STUDENTS SEPARATED IN LEMBERG GYMNASIUM.

An extraordinary order was issued by the authorities of the State Gymnasium at Lemberg, Galicia. The effect of the order will be that henceforth Jewish students will be separated from the Christian students and be assigned to special "Jewish benches." Much indignation has been aroused among the Jewry of the city and it is proposed to to present a protest to the government.

THE AIMS AND PROBLEMS OF THE B'NAI B'RITH.

(Delivered at Temple Emanu-El, San Francisco, Cal., April 17, 1914, by Rabbi M. Friedlander.)

(Continued from Page 1.)

"Who is the Jew?" we must go to the Torah, Israel's heritage; we must go to all the wisdom of the past, to the fiercest battles of the ages, to the most thrilling martyrdom in history. The Jew is he who taught the world the conception of one fatherhood and one brotherhood. The Jew is he who stimulated in humanity a zeal and capacity of self-sacrifice for an ideal. The Jew is he who believes that God's covenant with Israel shall not be removed even though "the mountains shall depart and the hills shall be removed." The Jew, the helping Jew, the true Jew, is he who shares in the Jewish burdens, who feels for the Jewish shortcomings, who rejoices in the attainment of the Jewish hopes, and who helps every movement, every institution, which aims at raising his people to a higher and happier plane spiritually, morally and economically; and one of the great and world-wide institutions of such noble aims is the Inpendent Order B'nai B'rith, in behalf of which we appeal to every family of every position in this community.

B'NAI B'RITH NEWS

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JEWISH CALENDAR.

1914.

Rosh Chodesh Sivan	Tuesday, May 26
Shabuoth (Feast of Weeks)	Sun., May 31
Rosh Chodesh Tamusz	Thurs., June 25
Rosh Codesh Ab	Friday, July 24
Fast of Ab	Saturday, Aug. 1
Fast of Ab	Sunday, Aug. 2
Rosh Chodesh Elul	Sunday, Aug. 23
New Year's Eve 5675	Sunday, Sept. 20

OUR PART IN THIS LAND.

Judged by numbers, we are an infinitesimal part of this country's population. If we were spread proportionately over the continent's area and similarly if we were represented equably in all the various occupations and professions, one would scarcely know that we were here at all. We concentrate in the cities and we crowd certain trades or professions. The causes are manifold. The force that impels us is rarely of our own making. What time and circumstances have created time and circumstances will undo. The will to be agreeable to our neighbors cannot be questioned. We come here to stay. If we build up wealth through thrift and zeal and industry, it remains here as an asset of national riches. We bring with us a foreign tongue and foreign manners. But the environment which is so predominantly fixed acts as a leveller. The children whether born here or reared here are American in language, in character, in mode of life.

A writer in the Hibbert Journal who is apparently a college professor of the metropolis testifies to the part taken by the immigrant population of New York City in the upbuilding of the national energy, mental or physical. He admits that the influx of the alien may mean a modification of the assumed national type. He grants that the immigrants maintain a high birth-rate. But he emphatically denies that they are inferior in capacity for development. "The immigration authorities report venereal disease as rare among immigrants, who come quite generally from small towns. Their physical condition in other ways averages good. In mental capacity which of them is inferior? The German? The British, who are still a very large element? The Italian? The Jew? The Greek? The Scandinavian? The Slav? . . . It would be hard to name an inferior white race represented largely among our immigrants." "For some years," he continues, "I have had to do with the award of a number of collegiate scholarships among deserving youth graduating from public (free) high schools in this city. Nearly thirty candidates each year from among the finest pupils of more than a dozen great high schools are personally examined. Their physique has rather improved in the past ten years. Their wonderful mental alertness is confined to no race; the British stock shows scantily in the number—in part for lack of the qualifying poverty; but other races are well represented. College professors tell the same story of eager students of the immi-[illegible] races. The census shows that the [illegible] of immigrants are illiterate in a smaller percentage than the children of native whites—mainly because of more concentrated distribution. Their racial energy is indubitable. Capacity for absorption differs in degree, but exists in all."

When the misstatements of alarmist restrictionists are remembered, it is well to place this testimony on record. The Jewish population looms up large in New York. A million or more souls cannot all be blameless. But it is safe to say that the physically, mentally or morally deficient are the fewest. We are rather sensitive about our delinquents, more so than other elements of the general population. It serves probably a beneficent end that we should be so. It constitutes the measure of our own public opinion. It is an expression of what little authority we possess in directing those of us who are in need of correction. Lapses are met with in the best regulated households. Every people has its scapegraces. We have all of our rightful share. The criminals even after condign punishment is meted out to them are a source of disgrace to those near to them. They besmirch the fair name of the Jew. We lament the loosening of the bonds that unite parents and children. The home influence is on the wane, and the street associations do their worst. But all of that is a mere episode of short duration. It looms up large for the moment. But the general tone of American Jewry is in no wise affected. We still compare favorably with other elements of the population. We still can hold up the head erect and the brow high.

Among the first victims at Vera Cruz the other day there fell a Jewish lad, member of the United States navy. Many more there undoubtedly are enlisted in army and navy who are of our faith. And many more still will flock to the colors as volunteers to execute the President's orders for the vindication of our country's prestige. In joining with our fellow citizens in the hour of national endeavor we are doing no more than our bounden duty. We ask for no praise, for no slap on our back. But when the Jew generally speaking is inured to the ignominious slap on the face, he may be pardoned for directing public attention to his share in patriotism, to the part he willingly takes upon himself to uphold the dignity of this country. Whether as soldiers or sailors or as plain citizens in the pacific avocations, we Jews take rank with all others who make up this country's growing population and contribute our share to the upbuilding of the future American nation, to the developing of the great and rich resources of our land, to the improvement of our civilization, to the happiness of all. With brawn and brain we stand ready to do this country's work, that its task among the nations of the world be accomplished.

* * *

A SOUND COUNSEL.

A creditable pamphlet it is, the one published by the Intercollegiate Menorah Association. Whether as a statement of the nature and purposes of the Menorah movement or as a report of the work carried on by the general body or the constituent societies, it is lucid, dignified, and withal inspiring. There may still be a goodly number of Jewish college men who brought up in the mode that prevailed in the past misguidedly believe that the best policy is to "lie low," to make as little noise as possible about one's Jewish antecedents and just as noiselessly to disappear. But it is a sign of healthier conditions, of courage and manhood and of a desire to be Jews, that the Menorah movement has taken root in some thirty colleges and universities of this country. These Jewish young men (and young women), as you meet them face to face, show on the one hand the marvelous transformation of sons of immigrants into American gentlemen (and ladies), and on the other hand that fidelity to Judaism is consonant with Americanism.

It is likewise gratifying to note the support which the movement has received and is receiving at the hands of the college authorities. Really, it could not be but thus. College presidents have a great responsibility with the thousands of young people committed to their care. They naturally welcome any agency that will stiffen the backbone and build character. Coming as they do from different homes and strata of society with their varying traditions, the sane educator must ere long have recognized that the college atmosphere needs the fulcrum of a variety of influences to set the student straight and to turn him into a useful member of society. If the missionary with his sensational lingo and somewhat vulgar appeal can be turned to good purpose in warning college students off the path that leads downward, he is cheerfully given a hearing and a place on the university rostrum. Where the college is an unsectarian institution maintained by the people's money, theological teaching is out of the question, but student organizations to foster the religious spirit are wisely encouraged. It could not long escape the intelligence of the authorities that Jewish students could not be left to shift aimlessly, and that when an organization turned up which offered to take care of the spiritual life of the Jewish student it deserved generous support.

The support that was requisite was not of a financial kind. The wide and statesmanlike outlook of a few Jewish gentlemen took care of that end, nobly, thoroughly, manfully. But the moral support was tacitly or avowedly asked for and readily granted. The second part of the report makes pleasant reading. President Emeritus Eliot's address rightly occupies the first place. It is brimful with wise observation and offers sound counsel. "There are many universities in the world at which your race would not be welcome; there are some universities in the United States where your race would not be welcome." Alas, these words are but too true. He hopes for much out of the contact between members of different branches of Jewish students. It has not escaped the Christian's notice that the Jew is guilty of intolerance toward his brother-Jew. The great educator does not for a moment consider that Jewish success is to be paid with the price of ceasing to be a Jew. "The development of the power of the Jewish race in this country entirely within my remembrance has been most striking. How can it be furthered and promoted? What can you do for the strengthening of your race in this free land?"

President Eliot counsels education, the highest possible education for Jewish youth. Education in the ordinary understanding of the term, it may be granted, has always been cultivated by the Jew. Perhaps that it was a bit overdone. The training of the mental powers has not kept apace with the physical training. The tendency of the race to nervous affections to which the professor alludes has in no small measure been due to the excessive mental training. Hence it is with good reason that the eminent educator directs the attention of the Jewish student to the necessity of physical culture. The stunted body should be no measure of the trained mind. There should be an equilibrium between mental and physical training. "There is a certain physical decline or reduction in vitality, vigor, and stature, apparent in any large group of Jews, perhaps as a result of long physical hardships to which the race has been exposed. You can take active measures, wherever you live, to redeem the race from that situation by careful attention to the physique of the race; by attention, also, to the modes of life which develop the physique, for instance, the out-of-door habit. The race, it seems, is not sufficiently attentive to that mode of developing a hardy and vigorous population. Your race is sure to have the means of healthy and comfortable living in this country in the future. You have your choice, therefore, to make the great experiment in the physical development of the Jewish race in the next thirty years." Coupled with this exhortation is the advice for Jewish young men to enlist in the militia. "The Jewish race has for centuries not been permitted to bear arms, and it has not been a martial race, though thousands of years ago the Jews were an intensely martial race. . . . Wherever you settle to live, you should take an interest in that remnant of physical force which is essential to the preservation of peace and order in American cities."

A Jewish renaissance is here advocated by a Christian gentleman. Such a renaissance has been going on for the last decade or so in Europe where the conditions are far less favorable. The upbuilding of the Jewish physique, the straightening of the Jewish spine, the stiffening of his backbone in the most literal sense, will serve to show the great wrongs to which the Jewish race has in the past been subjected. Certainly, in this free land with its favorable opportunities the Jew should be glad to listen to this piece of wise counsel. And if the Menorah movement can be developed as an agency for bringing about this rejuvenation of the Jewish race in physique and mentality, the "community" will be well repaid for whatever assistance, financial and otherwise, it has seen fit to render it. Faithful Jews and able-bodied Jews, such should be the motto of Menorah activity. To keep the heart warm for Jewish interests, and the mind alert to the diverse elements of Jewish culture, and the body strong for perfecting the race in its service of humanity, will constitute a programme comprehensive in its scale and productive of most beneficent results. In the end it will make for peace with honor between the Jew and his neighbors. The world will respect that Jew who in splendid bodily strength and mental vigor will co-operate with all mankind in the improvement of the human race, who in a pride that is not vain-glorious but founded in honest work and endeavor will maintain Jewish individuality and with offense to none accentuate the Jewish contribution to the sum total of human culture and virtue and happiness.

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CENTENARY OF EMANCIPATION OF THE DANISH JEWS.

Danmark Lodge No. 712 of Copenhagen published a beautiful memorial volume on the occasion of the 100th anniversary of the emancipation of the Jews of Denmark. It is to be regretted that the book is in the Danish language, which precludes the possibility of its being read by the Jews of the world. The book is replete with historical facts and data regarding the Jews, and aside from its literary merit is an ornament to any library. Much credit is due to Danmark Lodge for undertaking this important work.

* * *

SOLOMON MARX.

Mr. Solomon Marx of New Orleans, a prominent Ben B'rith and one of the most popular Jewish citizens of the community, celebrated his 80th birthday on April 1, 1914. This happy event was the occasion of great honors and manifestations of love and esteem on the part of his fellow citizens.

The B'nai B'rith News joins the host of his friends and well wishers in expressing the hope that he may live for many more years unabated in vigor of mind and body.

* * *

PRO-JEWISH BILL.

Seventy-six Russian Deputies have introduced a Bill providing for the abolition of all restrictions against non-Christians in the legal profession in Russia.

OBITUARY.

Again District No. 4, is called upon to mourn the sudden departure of a faithful son and staunch supporter. Past Grand President, Wallace A. Wise, suddenly received the eternal summons at at the early age of forty-six, on Thursday, last, April 9th, 1914.

Scarcely six months ago, Dave Hirshberg, a pillar, in B'nai B'rith life on the coast, fell, a victim of an untimely call and now poor Wallace Wise, follows him to the realms of eternity. Different in temperament and decidedly contrasting in style and manner, their B'nai B'rith activity, ran to a great extent along parallel lines. Both, native Californians, served the District as President, at an early age; both continued to show an ardent devotion to its success after they retired from the chair; both died as members of the District Court and of the Library Committee, and the obsequies of both were splendid testimonials to the high esteem in which they were held by their friends and admirers.

In religious sentiment both incarnated the American Jew as he is expected to develop along the lines of American patriotism and Jewish piety. Their lives demonstrated beyond a doubt, that Americanism in its highest form and Judaism in its profoundest aspect may go hand in hand in perfect harmony.

When Brother Wise spoke, he impressed one, above all, with his deep sincerity, especially so when the subject was one affecting the Jewish people. He served during the year of the Kishineff horror and it goes without saying that he proved himself equal to exigencies of the hour. As a member of the Library Committee, expense was not considered by him, when it was a matter of obtaining a rare book for the enlightenment of the Jewish student.

Brother Wise was the office associate of Brother Lucius L. Solomons, the First Vice President of the Constitution Grand Lodge, ever since they both joined the legal profession. His loss is keenly felt by Brother Solomons.

The widow and son, both of whom the deceased idolized beyond measure, deserve our deepest sympathy. May they find consolation in the good name they inherited. May the earth rest lightly on poor Wallace. I. J. A.

San Francisco, Cal., April 15th, 1914.

OBITUARY.

On April 16, 1914, died David Cohen, a member of California Lodge, No. 163, San Francisco. He was buried by his Lodge Sunday, April 19th. Brother Cohen held no high office in the Grand Lodge and never aspired to one, yet he was one of those who by their fidelity and unremitting work contribute as much to the success of an institution such as ours as many who may shine by their sparkling qualities. To him our Order was something more than a mere aggregation of men. It stood for a holy cause and he considered himself a soldier in its ranks. He hardly ever missed a meeting of his Lodge and always looked forward to a session of the Grand Lodge as an epoch in his life. He was an intelligent sharer in the debates of that body and he could always be listened to with profit, for he knew his limitations and never ventured beyond them. He came to this city when he was four years old and received his education in our public schools.

David Cohen will always be remembered as a man of more than ordinary common sense, a sympathetic heart and of untiring devotion to the ideals of the Order to which he was wedded. May his soul rest in peace.

I. J. ASCHHEIM.

SON OF BEN B'RITH ONE OF VERA CRUZ VICTIMS.

Following the reading of a patriotic message of confidence, which was forwarded by the delegates of District Grand Lodge No. 7 in convention assembled, to President Wilson, at the sessions held recently in Shreveport, La., a delegation from Mobile brought to the attention of the convention the fact that the first American boy to give up his life in the conflict was a Mobile boy and the son of an old member of Beth Zur Lodge of Mobile, Ala. The convention then ordered the following message sent to the father:

"Nathan H. Frolichstein, Mobile, Ala.:

"District Grand Lodge No. 7, Independent Order of B'nai B'rith, in convention assembled, tenders to you and family its heartfelt sympathy, and prays that your sorrow may be tempered by the knowledge that your son, in giving up his life for our beloved country, brought undying honor to himself, his family and to every son of the covenant."

The B'nai B'rith Gold Medal

Letter of Acceptance by Dr. Stern

Appreciation by District Grand Lodge No. 9

Nice, February 15, 1914.

Highly Esteemed Grand President.

Dear Colleague and Brother: Not till today did I receive the information that you have awarded me this year's medal. This high distinction filled me with joy and pride. It is not only a recognition of my humble efforts but also a mark of honor for our beloved order. For my first teacher was my never to be forgotten noble friend, Benjamin Franklin Peixotto, who was Grand Saar of the Order B'nai B'rith, and the Order has pointed out to me aim and direction for my life's work; it has given me inspiration and courage to take up the fight for freedom and justice. The Order which is a practical school of idealism furnished me instruction, example and suggestion. In the Order I find the quickening springs of my strength. The possibility of the individual man to be a necessary factor in the historical development of progress depends upon the social expedient, and this expedient is formed by our Order, which establishes a new, fruitful principle of human progress and unity by welding together our coreligionists of all lands, not for the purpose of exclusion and to work against humanity, but to join in its endeavors.

Thus I become the humble instrument for conferring honor upon the Order.

And still another thought may have guided you. The medal may be intended to serve not merely as a recognition of my activity in the past, but also as an encouragement to continue the work in the future.

In that sense I accept the medal. As it honors the fighter, may it also prove a symbol for the victorious ending of the fight!

Accept highly esteemed Grand President and dear Brother, my sincerest thanks and my fraternal greeting.

Your faithfully devoted Brother,
DR. ADOLPHE STERN.

District Grand Lodge No. 9.

Bucharest, March 30, 1914.

Mr. Adolf Kraus, President of the Order B'nai B'rith, Chicago.

Highly Esteemed Brother President. The fact that the Executive Committee of the Order has awarded to our revered Grand President, Brother Dr. Adolphe Stern, the highest mark of distinction which the Order can bestow, the gold medal which until this time graced only the breast of the distinguished ex-president of your great country, is not only an honor for our Brother Grand President, but is also a sign of respect of extraordinary significance for us who are fortunate to have him at our head for nearly a whole generation.

This significance consists for us not only in the fact that this award expresses a pleasant worldwide recognition of the merits of our highly gifted and fully deserving leader, who has grown gray in the service of the noblest aspirations of humanity, but more so in the fact that this honor comes at a time when the demands which we have become accustomed to present to our leader have grown much greater and more pressing than ever before in consequence of the desperate fight which the Jews of Roumania must now carry on for human rights of the most elementary nature. We can give to our leader nothing more than a feeble, though determined following as an encouragement to bear the heavy burdens which the leadership imposes upon him. Now that the Executive Committee has demonstrated by this mark of honor its recognition of Brother Stern's activity it has materially strengthened his confidence in the ultimate success of his endeavors. For the honor shows that he can figure upon the aid of the Executive Committee. And the increased self-confidence of their leader is a gain of endless value for the Roumanian Jews. We can assure you of this fact from our own experience.

Accept therefore, most esteemed Brother President, our deepfelt thanks for awarding the gold medal to Brother Dr. Stern, and receive also the assurance, not for yourself who know our Grand President personally, but for the rest of the members of the Executive Committee, that, for the last forty years, Brother Dr. Adolphe Stern has been working bravely more than any other man for the rights of his coreligionists, putting aside all his own interests and disdaining all the ill-will of our antagonists. We, who faithfully stood by him during a great part of this long time are surely the right persons to declare that the Executive Committee could not have awarded the gold medal to a worthier man.

For the last three months our highly esteemed Grand President, Brother Dr. Stern has been living abroad, where, we need not specially emphasize it to you, he is not detained by considerations for his health. It is impossible to tell when he will return. This circumstance as well as the present political conditions of our country, which have caused the Roumanian Jews to unite in order to formulate their claims with the utmost energy, to be ready when the psychological moment arrives, make it advisable for us not to court great publicity for the celebration of the honor bestowed upon our Brother Grand President and in appreciation of the great deed of the Executive Committee. We postpone this public manifestation, which will bring new life to District No. 9, until the coming fall, which will bring us more peaceful and let us hope better times.

Until that time permit us, highly esteemed Brother President, to again thank you and the honored members of the Executive Committee for the great mark of honor which you have given to Brother Dr. Stern and which is also an honor for our District. We beg you to accept the assurance of our warm acknowledgement of your grand action.

In B. B. L. & H.,
The General Committee of District Grand Lodge No. 9.

RESOLUTIONS.

District Grand Lodge, No. 2, I. O. B. B., On Death of an Honored and Beloved Brother.

District Grand Lodge No. 2, I. O. B. B. mourns the death, on March 23, 1914, of

Brother Abe Bloch

who for a period of eleven years served with fidelity and zeal as treasurer of this district, relinquishing his trust only when the physical powers to continue its performance had departed.

Possessed of and bringing to the service of this District and into his daily life the Jewish spirit and principles which our Order inculcates, Brother Bloch was ever earnest, ever conscientious, in his private, public and charitable work.

Unto those who knew him best and were brought into most intimate contact with him, united with the highest appreciation of his rectitude and worth there remain the tenderest recollections of him as a friend.

It is ordered that this testimonial be placed upon the memorial page of the minutes of this meeting.

D.G.L., LOUIS BERNSTEIN,
Seal of SOL C. KISER,
No. 2. VICTOR ABRAHAM,
Committee.

Attest
Victor Abraham,
Sec'y D. G. L., No. 2, I. O. B. B.

THE TURKISH CHAMBER OF DEPUTIES.

In addition to the two Jews already elected, the constituency of Bagdad has elected Sassoon Effendi, under-secretary of state at the Ministry of Commerce, as member of that city.

HONORS TO DR. A. L. METZ.

Among the Jewish citizens of New Orleans few deserve greater respect than Dr. A. L. Metz, member of Gulf Lodge No. 221 of New Orleans and professor of chemistry at the University of Louisiana. His labors for the benefit of humanity, particularly his activity in securing a pure milk supply, attracted the attention of the National Institute of Social Sciences and he was selected as one of three to whom medals for distinguished services rendered to humanity are to be presented.

PROFESSOR SOMBART ON JEWS.

Professor Sombart has delivered an address on Jews at St. Petersburg in which he spoke of the economic losses sustained by Spain and Portugal through the exile of the Jews and the rise of other European countries and America as a result of the influx of our brethren. He also claimed the Jews as the founders of the Stock Exchanges and of the idea of "credit."

INDUSTRIAL REMOVAL OFFICE.

Streams are shaped by their tributaries. The standing of the different elements of the American population in their relation to the commonwealth depends to a great extent upon the new waves of immigration which flow towards each element as an addition to its own strength and influence. The new waves of immigration which each element receives of its class extend the boundary line of its endeavor, add to the force of its achievements and help to shape the reputation of the entire element. Whatever each element is doing for the speedy Americanization of the new waves of immigration of its own class, it is doing it for its own benefit as well as for the interest of the entire commonwealth.

Whatever the American Jews are doing for the betterment of the conditions of the Jewish immigrants, they, too, are doing it essentially for themselves as well as for the entire country. It is to the interest of the American Jews as citizens of the American republic and as part of the Jewish people to see to it that the Jewish immigrants find the right opportunities to establish themselves in their new surroundings; that they are not handicapped by too many obstacles in their endeavors to fit themselves into proper environments, where they can find the best chances for economic development and where they can rise as quickly as possible to the standard of American living. The standing of the American Jews as an element of the American population is influenced to a great extent by the new waves of Jewish immigration. These immigrants help to shape our reputation in our relation to the American commonwealth; they wield their influence upon the development of the free institutions of our country and the stability of our communal institutions, also depends to a great extent upon the development of these new arrivals of our class.

One of the great problems of immigration is the urban congestion in the cities of the Atlantic coast. The concentration and its consequent overcrowding of immigrants in the large cities of the country retards their Americanization, and hinders them from adopting the American standard of living. Their low economic condition keeps them down in the slums and does not permit them to rise to the position of independent American citizenship. The bulk of the new Jewish immigrants is suffering from these evils. The masses of these new arrivals are forming new Ghettos in all the great centers of our population, Ghettos which are out of place in this land of light and liberty and the existence of which in our midst brings the blush of shame to every loyal American Jew. Can the American Jews, who have a reputation to live up to, countenance such a degrading state of affairs? First of all we must break up these Ghettos. We must break up the congested masses and remove them from the points of concentration. We must distribute as many of them as possible in the smaller cities of the different states of our wide land. We must direct as many of our laborers as possible to places where they can easier find remunerative employment, and we must lead those who are fit and willing to till the soil to agricultural districts, where they can engage in farming with a good prospect for ultimate success. This is, of course, a costly undertaking, but it must be done if we want to save the good name of American Israel.

And we are therefore glad to know that the Industrial Removal Office of New York is doing this blessed work. In the thirteen years of its existence the Industrial Removal Office has succeeded in sending out 75,000 Jews from New York, the worst center of congestion, and in satisfactorily placing them in cities and towns in every state of the Union. The Removal Office maintains a Bureau of Information where valuable practical advice is given to Jewish tradesmen, enabling them to locate in other sections of the country. Many of these were helped to become farmers and they have successfully worked their way to prosperity and independence.

The Independent Order B'nai B'rith is heart and soul with the Industrial Removal Office, the B'nai B'rith lodges are intimately associated with this work and we are always ready to lend a helping hand to such a praiseworthy endeavor.

Any religion that is worth the name, must be predicated upon the fundamental fact of immortality.

"Hebrew Classics" and Jewish Literature

By Dr. Max L. Margolis

Written for the B'nai B'rith News.

It is not my intention to go over the ground covered by a learned controversy printed some years ago in a Jewish scientific magazine as to whether our literature should be designated as Hebrew or Jewish. But a few remarks without pretense to formality or official stamp may not be amiss at a time when the subject may be expected to come to the notice of the public.

It should be clear at the outset that there is a differnce between literature and things written or printed. A scrap of printed matter picked up on the street constituting a shred from a daily newspaper may have reference to a matter of national or international moment or be part of a large commercial advertisement. Such a scrap coming from antiquity and dug out of a mound of ruins would prove invaluable to the historian or archaeologist; fragmentary as such scraps are, they are important historical documents; but documents are not yet literature. The label of a wine jar found in the cellars of what once was a royal palace in Palestine may serve to corroborate Isaiah's opinion of the drunkards of Samaria. But a wine label is no more literature when it comes from ancient times than a discarded champagne label in the refuse of a modern city. Deeds of sale, letters private and diplomatic, scrawls on rocks and inscriptions on tombstones, all are of extreme value to the antiquarian and historian; but the student of literature can afford to ignore them.

A piece of literature may be ephemeral or lasting in its influence, may be good or bad or indifferent, but it is literature, provided that it has literary form and that its matter is original. Of course, the forms of literature differ. The sagas of hoary antiquity and the modern novel may be antipodal. But both have in common the artistic construction. A text-book on history or biology which is devoid of artistic form has no place in the world's literature, though it belongs into a library. But there are great masterpieces of historical writing which we read not solely with a view to obtaining information or instruction but also with pleasure. The less exact sometimes such a work is, the more antiquated it is from the point of view of historical facts, the more it partakes of permanent value if only there is literary finish and the display of originality. We read Herodotus and Thucydides and Livy principally as literary productions. We read them as literature, not as history. A great movement of thought creates its own literary forms and standards. Literature naturally goes with language which is its vehicle of expression. But language is not a sufficient landmark in itself. Where a people learns either simultaneously or successively to use diverse languages, there is still a unit of literary work. Literatures are national and universal. still a piece of literature is national first. The nation is the measure of cultural activity and literature is one form in which culture expresses itself. A religious movement may create its own literature and is own literary forms. If national unit and religious unit coincide, well and good. If not, nationality steps out as a delineator of literary provinces quite as much as language.

There is such a thing as Jewish literature. It is the literature of the Jewish people and of Judaism. Works written by non-Jews have no place in Jewish literature. But not all works written by Jews are to be included in the literature of the Jewish people. A treatise by a Jew on pathology, and be it written in Hebrew, does not constitute Jewish literature. A good deal of the translations of Aristotle and the like cannot claim a place in Jewish literature. They belong elsewhere. A Hebrew essay on Hamlet belongs to the literature on Shakespeare. It is different when in its artistic form it assumes the character of a model literary production, then the language is the decisive factor, but then only. The lines of demarcation are not to be strictly drawn. But in general the contention will hold good that form and original content are the supreme tests.

And here we come to the question of "classics." We are in the habit of referring to Greek and Latin literature as classical literature. But while it may be permissible to include everything written in Greek or Latin in a library of Greek and Latin authors, they are not all of the classical type. Each literature has its "classics," the great masterpieces. They alone are really valuable as literature. The rest is for study at the hands of the technical scholar. The educated layman has no particular interest in them. A man at home in English literature need not have read English works on chemistry or astronomy.

And so it is with Jewish literature. Classic in the strict sense is the Bible, itself written in two languages, the Hebrew and Aramaic. And if we are liberal enough to include the writings that for a reason not literary were excluded from the collection of sacred writings, but extant either in the original or in translations, we cannot possibly deny them a place among the Jewish classics of the first order. I say, of the first order. For there are Jewish classics of a second and third order, and so on. Originality no less than literary finish is the mark of the classic, though the two should go together. It is true, not everything that is original makes pleasurable reading. The Mishnah and Talmud and the medieval poetry and philosophy and homiletics are all original. But there is no aesthetic side to a treatise on the vessels that take on uncleanness. Blackstone may be a classic among lawyers, but not among the reading public at large. Of all the sixty treatises of the Mishnah, only one, The Sayings of the Fathers, may lay claim to general interest. In the Talmud there is much material of literary beauty and interest. But the whole is scarcely adapted for general reading. There is, of course, a further element to determine the classical character of a work. It is the influence it has exercised in the spiritual life of a people or community or the extent to which it has become the pattern for other similar works. There is nothing drier than a commentary. But Rashi's commentary on the Scriptures stands pre-eminent for the influence it has exercised on the Jew and the pattern it has created for similar productions. The philosophical writings of the medieval Jews have long ceased to be of moment in the study of philosophy except from the historical point of view. But Maimonides' Guide and Halevi's Kozari have been household books among the Jews. On them the Jewish mind has formed itself. Good poetry is pleasing at all times. But the poetry that has found a place in the Jewish liturgy is pre-eminently classical. Halevi's Zionide is entitled to a place in the world's literature because of its beauty of form and loftiness of content. To the Jew it is doubly classical. For it is an expression of an undying longing, and it occupies a prominent part in the service of the synagogue.

Books have their fate. Many are written, but few are known and cherished. After all it is not the student who determines the place of a literary production, but the voice of the people. Many gems there are forgotten and ignored. But the instinct of the people seizes upon that which mirrors its deepest thoughts, convictions and yearnings. Jewish literature in the aggregate may be comprehensive to include everything written by Jews and on Jews. But really it is no more Jewish literature, but a Jewish library. There is need enough of making accessible in original and translations all books that are housed in a Jewish library building. Everything that is still hidden and stored away should be brought out of the darkness. Books badly or inadequately or unaesthetically printed should be reprinted. There should be nothing left unpublished. Everything should be made accessible that tends to point out the literary activity of the Jewish people. Other nations and religious bodies have their organizations for publishing great collections. The Jewish people is, alas, disorganized. It has no academy. But it has its colleges and learned institutions. Let a concentrated effort be made. Let each institution choose for itself the part of Jewish literature, the publication of which it wishes to undertake. Let the Talmud, for instance, be published in a suitable form and in a suitable translation. But on a smaller scale let the Jewish reading public be provided with a selection from our literature, our best books, those which for literary finish or originality of content or the influence they have exercised on posterity, stand pre-eminent. Even with the selective principle suggested, the field is enormous. But let us not forget that our first duty is to serve the public, and then the scholar. For we want that which deserves to be read, read and reread. And when we have decided that a certain work possesses attraction for the laity, it should be printed in full. We have enough of excerpts and anthologies. But a piece of literature must be read in its entirety.

From the Bible to the latest essayist and bard, the range is wide. Select the best. Translate with exactness. Translate into good English. Let there be short introductions, and if needs be, short notes. And let the outward form by all means be attractive and the size portable.

TURKISH GOVERNMENT CONCESSION TO JEWISH IMMIGRANTS.

In response to representations made by the Haham Bashi of Turkey, the Sublime Porte has agreed to remit all customs and dues on merchandise which is being brought into Turkey by Jews who are emigrating from Macedonia. As a consequence of this concession a large number of the Jewish merchants in Salonika, who consider the Greek domination to be unbearable, have decided to settle in Turkey. The Haham Bashi has also asked for the exemption of those Jews from military service for a number of years. The Grand Vizier has promised to give the request his sympathetic consideration.

Simon Wolf Opposes Proposed Amendment of Constitution

Simon Wolf appeared before the subcommittee of the Senate Judiciary Committee, which is considering a proposed constitutional amendment for a nationwide prohibition and made the following argument:

"The law can punish, but never prevent. In fact, the enforced dictum of the law, making an effort to prevent enjoyment of natural rights, leads to the violation thereof and encourages perjury and hypocrisy, and, instead of preventing drunkenness, will increase the number of drunkards.

"To bring about a condition of true temperance, not only in the habit of drink, but in all other directions inimical to the health of the individual or to the prosperity of the nation, a campaign of education in the home and in the churches is absolutely necessary.

"I was born in Germany, of Jewish faith, and am thoroughly conversant with the history and habits of both. In the seventy-eight years of my life, I have never seen a drunken Jew. Not because we claim superiority as men or women, but because our religion, our education, our home training point to temperate habits in all things, in judgment no less. Therefore, laws to force unnatural obedience is virtually intemperance of the worst sort.

Urges Continental System.

"Some of the great evils of this nation are, properly speaking, the barroom as now constituted, and the treating system which has become, unfortunately, a national habit. If the continental system could be adopted in this country of having rooms where men, women and children may congregate, read the papers and magazines, discuss current measures of interest, and drink their glass of light wine or beer, it would be a reform in the right direction and be productive of the best results, individually and nationally.

"I remember well when the late Vice President of the United States, Henry Wilson, who was a sincere prohibitionist, returned from a trip to Germany, told me that his views had been entirely changed by his observations and experiences while abroad, and that he wished that the same custom that existed there could be introduced here.

"It would strengthen the aims and objects of the people who believe in temperance and not in absolute prohibition.

"The church, with all its splendid chances for improving the moral and religious conditions and the home circle, should be the proper place for advancing the moral status of the individual.

Sobriety of Moslems.

"While serving as a representative of our government in Egypt I became profoundly impressed with the absence of the drinking habit on the part of the Mohammedans, not by virtue of law, but by virtue of their religion. I feel confident that had the ancient Egyptians or the Jews put on their statute books laws to prevent the manufacturing or drinking of liquor, it would have resulted in a reversal of that which now exists. This same condition can be produced in this country by temperate and moderate laws, the education of the masses and the wishes of those who live in the respective vicinities of the towns, cities and states of the republic.

"Local option, which I understand President Wilson has declared himself to favor, would be one of the panaceas in the right direction. For, after all, this is a government of the people, and no man should be deprived of the rights accorded to him by the Declaration of Independence; should be deprived of his rights at the dictation of any church or any body of citizens who have contrary views.

State Rights Invaded.

"To change the Constitution of the United States by the enactment of any such law as is contemplated by the resolution now pending before your committee is in violation of the rights of the individual states. It was never contemplated by the fathers of the republic that the government of the United States should legislate on a subject that is purely local, municipal and not national.

"It has been the experience of ages that prohibition does not prohibit.

"Independent of all these considerations, there is an economic question involved which should give pause to every legislator and to every voter. Millions of money are now paid into the Treasury by the manufacturers and sellers of liquor. Stamp out both and you have a deficiency in the Treasury of these millions, which would have to be raised by additional taxes, which fall mostly upon the middle and agricultural classes.

"Where the farmer now sells with a profit the grain that enters into the composition of liquor and beer, they would no longer find a market as they do now. Instead of being helped in their laudable occupation, there would be an additional tax levied on them.

"I reiterate in the strongest terms possible that all the efforts of my life have been for the strengthening of the ties of kinship between nationalities and creeds. No man has a higher respect for the opinions of others than have I. No man has a greater or sincerer admiration for the teachings and observing of the Christian religion.

"It is by virtue of the respect I have for the inalienable rights of others that I demand the same high privilege for myself and millions of other citizens."

GREAT EXODUS OF THE JEWISH POPULATION FROM ROUMANIA.

The disappointment and exasperation of the Jewish population, from whom the government, in spite of repeated promises, still withholds the possibility of becoming citizens, is daily growing. Particularly those young people who took active part in the last campaign against the Bulgarians and to whom, in spite of the solemn consent of the government the right of naturalization has been denied, are in despair. As a consequence of this a new emigration movement, similar to that of the year 1900, has begun among the Jews. Thousands of Jewish reservists have formed themselves into properly organized military troops and are leaving the land on foot, in order to emigrate. The first group of emigrants left Jassy on April 1. The influence of this movement is increasing from day to day.

SPAIN WANTS JEWS TO RETURN.

Madrid to Develop Center of Jewish Knowledge as a Special Inducement.

The development of a center of Jewish knowledge in Madrid is being undertaken by the Spanish government in the hope that it may bring about a return to Spain of some of the Sephardic or Spaniole Jews living in the east of Europe.

They take an aristocratic pride in their purity of blood and long pedigree, ranking high in Jewish communities wherever they may have settled. They have never lost the use of the Spanish tongue and still profess love and veneration for Spain.

A commission of influential Jews resident in Tangier recently visited Madrid and had an audience of the king. They represented some 25,000 Jews scattered throughout Morocco.

NEWS FROM LONDON

BY OUR CORRESPONDENT DR. M. EPSTEIN

London, April 20, 1914.

Rachmonus—what a wealth of excellent qualities the word sums up, and the word and the qualities are Jewish. Whatever else has been found lacking in the Jew, his charity has always been admitted. Nor has that charity been merely sympathetic. **Rachmonus** implies also material aid. In olden days we brought the poor wanderer home, fed him at our table, comforted him in his distress and sent him on his way rejoicing. In these modern days of the twentieth century, we subscribe to Societies that organize assistance and relief of all kinds. Some people regret the old ways and look not altogether with favor on modern methods of doing things, with their officials and systems. But for good or for evil the new way is with us, and from time to time the Societies which engage in public work come to the public for the means. We in London are used to appeals of the sort, and it must be admitted that the Jewish community here responds in a way that does it credit.

No less than five special appeals are before the Jewish public just now. First there is the Jewish Board of Guardians. In England the State provides poor relief for indigent paupers. But Jews take a pride in supporting their own poor. They thus help the public authorities in two ways—they pay the poor rate and they lessen its growth by a voluntary levy. Founded in 1859 the Jewish Board of Guardians has done excellent work in the East End of London, spending annually some 350,000. dollars. It has many activities, but one of the most helpful is that of its loan department, which lends money free of interest to poor borrowers in need of capital for their business. The cheerful fact in connection with this work is that the loans are for the most part repaid, and that the losses in this branch of the work are insignificant. But for its undertakings the Board requires money and this is a chronic state with it. No wonder. A Society for relieving the poor has no limits to its possible resources; the more it has, the more it can do.

The Board of Guardians ministers to the material needs of people; spiritual and religious needs are served by the Jewish Religion Education Board. This organization spends some 75,000 dollars every three years, and as it has little regular income, it must beg the sum as occasion arises. How does it set to work? It has recourse to that characteristically English institution, the public dinner—holding a mighty feast every three years and sending round **Validi mendicantes**, sturdy beggars, to all city offices where Jews are to be found (and they are many), asking for tribute, to teach the children of the poor what Judaism means. All our **nobili** lend their help — the Rothschilds and the Swaythlings and the Franklins and the Cohens. The J. R. E. B. (such is its pet name, which is also easy to pronounce) has by now some claims to tradition. The late Chief Rabbi was one of its warmest friends—as you would expect,—and the present Chief Rabbi is following in his footsteps. It is the first J. R. E. B. appeal that Dr. Hertz is assisting, and the hope can only be expressed that his excellence as a "Schnorrer in good causes" will in this case also show how excellent it is.

What do they do with the money? Thousands of children are to be found in East London for whose religious education no provision is made. The public schools provide all that is necessary for secular education; and there the matter ends, save only that the missionaries are on the watch. Consequently the J. R. E. B. has a large field for its activities. The work must be done and the Board does it. Whether it does it as well as possible need not be discussed. Every Society may be improved upon; every method may surely give place to a better. Possibly even the J. R. E. B. will come near perfection. For the present it needs money. Times are bad in the city, they tell us. But judging from the past, the Board will no doubt obtain its 75,000 dollars, or a sum very near to that amount.

For twenty-one years the Jewish Historical Society of England has worked in the field of Anglo-Jewish history. It has published records and documents; it has helped to popularize Jewish literature; it strives to be the custodian of its archives for Anglo-Jewry; it now possesses a library of historical interest at University College called after its munificent founder, Mocatta. After twenty-one years' work it has a record of which it may be proud. But it never had more than some 250 to 300 members. And as its work has been fairly heavy it has accumplated a debt, not large it is true, but burdensome. So, at its coming of age, it is giving a dinner, first, to celebrate the event; secondly, to obtain more members; and thirdly to get $5,000 dollars if it can. The Lord Chief Justice is to preside at the dinner, and by the time these lines are in print, the papers will be speaking of the gathering as a "brilliantly social function." It promises to be that; but it is too early today to say whether the whole amount will be forthcoming.

One would think that the calls on the community here were sufficient, considering these three appeals. But no. The ladies in North London (and it is pleasing to note the names of many a Bath B'rith in the list) are courageous enough to add to the appeal. What is their claim? East London, the pet of the Social Reformer, Jewish and Gentile alike, possesses many clubs for boys and girls. But the Jews of East London are constantly overflowing to the neighboring districts and North Londn is one of the most thickly peopled, from the Jewish point of view. Now in the wake of the Jew follows the missionary, as sure as the eagle follows its prey; and the missionary is on the lookout for young souls. They are easy to catch; they have little discretion; they have the carelessness of youth which is good. So in North London you may find many missions and many clubs for young people conducted by the missionaries. A year or two ago a Jewish club was started in the neighborhood, and it turned out a great success. Bpt a successful club means money, and the Jewish ladies from the North of London are organizing an oriental bazaar in order to fill the club's exchequer. They are working hard and are sanguine of success. Certainly, if enthusiasm were the measure of success, theirs ought to be great.

So we have the Board of Guardians, the Jewish Religious Education Board, the Jewish Historical Society of England and the North London Jewish Club for Boys and Girls, all going the round cap in hand. Let it be remembered that the givers are for the most part the same. It must therefore be a brave man or woman who would add to the list of begging societies. But this is just where Rachmonus comes in. And the curious thing is that, with the exception of the Board of Guardians, none of the calls are for material things. Nor is the fifth and last, which differs from the others in that it is working for the Jewish cause abroad. Like the J. R. E. B. its work is educational and religious; like the North London Club it is fighting convenionist activity. What is the fifth? It calls itself the English branch of the International Pro-Falasha Committee.

A few years ago the Falashas in Abyssinia believed that there were very few Jews in the world and that those that did exist had adopted Christianity. They owed the information to the Christian missionaries, largely Germans in the pay of the English missionary societies. It is a fact worthy of note that the missionaries take the line of least resistance. In Europe and America they do not attempt to bring salvation to the educated and the well to do; they go to the poor and needy whom (on the face of it) it is easier to catch by gifts when argument fails. Likewise, for similar reasons, they devote more effort to the Jew of the East than to his brother in the West. The Falashas were thus a rich soil for their activities. They were ignorant; they had a large faith; they were not world-wise; they had a keen desire for knowledge. They were therefore eminently fitted for catching. So the missionaries set to work among them, telling them stories that were not always strictly true; taking advantage of their simplicity and supplying them with books in their own language, principally bibles and psalters. Every year the reports of the mission workers proudly pointed to several thousands of Falasha converts; it did not seem unlikely that in the space of a few years the whole of the Falashas would be professing Christians.

But some five or six years ago Dr. Margulies, the Chief Rabbi of Florence, got into touch with the Falashas, and Dr. Jacques Faitlovitch, who had made a study of the language of the ancient people, was sent out to them to report on their condition. Like most primitive folk they regarded a stranger as an enemy, and Dr. Faitlovitch found it difficult at first, to make headway. But with persistence and courage he made friends among the Falashas who began to realize that there were a large number of Jews in the world and that, most important of all, these looked upon them as brothers in faith. Once the consciousness was aroused, the missionaries could make no further progress and their own reports admit that since the arrival of Dr. Faitlovitch among the Falashas, their work has become almost entirely fruitless.

To establish confidence was the main thing, but it was needful to do much more. Above all, schools must be provided for the Falashas where their language and Hebrew and the elements of their faith, which is also ours, should be taught them. Secondly, they required Bibles and other religious books. It took some years, and now one tiny school-room for some 20 Falasha children is to be found in the interior of Abyssinia. It is something, but it is very little. More schools are necessary, and for schools you require teachers. Hence sooner or later a normal college for Falasha students must be inaugurated, to send forth teachers of Judaism throughout the length and breadth of Abyssinia to all the Falasha tribes. And the money for this? Dr. Margulies founded an International Commitee at Florence for the purpose of gathering means from all parts of Europe and America. But Florence was hardly the best center, and only this spring Frankfort on Main has been chosen.

There is something that captivates the imagination about the Falashas. They are in a land about which what is called the civilized world knows not over much; they must have been there for centuries, nursing their old Jewish beliefs, and practising the rites and customs of Jews. Where did they come from? How did they get to Abyssinia? Nothing certain can be said. And here they are in danger of losing their traditions and ceasing to be Jews. No wonder Dr. Faitlovitch, who has seen the conditions with his own eyes, stirs up sympathy wherever he goes. He spoke to the lodge at its last meeting; he is to speak at a specially convened meeting at the house of Mrs. Sassoon to which the genearl Jewish public has been invited. We doubt not that he will achieve his aim — to collect money for the Falashas; money, be it remembered, not for their material needs but for the spread of knowledge and the strengthening of faith among them.

We have these five appeals then, before the Jewish public in London. They will all be answered; and even if their promoters do not get all they ask for, yet a good deal will be forthcoming. Even so, these appeals do not exhaust the list. For Jews' College is begging strenuously for more subscribers, not publicly, it is true, but none the less effectively. And finally a new company has just been formed with the object of acquiring land in Palestine—the Maccabean Land Company Limited. Its capital is £52,000, say 260,000 dollars, in shares of 250 dollars, the holders of which will receive about 2 acres of land in Palestine, with facilities for an ultimate settlement on the spot. For those who do not desire the purchase of land, but who yet sympathize with the scheme, foundation bonds of 50 dollars have been provided, and the money thus subscribed will be used for developing the land which the Company is to purchase.

The scheme comes at an opportune moment. The activities of the Palestine Society have familiarized many people with the conditions in Palestine, and it has been remarkable to note how Erez Yisrocl has stirred a chord in the breasts of even the most apathetic Jews. But in Palestine itself things are moving. The recently appointed General Council for Palestine at its last session made allowances from the provincial budget for the agricultural development of the country. An appropriation of 1,286 dollars was made for a breeding farm for horses and donkeys; 13,200 dollars was voted for an agricultural school; small sums were granted for repairing the roads (a very great boon) between Hebron and Beth Jibrin, Jaffa and Gaza, and Hebron and the Valley of El Koft. All this will make for the general good. It only requires the authorities to wake up to the possibilities of the land, and though it may not once again flow with milk and honey, it may nevertheless enjoy economic prosperity of a high order. The Maccabaean Land Company hopes to contribute to that achievement, and every shareholder will feel that he has a stake in the land of his fathers.

It was a pleasing invitation that the Lodge in Mancehster sent to its elder sister in London to participate at a fairly large initiation ceremony, and talk things over. The date was not a convenient one for London brethren, and therefore the London visitors will not be very numerous at the function. Nevertheless, the idea was splendid, and it is to be hoped that we shall hear more of it. The two lodges of the Order in England should not be isolated units; for beside the safety which is associated with the multitude of councillors their meetings would help to bring London Jews and Jews in the provinces into closer touch. Nothing is more needful in Anglo-Jewery today and the Order should be a means of bringing it about.

No doubt the American Jews have been as interested as their English brethen in the friendly attitude of the Spanish Government to Jews. It may be only policy. Spain is anxious for a peaceful penetration of Morocco and in Morocco the Jewish element is said to number 25,000 souls. A Commission of influential Jews resident in Tangier recently visited Madrid and had an audience of the King. Whether any Jews who return to the country which for centuries was the second motherland of so many of their folk, with its memories of "Tulitula" (Toledo) and Jehuda Halevi, it is difficult to foretell. There are certainly many Spanish Jews who live in Eastern Europe, who have never quite lost the use of the Spanish tongue and who still profess love and veneration for Spain. In any event, it has been proved that Jews are an excellent force for developing the economic progress of a country. Spain will not regret its fair and just treatment of Jews if it should attract them. Perhaps we may even one day have a Lodge of the Order in Madrid. Who knows?

A SIGNIFICANT GREEK DECLARATION IN ALEXANDRIA.

Almost simultaneously with the arrival of Beilis in Alexandria an important meeting of the "Cercle Hellenique" was held at which the Greek Consul presided. At this meeting the Greek publicist Anagnostopoulo delivered a very interesting address on the ritual murder legend. The meeting gained in prominence by the attendance of the entire body of teachers of the Greek schools of Alexandria as well as of the Greek physicians, lawyers and representatives of the highest aristocracy with their ladies. The speaker demonstrated the frailty and baseness of the ritual murder accusation against the Jews and closed his long address with a charge to the teachers and the ladies present to impress upon the children in their tenderest age to love these martyr people who have suffered so much for their religion, a religion which is the foundation of civilization. Judaism, said the speaker, first spread the idea of brotherhood in the world, so that it can be said without exaggeration that Judaism forms the basis of morality. The presiding consul Sachtouris supplemented the deductions of the lecturer and reminded the audience of the heroic patriotism displayed by the Greek Jews in the recent Balkan war, also of the intimate friendship manifested by the late King George towards a great number of Jews and towards Judaism.

When we think of the fact that the Greeks were the ones who repeatedly instigated Jew baiting outbreaks in Alexandria and Port Said, we certainly must greet these declarations with satisfaction.—(Dr. Bloch's Isr. Wochenschrift.)

THE JEWS OF FINLAND.

By order of the Finnish government, that principality is to be cleared within a very short time of all Jews who are not able to prove their undoubted right to stay there.

DISTRICT NUMBER ONE ACTIVITIES.

By Eugene H. Lehman.

District Number One is awake. It is very much awake—more awake than it has been for many a year. It is not our purpose now to try to account for this rejuvenation. The cause may lie in the fact that Dr. Silverman is our president, or be due to the influence cast over the District by the young college graduates who have recently joined the Order. Whatever the cause, the result is the all important concern; and the result is that District Number One is awake—wide awake.

Its wakefulness has expressed itself first of all in the launching of a movement to erect in New York City a District Club House. Everyone has long been agreed upon the fact that such a club house was urgently needed; but not until recently have any active steps been taken looking toward the meeting of this need. At the recent District Convention in Springfield, a resolution was adopted favoring the building of a central home for the lodges; and the Intellectual Advancement Committee is pushing the matter with vigor.

Another subject that has aroused the intense interest of the members is the debate going on over the question as to whether or not the District ought to engage in the work of religious education. For some time past, an individual lodge here and there has been conducting a religious school; but it is now proposed that the District enter upon a much wider and more comprehensive plan of religious education than ever before. Those in favor of the plan urge the fact that thousands of boys and girls are receiving no instruction whatsoever in the faith of their fathers and that no organization other than the B'nai B'rith is large enough to cope with the situation. Those who are opposing the movement hold that the departure is too radical for an institution whose aims are primarily philanthropic. Whatever the outcome may be, the interest which the discussion of the question is arousing, proves that the members are fully alive to the importance of the problem.

This new life is manifesting itself further in the activity of the Membership Committee. Mr. Chas. S. Brand has been made chairman of this committee and keeps in action all the time. The committee works not only by means of personal solicitation, but likewise has called to its service the press and the platform. For example, Mr. Brand and Dr. Eugene H. Lehman have recently delivered addresses before the Menorah societies of the College of the City of New York at New York University vigorously setting forth the aims of the Order. It is largely from the Menorah societies that the District expects to recruit many of its future workers. As for the press, a Publicity Committee has been appointed that keeps the Jewish public informed of what the various lodges are doing.

MINSTREL SHOW BY JULIUS HOUSEMAN LODGE, GRAND RAPIDS, MICH.

The most ambitious project ever undertaken by Julius Houseman Lodge No. 238 of Grand Rapids, Mich., was brought to a successful and pleasant culmination on Tuesday evening, April 28, 1914, at the St. Cecilia Hall before a large audience. It took the form of a minstrel show, which furnished opportunity for a series of versatile stunts, graceful dancing, original wit and good singing. It also demonstrated to Grand Rapids Jewry that talent existed among the members of the lodge, which they had never supposed lurked there.

The entertainment was followed by dancing and upwards of 80 couples patronized the large ball room.

Mr. L. Weguson, as President of the lodge, presided and in his opening remarks announced that the entertainment was given principally to bring about a closer contact and strengthen the bond of good fellowship among the members of the lodge. The performance had many original features and it was generally agreed that the B'nai B'rith minstrels were good fun all around.

The Grand Rapids News, one of the leading papers of the city, issued for the lodge a special extra B'nai B'rith number containing a complete program, photographs, cartoons, etc., featuring the production.

All those who attended adjudged the affair an unqualified success and express the hope that a similar gathering under the lodge auspices may not be far distant.

OFFICIAL TOUR OF GRAND PRESIDENT AND GRAND ORATOR OF DISTRICT NO. 4.

President Morris N. Schneider and the Grand Orator of the District, Rabbi M. Friedlander, left their homes in Oakland last Sunday morning, April 19th, for an official tour which is to take four weeks. Their first stop will be Reno, Nevada, with a view of surveying the field for the establishment of a B'nai B'rith Lodge. Years ago that city had such a lodge, composed of pioneer members of other lodges, which in the mining days of Nevada were located in some of its camps. When that element died out or removed to San Francisco the lodge was compelled to surrender its charter. It remains to be seen whether the present Jewish population of Reno have the spirit which distinguished their predecessors.

From Reno they will go to Salt Lake City, where undoubtedly they will receive a handsome welcome from the genial and hospitable members of B. F. Peixotto Lodge. They will then go to Boise, Idaho, where the Rabbi will combine a sabbath eve service with a B'nai B'rith talk, for such is the custom in the capital city of Idaho. They will there find a splendid outpost of Judaism. From Boise they will go to Butte, Montana, in the center of the copper-mining district, where a community of enthusiastic members of our Order is centered. Next will come Spokane, the capital city in what is known in the northwest, as the "Inland Empire." A large and thriving circle is there awaiting their arrival. From there they will strike out for the Pacific shore and land in Seattle, the metropolis of the State of Washington. That city has two progressive lodges rivaling each other in activity. The most representative Jews of that community are the leading spirits of both those lodges. After Seattle will follow British Columbia, where they will visit the lodge at Vancouver and be entertained by our open-hearted English brethren and friends. After that they will visit a number of cities located between Seattle and Vancouver, which have not yet come into the fold, though they should have done so, provided, of course, they have a sufficient number of eligibles. They will then go south to the thriving city of Tacoma, the head of navigation on Puget Sound, where they will visit the junior lodge of the District, comprising almost entirely the solid Jewish citizenship of the community, returning to Seattle for May 10th, to participate in the laying of the cornerstone of a Synagogue. On May 10th, they will have reached Portland, Oregon, the B'nai B'rith town par excellence in the northwest. The city harbors two of the leading lodges of the jurisdiction and is the home of two Past Grand Presidents, Brothers Sichel and Swett. This will terminate the trip and by that time the President and Grand Orator will both, no doubt, long for a return to their dear ones and for a well deserved rest. The itinerary is an exact copy of the one followed by President Golden and Secretary Ascheim in the last term.

SPRINGFIELD, MASS.

About 20 members of the degree team of Springfield Lodge No. 684 of Springfield, Mass., recently organized a B'nai B'rith Degree Club, a social auxiliary to the B'nai B'rith Lodge.

Owing to the splendid work performed by the degree team of Springfield Lodge it is in constant demand by outside lodges for exemplifications, and the object of the club is to maintain interest in the affairs of the degree team, and to establish a fund to be used for defraying the expenses of the frequent trips taken by the team to nearby cities.

Meetings are to be held monthly, on the Monday preceding the second Wednesday, which is the meeting night of the lodge.

The first meeting of the new club was held on April 8, 1914, at which time the first degree ceremony was conducted. After a discussion as to the future plans and work of the club, refreshments were served.

JOSHUA LODGE, PHILADELPHIA.

A series of interesting talks and lectures has been inaugurated by Joshua Lodge No. 23 of Philadelphia, Pa. At a meeting held on April 14, 1914, Rabbi Isaac Landman delivered an interesting address, taking for his subject "The Sons of the Covenant." He dwelt upon the charitable purposes of the Order and particularly emphasized the new orphanage in course of erection at Erie, Pa., and strongly commended the same. After the meeting refreshments were served.

MEETING OF GENERAL COMMITTEE OF DISTRICT GRAND LODGE NO. 2 AND INSTITUTION OF MUNCIE LODGE, NO. 752, AT MUNCIE, IND.

The fourth meeting of the General Committee was held April 26 at 11 a. m. at Muncie, Ind., upon call of the president. Present: Bros. Harry Simon, president, presiding; Victor Abraham, secretary; William Ornstein, treasurer; Sol S. Kiser and Moses Schwab, constituting a quorum.

The minutes of the meeting of March 29 were approved. It was resolved that an engrossed bound copy of the memorial to Bro. Abe Bloch, as appears in said minutes, attested by the secretary under seal of the District Grand Lodge, be transmitted to the family of Bro. Bloch.

There was presented an application praying for the institution of a lodge of the order to be located at Muncie, Ind., signed by 23 applicants, 12 thereof holding existing cards of withdrawal from Indianapolis Lodge, and 4 having previously been members of the order, but whose cards of withdrawal had expired, and the application being found in due form and the certificates and cards being found satisfactory, the application was granted for the formation of a lodge at Muncie, Ind., to be styled Muncie Lodge, No. 752, I. O. B. B., and the president was authorized to cause said lodge to be instituted. Thereupon the president, with the assistance of the members of the general committee present at the meeting, duly instituted and delivered its charter to Muncie Lodge, No. 752, I. O. B. B.

The organization of Muncie Lodge was especially due to the earnest efforts of Bro. H. Eichel, who was elected president of the lodge, and Bro. Sol S. Kiser, of Indianapolis.

B'NAI B'RITH HOME FOR THE PORTLAND LODGES.

(By Edw. N. Weinbaum, secretary Theodore Herzl Lodge, No. 314, I. O. B. B., Portland, Ore.)

At the B'Nai B'rith Hall Association meeting, held recently, the board of directors accepted the plans for a building that will cost approximately $45,000, to be constructed in the middle of the block on 13th street, near Mill street.

This will be the home of the Portland Lodges of the B'nai B'rith Order. Portland Lodge and Theodore Herzl Lodge have long awaited this opportunity of having a place they can call their own.

The building will have one of the finest gymnasiums in the west and will be furnished complete. The first floor will contain a billiard and smoking room 26x28½ feet and locker rooms to accommodate six hundred persons. On this floor will also be located a swimming pool that will be 20x60 feet and 9 feet deep. It will be equipped with spring boards and other paraphernalia that will make it one of the finest tanks that any gymnasium or club has ever constructed. A running track will also be built on this floor.

One of the advantages of the building will be that the janitor will have his headquarters on the first floor, where a three-room apartment has been provided for his use. This will be furnished with the most modern and up-to-date furniture, comprising tables and beds that disappear in the walls when not in use.

The main entrance of the building will be in the center, which will lead into the vestry room. On the right will be located the club room, to the left the billiard room. Entrance to the swimming pool and running track, as also to the lockers, will be gained directly from the main corridor, the shallow baths being in close proximity to the lockers.

The second floor plan will have the men's meeting hall 41x51 feet, a ladies' hall 24x32 feet and a library and reading room 26x36½ feet. On this floor will also be located the directors' office and the office of the officials of the lodge, as well as an up-to-date modern kitchen and pantry for the use of the lodges. The gymnasium will take up one-half of the building, which will be 46x95 feet and 26 feet high. A hand ball court 18x46 feet is also to be located on this floor.

Besides having the main entrance on 13th street, there will be a side entrance to the west end of the building. The exterior will be finished in light brick and stained joints trimmed with stone. The width of the building on 13th street will be 90 feet. From the main entrance of the building one will be led into a mahogany finished vestibule, giving direct access to all parts of the building, lodge halls, lobby, billiard room, etc.

The height of the ground floor will be 12 feet, the halls and lobby 16 feet and the height of the building 40 feet.

Mr. I. Swett is president of the association and Rabbi Jonah B. Wise is chairman of the building committee. Alex. E. Miller is president and Edward N. Weinbaum is secretary of Theodor Herzl Lodge, and Carlton Bamberger is president and A. L. Stone is secretary of the Portland Lodge.

The Portland lodges have only one Ladies' auxiliary in this city, and they will also make use of the building. Mrs. J. Lauterstein is president and Mrs. E. M. Kraut is secretary of the Daughters of the Covenant, which is an auxiliary to Theodore Herzl Lodge.

Construction work will begin on this building within a month, and it is anticipated that the lodges will be in their new home in the fall.

Mr. J. D. Dantoff, a member of the order, is the architect.

THE CINCINNATI LODGE, NO. 4.

On Monday evening, April 13, The Cincinnati Lodge No. 4, initiated a class of thirteen candidates with most impressive ceremonies. This is the first of a number of such classes to be initiated between now and the adjournment for the summer. The next initiation will be in May and there are already some twenty-five candidates for the next class. The outlook at present is that there will be an equal number for the June initiation.

Nearly forty new members have already been added to the Cincinnati Lodge through the excellent work of the Membership Committeee mainly, although quite a number have been added through the efforts of individual members. The most gratifying and encouraging feature is the fact that applications come in voluntarily and from the most desirable sources, proving conclusively that the Membership Committee has gone about the work not only with zeal but with a rare degree of intelligence as well. The Cincinnati Lodge No. 4 has experimented along these lines before (to its cost) and has demonstrated what every thinking member of the order knows, viz: that members who are drawn into the order without having a real desire to join, and for reasons other than purely ethical and altruistic ones, do not remain members long nor do they contribute anything of value to the order.

In view of these facts, and considering too, that there has been a radical change from the old order of things in the last few years it is doubly gratifying to be able to chronicle such fine results as are being shown by the Membership Committee of the Cincinnati Lodge, As stated, it is not only the number of new members but the character of the men (young men mostly) who are coming in. They come from all the walks of life and represent all classes of business and professions and all shades of Judaism.

Your correspondent will therefore be pardoned if he omits personal mention of the brothers who made the initiation ceremonies so impressive and interesting, and confines the commendation and praise to the Membership Committee. Brother Harry C. Levy is chairman of that committee and it is due him that special and public mention be made of the work of his committee. Of course Bro. Levy didn't do it all, but he did a whole lot of it, and he took good care to see that his fellow members of the committee were "on the job" at all hours.

WINNIPEG, MANITOBA, CANADA.

On March 5, 1914, a special Initiation Meeting was held by Winnipeg Lodge No. 650, at which nine applicants were initiated.

The special feature of the meeting was the particularly large attendance and unusual impressiveness of the ceremony.

The impression that the ceremony made on the members present was such that immediately after the conclusion, the members surrounded the team and congratulated them—a fact which has seldom happened and which ought to stimulate the members of the degree team to keep up the standard.

The meeting of March 19th was less attended, owing to a big social event which took place the same evening, and compelled some of the ordinarily active members to be absent. The small attendance did not prevent, however, the members to transact a good deal of routine business, and lay the foundation for numerous schemes to enable the lodge to enlarge its sphere of activity.

The Leo N. Levi Memorial Hospital

Report of Building Fund Committee.

To The Officers and Trustees, Leo N. Levi Memorial Hospital Association:

Brethren:

I have the honor of presenting herewith full report of all moneys received by me and disbursed by the Building Fund Committee to April 1st, 1914.

The authority to raise this fund was given in April 1911 at a meeting held at Hot Springs, Ark., and our committee was then appointed.

On Sept. 5th, 1911, the 55th anniversary of the birth of our sainted leader, Leo N. Levi, to whose beloved memory our institution is dedicated, a call was issued for subscriptions and a generous response was promptly received.

Our late lamented brother Godchaux A. Levi volunteered a substantial subscription to our fund, but the grim destroyer ruthlessly took him from us before he had carried out his good intention.

The Levi family, represented by Brother Chas. G. Levi and Jule K. Hexter, arranged a subscription of $10,000 to which the brothers and sisters of our lamented chief contributed. Thus carrying into practical execution the magnanimous ideal of our departed brother.

Shortly after Mrs. Theresa Levi, the widow of Brother Godchaux A. Levi, departed this life and left a bequest of $2,500 to our institution.

Many of our lodges and a number of our members rallied generously to the support of the building fund; others, from whom we had a right to confidently expect financial support, for reasons best known to themselves, lent a deaf ear to the appeals made.

Had all subscriptions made, been paid, we would have had ample funds to pay the cost of the building. As it is we were compelled to borrow less than $20,000 to give us a clear and undisputed title to our institution and its equipments.

It has been proposed to issue 200 debentures of $100 each, payable by lot, within ten years, bearing interest at 5 per cent per annum, and if this proposition is authorized by this meeting and we obtain the indorsement of District Grand Lodge No. 7 at the 1914 Convention, it is confidently expected that the issue will be successfully financed.

A loan of $17,500 authorized by the Executive Committee of our Association, to meet the urgent demands of the builders, was made by the Association with the Arkansas National Bank of Hot Springs, Ark., upon its note endorsed by four members of the board of trustees.

You will doubtless agree that this debt should be settled and these endorsers relieved of their liability by June 4th, 1914, the date of maturity of this obligation.

It was my intention to publish a complete list of subscribers to the Building Fund, but several large subscriptions were furnished without listing names of donors, and it is therefore impossible to carry out this plan.

Exhibits that are made in this report will probably be considered sufficient for all purposes.

The total expense incurred in raising this fund amounted to $900.93 and interest received on daily balances aggregated $792.11.

All funds received were promptly deposited in the name of the Chairman with the National Bank of Commerce in St. Louis, subject to the order of demands signed by the entire membership of the Building Fund Committee.

The comparative ease of raising the fund not only speaks volumes for the merit of our worthy project, but also makes plain the great potentiality of the I. O. B. B. in organized movements of national scope.

I want to extend my heartfelt thanks to the men who so generously gave me their time and unselfish aid in this movement, contributing to its success, as well as to thank them for the financial support they have given me—I am sure that the great service to be rendered to suffering humanity by our institution will more than repay them for their splendid effort.

I cannot refrain from expressing to you the great pleasure afforded me in having been able to render this service, in the interest of our order and its philanthropic efforts. I feel fully repaid by the magnificence of our building and the grandeur of the work outlined for our institution.

Fraternally yours.
EMIL NATHAN,
Chairman, Building Fund Committee,

Leo. N. Levi Memorial Hospital Association.

Account of Cash.

Receipts.

By cash received from subscriptions	$71,341.98
By cash received from interest on daily balances	792.11
By cash received from discount $17,500.00 note	17,237.50
Total	$89,371.59

Disbursements.

To cash Stewart, McGehee Construction Co.	$63,950.86
To cash M. J. Murphy Plumbing	13,214.50
To cash Ahrens & Ott Mfg. Co.	855.62
To cash Emile Weil Architect (On Acct. Fee)	3,000.00
To cash E. A. Grubel Supervising Construction	1,540.00
To cash expenses incurred by building fund collection	900.93
To cash two city lots adjoining hospital building	3,431.45
To cash insurance on building	562.50
To cash freight on plumbing fixtures	155.24
Total	$87,611.10
Balance cash in banks	$ 1,760.49

Accounts Payable.

Balance due Emile Weil Architect	$ 1,286.80
Balance due J. L. Mott Works	1,482.54
Total	$ 2,769.34

Accounts Receivable.

Unpaid subscribtions	$ 3,722.50

Subscriptions to Building Fund.

Cities.	Lodges.	Collections	Totals.
New Orleans	$550.00	$4,195.00	$ 4,745.00
Chicago, Ill.	434.00	3,285.00	3,719.00
Memphis	571.00	3,008.17	3,579.17
St. Louis, Mo.	750.00	2,500.00	3,250.00
Nashville	25.00	2,145.50	2,170.50
Dallas. Tex.	50.00	2,085.00	2,135.00
Hot Springs	....	1,645.00	1,645.00
Kansas City	261.50	1,195.00	1,456.50
Cincinnati, O.	100.00	1,125.00	1,225.00
Shreveport	....	1,208.50	1,208.50
San Antonio.	25.00	1,088.00	1,113.00
Little Rock	300.00	800.00	1,100.00
Montgomery	500.00	550.00	1,050.00
Galveston	....	1,007.60	1,007.60
Indianapolis	50.00	950.00	1,000.00
Helena, Ark.	....	915.00	915.00
Louisville, Ky	250.00	600.00	850.00
Birmingham	365.00	391.00	756.00
Chatanooga	100.00	583.50	683.50
Ft. Worth	275.00	398.50	673.50
Houston, Tex	96.50	563.50	660.00
Pine Bluff	....	630.00	630.00
Vicksburg	100.00	520.00	620.00
Mobile, Ala.	50.00	502.00	552.00
St. Joseph	200.00	311.00	511.00
New York	290.00	100.00	390.00
Gr'nv'le, Miss	25.00	332.00	357.00
Paducah, Ky.	354.00	....	354.00
Ft. Smith	100.00	200.00	300.00
Waco, Tex	100.00	200.00	300.00
Alex'dria, La.	25.00	264.75	289.75
Pensacola	....	244.50	244.50
Toledo, O.	225.00	10.00	235.00
Cleveland, O.	150.00	85.00	235.00
Columbus, O.	125.00	100.00	225.00
El Paso	155.00	50.00	205.00
Beaumont	100.50	100.00	200.50
Portland	100.00	100.00	200.00
Peoria, Ill.	....	200.00	200.00
Ligonier, Ind.	....	200.00	200.00
Palestine	....	185.00	185.00
Minneapolis	100.00	35.00	185.00
St. Paul, Minn	....	50.00	50.00
Natchez, Miss	25.00	154.25	179.25
Selma, Ala.	150.00	25.00	175.00
Gr'nw'd Miss.	50.00	96.00	146.00
Merid'n, Miss.	10.00	133.50	143.50
Huntsv'le, Ala	50.00	82.00	132.00
Denver	100.00	10.00	110.00
Texarkana	....	105.00	105.00
Oakl'd, Cal.	5.00	100.00	105.00
Jackson, Miss	25.00	79.00	104.00
Lincoln, Neb.	....	101.00	101.00
Austin, Tex.	....	100.00	100.00
Champaign	....	100.00	100.00
Camden, Ark.	....	60.00	60.00
Columbus, Miss.	58.00	....	58.00
Napoleonville, La.	10.00	46.00	56.00
Conway, Ark.	....	55.00	55.00
Corinth, Miss.	....	50.00	50.00
Pt. Gibs'n, ".	....	43.50	43.50
Kosciusko, ".	....	30.80	30.80
Omaha, Neb.	10.00	10.00	20.00
Mexia, Tex.	....	20.00	20.00
Louisiana Mo.	....	16.00	16.00
Jonesb'o Ark.	....	10.00	10.00
Washington	....	10.00	10.00
Alex'der City, Ala.	....	10.00	10.00
Greenv'le, Ala.	....	6.00	6.00
Evansville	....	5.00	5.00
Newport, Ark.	....	5.00	5.00
Wetumpka	....	5.00	5.00
Total			$43,522.07
Lodge subscriptions where no collections were made in city			2,369.91
Total			$45,891.98

Subscriptions Received From Lodges.

Memphis No. 35, Tenn	$ 571.00
Missouri No. 22, St. Louis	500.00
Little Rock No. 158, Ark	300.00
Isid. Strauss No. 519, Ft. Worth	275.00
Kansas City No. 184, Mo	261.50
Eben Ezra No. 47, St. Louis	250.00
Louisville No. 14, Ky	250.00
Emanuel No. 103, Montgomery.	250.00
Alabama No. 299, Montgomery	250.00
Birmingham No. 368, Ala	250.00
Toledo No. 183, Ohio	225.00
Joseph No. 73, St. Joe, Mo	200.00
El Paso No. 509, Tex	155.00
Cleveland No. 16, Ohio	150.00
Zadok No. 155, Selma, Ala	150.00
Minneapolis No. 271, Minn	100.00
Zion No. 62, Columbus, O.	125.00
Horeb No. 25, New Haven, Conn.	125.00
J. Houseman No. 238, Grand Rapids	119.00
Magic City No. 725, Birmingham	115.00
Danville No. 568, Ill	115.00
Emek Beracha No. 61, Ft. Wayne	102.00
Beaumont No. 435, Tex	100.50
B'nai Israel No. 188, New Orleans	100.00
Home No. 243, New Orleans	100.00
Gulf No. 221, New Orleans	100.00
I. K. Gutheim No. 439, New Orleans	100.00
Crescent City No. 182, New Orleans	100.00
Eureka No. 198, Waco, Tex	100.00
Ft. Smith No. 306, Ark	100.00
Chattanooga No. 446, Tenn	100.00
Odessa No. 268, Monroe, La	100.00
Miss. No. 98, Vicksburg	100.00
Ramah No. 33, Chicago	100.00
Oriental No. 189, Chicago	100.00
Hillel No. 72, Chicago	100.00
Isaac No. 87, Milwaukee	100.00
Portland No. 416, Oregon	100.00
Denver No. 171, Colo	100.00
Cincinnati No. 4, Ohio	100.00
Minnesota No. 157, St. Paul	50.00
Edar No. 211, San Antonio	25.00
Ezra No. 134, Natchez, Miss	25.00
Ed. Lasker No. 347, Tyler, Tex.	25.00
Rebecca No. 240, Alexandria	25.00
Maimonides No. 46, Nashville	25.00
Deborah No. 166, Greenville	25.00
Mariassah No. 202, Jackson, Miss.	25.00
Sovereignty No. 148, Chicago	25.00
Sioux City No. 598, Iowa	25.00
Council Bluff No. 688, Iowa	25.00
Fox River No. 209, Appleton, Wis.	25.00
Racine No. 697, Wis	25.00
Gilead No. 41, Milwaukee, Wis.	25.00
Chippewa Valley No. 334, Eau Claire, Wis.	25.00
Nebraska No. 354, Omaha	25.00
Saar Sholem No. 154, Pittsburgh	25.00
Herzl No. 608, Houston, Tex	96.50
Abr. Geiger No. 423, Spokane	93.26
Abr. Levy No. 554, Jackson, Tenn.	75.00
Manhattan No. 156, New York	75.00
Trinidad No. 293, Colo	75.00
Coosa No. 734, Gadsden, Ala	71.00
Washington No. 19, N. Y. City	60.00
Zerubabel No. 53, Rochester, N. Y.	60.00
Northwestern No. 265, Chicago	59.00
Jos. Herz No. 181, Columbus, Miss.	58.00
Corsicana No. 295, Texas	55.00
Beth Zur No. 84, Mobile	50.00
Muskogee No. 628, Okla	50.00
Dallas No. 197, Texas	50.00
International No. 500, New Orleans	50.00
Mark Stein No. 537, Greenwood	50.00
West Tenn. No. 316, Brownsville	50.00
Oklahoma City No. 539, Okla	50.00
Huntsville No. 236, Ala	50.00
David Fish No. 130, Chicago	50.00
Los Angeles No. 487	50.00
Hildesheimer No. 503, Seattle	50.00
McKeesport No. 573, Pa	50.00
Indianapolis No. 58, Ind	50.00
Gan Eden No. 110, Terre Haute	50.00
Eshcol No. 55, Dayton	50.00
Abraham No. 89, Bridgeport	35.00
Hebron No. 5, New York City	35.00
Calumet No. 502, Hancock, Mich.	31.50
Sholem No. 78, Leavenworth, Kans.	30.00
Ed. Everett No. 97, N. Y. City	25.00
Jordan No. 15, N. Y. City	25.00
Yonkers City No. 451, N. Y. City	25.00
Samuel No. 63, Brooklyn, N. Y.	25.00
Samuel No. 668, Vancouver, B. C.	12.50
Colo. Spgs. No. 523, Colo	12.50
Green Bay No. 618, Wis	12.50
Mishan No. 247, Kalamazoo	12.50
Salem No. 26, Harrisburg, Pa.	12.00
Hy Jones No. 79, N. Y. City	10.00
Maccabee No. 71, N. Y. City	10.00
Hillel No. 28, N. Y. City	10.00
Peixotto No. 421, Salt Lake	10.00
Etham No. 37, Sacramento	10.00
Pacific No. 48, San Francisco	10.00
Reuben No. 257, Marshall, Tex.	10.00
Ascension No. 543, Napoleonville	10.00
Asaph No. 268, Meridian	10.00
Wm. McKinley No. 521, Omaha	10.00
Jackson City No. 256, Mich	10.00
Edmonton No. 732, Canada	10.00
J. E. Rosenwald No. 545, Las Vegas	10.00
Mahoning No. 339, Youngstown	10.00
Bay City No. 178, Mich	5.00
Oakland No. 252, Calif	5.00
Homestead No. 586 Homestead, Pa.	5.00
Atlantic No. 494, N. J.	5.00
Beth Horon No. 599, K. C., Kans.	5.00
Akiba No. 173, N. Y.	5.00
Kishon No. 193, N. Y.	5.00
Sulamith No. 167, N. Y.	5.00
Total	$9,461.41

Summary of Subscriptions Received.

Districts.	Lodges.	Collections in Cities.	From Grand Lodges.	Total.
District Grand Lodge No. 1	$ 585.00	$ 100.00	......	$ 685.00
District Grand Lodge No. 2	2,621.00	4,761.00	$2,000.00	12,082.00
District Grand Lodge No. 3	168.00	......	......	168.00
District Grand Lodge No. 4	443.26	200.00	100.00	743.26
District Grand Lodge No. 5	20.00	10.00	100.00	130.00
District Grand Lodge No. 6	1,227.15	3,731.00	1,000.00	5,958.15
District Grand Lodge No. 7	4,397.00	24,928.57	4,750.00	34,075.57
Levi Family	......	......	......	12,500.00
Ex. Com. Cons. Grand Lodge	......	......	......	5,000.00
	$9,461.41	$36,430.57	$7,950.00	$71,341.98

WASHINGTON LODGE, NEW YORK.

Washington Lodge No. 19, of New York City, again celebrated Pesach by giving a Seder on Saturday evening, April 11, 1914. The services were led by Brother Samuel Weingart assisted by several cantors.

A special meeting of the lodge was held in the afternoon of April 19th, under the auspices of the Intellectual Advancement Committee for the benefit of the older members who find it inconvenient to attend evening meetings. A class of candidates was initiated by the degree team, and at the conclusion of the meeting refreshments were served.

The annual visit of Washington Lodge to the Home for Aged and Infirm at Yonkers will take place on Sunday afternoon, June 7th. The members of the lodge and their friends will attend. An entertainment and a special dinner will be provided for the inmates on that occasion.

GAN EDEN LODGE, TERRE HAUTE, IND.

Much activity is reported by Gan Eden Lodge No. 110 of Terre Haute, Ind., during the past month. The propaganda committee secured applications of five deserving candidates, of which number two have already been initiated.

The principal event in the history of the lodge during the last month was the official visit of Mr. Harry Simon of St. Louis, President of District Grand Lodge No. 2. In his honor a public meeting was held at Temple Israel, which was presided over by Rabbi Kaplan. The principal address was delivered by President Simon, who dwelt upon the activity of the Order and its influence. He was followed by other members, who spoke on the aims and purposes of the Order and specially dwelt upon the immigration aid work which has been taken up by the lodge.

After the close of the public meeting a reception was held and refreshments were served.

What Our Lodges Are Doing

SPRINGFILED LODGE, SPRINGFIELD, MASS.

The social life of the new administration under President Paul Kramer is now in full swing and the interest of members and prospective members aroused by the convention of the District Grand Lodge has not been allowed to flag. The first open meeting had as its chief attraction Joseph C. Allen, actuary of the Union Trust Co., who gave a very interesting talk on "Banking and the New Currency Law." The meeting was largely attended and the lecture was voted very instructive.

The second open meeting was without doubt the most interesting and largest attended of any that have ever been held by the lodge. Much credit is due to the jovial "Senator" Silbert for his part in making the affair a success. The first number was the "Singing Four," a professional act from the Broadway Theater, accompanied by Miss Ruth Beary, an accomplished young pianist of this city, who besides contributing to the success of the entertainment by accompanying the various singers also gave a piano solo that was one of the real pleasures of the evening.

Miss Anna Fuchs gave a soprano solo that was well received. Dr. J. Z. Maurison handed out some "knocks" to the new administration. Miss Anna Glaser gave a serio-comic recitation that brought down the house. Master J. Kelson, 7 years old, gave a selection from Beethoven on the piano. The Venetian Trio played and sang several selections from grand opera. "Happy" Gordewitien accompanied by Miss Ruth Le Bow sang several songs that were well received, and the hit of the evening was contributed by Miss Ruth Powell, a professional from the Broadway Theater, who delighted all with her playing. As an encore Miss Powell played the Kol Nidre in a manner that drew forth the hearty applause of all present.

On the serious side Secretary Herman C. Krotinger spoke on "The Young Man as a Ben B'rith." Rev. Dr. Price spoke on "The Anti-Defamation League," and President Paul Kramer spoke on "The Order and Its Aims."

The degree team, headed by District Deputy Henry Lasker, journeyed down to New Britain Lodge to show them what a real degree team was like. They were shown to their entire satisfaction and they entertained the visitors royally, the members of the degree team voting it the time of their lives.

A number of members journeyed up to see Holyoke Lodge perform the degree on a number of candidates.

Plans are being laid for the annual banquet to which the ladies are to be invited. This being their first invitation, the ladies are very much interested, and some of the unmarried members are a bit chary of what's going to happen while the gentler sex are in the hall.

ANNIVERSARY CELEBRATION OF JACOB B. ULLMAN LODGE, STAMFORD, CONN.

The third anniversary of the institution of the lodge was celebrated on March 29, 1914, with a musical program, addresses, and a banquet. Mr. Herman Ascher of New York, First Vice-President of the District Grand Lodge; Mr. Chas. H. Shapiro of Bridgeport, District Deputy; and Jos. H. Ullman of New Haven, Past President of the District Grand Lodge, and a brother of Jacob B. Ullman, for whom the lodge was named, were the speakers of the evening.

Mr. Ascher was the first speaker. He dwelt mainly with the necessity for the Jewish people to maintain their faith and to stand together so that they may not perish. He complimented the lodge for its work in carrying out the principles of the Order. He expressed pleasure at the interest manifested by the ladies. He dwelt upon the many problems of the Jewish people, stating they were caused largely by their own indifference and emphasized the work of the Order in arousing the Jews to realize their obligation to themselves and to their people. Mr Jos. H. Ullman in his talk dwelt upon the work of the Order, emphasizing the fact that in every Jewish question the B'nai B'rith takes the leading part Mr Shapiro in his remarks emphasized the ideals of the Order, stating that the Order stands for law and order, for patriotism and good citizenship

After the speaking a banquet was held.

INSTITUTION OF B'NAI B'RITH LODGE AT FORREST CITY, ARK.

A new B'nai B'rith lodge was instituted on Sunday, April 12, 1914, at Forrest City, Ark. Many prominent members of the Order were in attendance from Memphis, Little Rock, Helena, Hot Springs and Pine Bluffs. Mr. Chas. J. Haase of Memphis, Past President of District Grand Lodge No. 7, headed the Memphis delegation, and among the list of visitors were Rabbi Louis Witt, Leo Pfeiffer, Past President of District Grand Lodge No. 7, E. Navra, D. Daniels and T. Abeles, all of Little Rock; the Helena delegation consisted of Brothers B. Selig, I. Rothschild and H. Barnett; Brother D. Laser represented the lodge of Hot Springs.

The institution ceremonies were in charge of the Grand Lodge officers of the District.

By a unanimous vote the membership voted to name the new lodge, the Louis Barnett Lodge, I. O. B. B., as a fitting compliment to that gentleman and out of deference to and appreciation of his many activities in the promotion of Jewish organization work in Forrest City, and for the good feeling of concord, fellowship and brotherly love which he has been instrumental in establishing among his people here.

Mayor James L. Scott delivered the address of welcome on behalf of the city.

Dr. F. W. Gee, pastor of the Methodist church, enlarged upon the beauties of the great work that had been launched here by the Jewish people and referred in glowing terms to the cardinal principles of the B'nai B'rith, which is peace, harmony, brotherly love, and in his customary easy and fascinating manner, acquitted himself with credit and his speech was heartily enjoyed by all present.

Hon. O. B. Rollwage reviewed the history of the Jewish people and paid the Jews of Forrest City in particular, a high compliment. The speaker was glad of the opportunity to express his endorsement and offer his congratulations to these people upon such a worthy undertaking as the establishment of a B'nai B'rith lodge in Forrest City.

Rabbi L. Witt of Little Rock responded in an able manner to the various addresses.

CHARITY BALL OF HARMONY LODGE, BRIDGEPORT, CONN.

More than 2,000 people thronged the gaily decorated Casino at Bridgeport, Conn., on the evening of March 31, 1913, on the occasion of the first charity ball given by Harmony Lodge No. 711 of that city.

Addresses were delivered by Mayor Clifford B. Wilson, Lieut. Governor Lyman W. Tingier, and Isaac Moss, president of the lodge. Mayor Wilson in his address congratulated the lodge on the success of the worthy affair. He complimented the members of the Order for their philanthropic work among their needy.

The Mayor was followed by the Lieut. Governor, who was fervent in his praise of excellent work which the lodge is doing among the immigrant Jews in molding them into good American citizens.

Other prominent guests present were Mr. Albert Philips, Secretary of State; Senator Archibald McNeil; Jos. H. Ullman of New Haven, Past President of the District Grand Lodge; J. R. Rosenzweig of New York, member of the General Committee; and Chas. H. Shapiro, Deputy of the District Grand Lodge.

The proceeds of the affair were divided among the Ladies' Hebrew Charity Society, the Hebrew Ladies' Aid Society, and the Hebrew Children's Aid Society.

NEW CASTLE LODGE.

The meeting of New Castle Lodge No. 609, of New Castle, Pa., held on April 12, 1914, was largely attended. The special order of business was the report of the local Anti-Defamation League committee appointed to secure the signatures of moving picture house proprietors to the resolutions adopted by the executive board of the Anti-Defamation League to discard any film which would defame the Jew in any manner.

The Sabbath school under the auspices of the lodge is still keeping up its high average of attendance. A special Seder service for the children was arranged under the auspices of the lodge.

JORDAN LODGE, NEW YORK.

The dance given by Jordan Lodge, No. 15, I. O. B. B., at the "Elsmere" was a very successful affair, a great many of the members and their friends attending and enjoying a most pleasant evening.

At the meeting of March 19th, Brother Dr. Eugene H. Lehman delivered a most interesting lecture on "The Bible in the Light of Modern Science." There was also present at this meeting the Rev. Dr. H. Periera Mendes, who delivered an interesting address.

On Saturday evening, April 18th, Sedar service was held at the Temple Israel of Harlem, Rev. Dr. Harris conducting the service.

The Bowling Club formed by the Chairman of Entertainment Committee, Brother Jess Friedlander, has proven most successful, and has added greatly to the spirit of brotherly feeling amongst the members.

The club will adjourn this month, and arrangements are being made for a theater party. The spirit and fraternalism within this lodge is stronger than ever, and the purposes and objects of the B'nai B'rith are being upheld and carried out by the officers and members of this lodge.

KANSAS CITY LODGE, KANSAS CITY, MO.

On Monday evening, April 27th, the Cultural Committee of Kansas City Lodge No. 184 presented one of the best programs of the year at the Temple at Linwood boulevard and Flora avenue. Prof. Max S. Handman, formerly at the University of Chicago, and now head of the department of sociolgy at the University of Missouri, delivered an inspiring address, and a message which is of vital importance to every one. The subject of his lecture was "the Function of the Jew in the Present Social Unrest." Bro. Rabbi Louis Bernstein of St. Joseph, Mo., spoke on the subject of "The Jew in America." The entertainment was given in the form of a dinner, which was followed by the speaking. President Bro. Walter Wolfson presided.

ST, PAUL, MINN.

Mr. Sigmund Livingston, Past President of District Grand Lodge No. 6, and Chairman of the Anti-Defamation League of America, addressed a public meeting at St. Paul, Minnesota, on Sunday evening, April 5th. The meeting was held under the auspices of Minnesota Lodge No. 157.

Brother Livingston was introduced by Brother Sylvan E. Hess, President of District Grand Lodge No. 6. Brother Livingston's topic was the work of the Anti-Defamation League and he gave a splendid exposition of its purposes, and outlined the various branches of its work, citing specific instances of results under each head. He also set forth the plans of the League for the future, and emphasized the urgent need for co-operation, particularly on the part of the lodges of the Order. He urged that fundamentally the work is educational, and proved that the handling of the work is deliberate, tactful and successful. He demonstrated the fact that the League is one of the most important pieces of constructive work which has been launched by or under the auspices of the Order for many years. The matter was eloquently and brilliantly presented, as are all of Brother Livingston's efforts, and the address was well received by those present.

A musical program consisting of piano, vocal and violin selections was rendered, and the evening closed with a reception for Brother Livingston.

THE CINCINNATI LODGE NO. 4.

At a regular meeting of The Cincinnati Lodge No. 4, B'nai B'rith, held on April 13, 1914, a class of thirteen candidates was initiated into the order. The ceremonies were exceptionally interesting and impressive and were conducted in the presence of an attendance that filled the large lodge room. There are already some twenty-five additional candidates to be initiated during the month of May, and the number will undoubtedly be increased through the excellent work of the committee on membership, supplemented by the efforts of the individual members. The new accessions represent an exceptionally desirable class of men from the city at large, without reference to class, nativity or shades of Judaism.

DENVER, COL.

The monthly addresses under the auspices of Denver Lodge No. 171 of Denver, Colo., are proving a source of intellectual profit and pleasure to the membership. During the month of May, Brother S. E. Zwetow is scheduled to deliver an address on "The Prejudice Against the Jew."

During the month of March Rabbi Kauvar was the speaker at the social and intellectual advancement meeting. In his address he emphasized the new enthusiasm for things Jewish by the young Jew; the awakened loyalty for things Jewish in our American colleges.

He referred to the Jewish fraternities in our universities, and said that while not so long ago you could not find two Jewish students talking together on any college campus, today they hold their meetings openly, discuss Jewish questions, and take pride in their religion and history. Next to this awakening, he singled out the love for Jewish learning. In every large university there are now chairs for Jewish learning and literature. It is a commonplace to have a professorship in Hebrew. Some day, he hoped, some public spirited Jew of Cclorado will endow a chair for Jewish history or literature in one of our state universities.

DISTRICT PRESIDENT WILL VISIT PITTSBURGH.

The members of B'nai B'rith lodges located in Pittsburgh and Allegheny County are more than pleased with the announcement that on Sunday afternoon, May 10, 1914, Mr. Abe Weil of Philadelphia, President of the District Grand Lodge, will pay an official visit to the lodges.

The meeting of May 10th will be held under the auspices of all the lodges of the Order in Allegheny County, and will be one of the most interesting events in local B'nai B'rith history in the past few years. Not only will an address be delivered by the President, in which he will probably outline the program of his administration for the ensuing two years, but there will also be several other short addresses by men prominent in the Order, including past and present officials of the district. There will also be a large class initiation conducted by an able Degree Team.

MASS MEETING OF SAN FRANCISCO B'NAI B'RITH AT TEMPLE EMANU-EL.

Congregation Emanu-El of San Francisco generously responded to the request of the San Francisco B'nai B'rith for the use of the Sutter St. Temple for a mass meeting of the B'nai B'rith, which was held on Friday evening, April 17, 1914, the closing day of Passover. The meeting was largely attended and was for the purpose of expounding the aims and objects of the Order. A fine musical program in charge of Cantor Rinder was carried out, and the speakers of the evening were Rabbi Dr. Martin A. Meyer, Rabbi Friedlander of Oakland, Cal., and Mr. Otto Irving Wise, Past President of Grand Lodge No. 4. The gathering was also honored by the presence of Mr. Nathan Strauss, who addressed the assembly.

LEXINGTON LODGE, LEXINGTON, KY.

Lexington Lodge No. 289 of Lexington, Ky., enjoyed the rare privilege of a visit of Brothers Victor Abraham, Secretary of the Grand Lodge; Alfred Cohen, Dr. Mielziner and Milton Hurtig, all of Cincinnati, at a special meeting held on Sunday afternoon, April 5, 1914. The visiting Grand Lodge officers attended the meeting for the purpose of initiating a class of 12 members.

This awakening of the lodge has been due to the propaganda committee and the visit of Rabbi Jos. S. Kornfeld of Columbus to put some life in the hitherto indifferent condition of the lodge. The initiatory work of the visiting Grand Lodge officers was excellent in every way and was enjoyed by those present. After the ceremonies remarks were made upon the good work of the Order and the need of every Jew in affiliating with the Order.

Since the above meeting several new applications were secured and the candidates were initiated at a meeting of the lodge held on April 26th.

What Our Lodges Are Doing

MINNEAPOLIS, MINN.

On Monday evening, April 20, Rabbi Lefkovitz of Duluth addressed the lodge on the subject "Can a Jew Be a Christian Scientist." A large audience of members and their friends was present. The address was followed by a general discussion on the subject, which brought forth many interesting arguments.

Everyone is awaiting with eagerness the next regular meeting of the lodge which will be held Monday evening, May 18. A special hall has been rented for the evening, as the regular meeting hall is not large enough to accommodate the full attendance of the lodge which is expected that evening. The event will be in the nature of a double reception and banquet. Honors will be shared by the pioneers of Minneapolis Lodge, the men who, through their untiring efforts and ceaseless work in the early days of the history of the lodge, have made Minneapolis Lodge what it is today, and Mr. Sylvian E. Hess of St. Paul, President of the district. A special class of fifty will be initiated in their honor.

THE MEMBERS OF THE CINCINNATI LODGE NO. 4, I. O. B. B., MOURN THE LOSS OF OUR BROTHER, ABE BLOCH.

Bound to us in loving kindness, in works of righteousness and of mercy—his death has left a vacancy in our ranks, and a void within our hearts.

Imbued with a sympathetic charity, generous in deed and act and thought, modest and retiring in manner, earnest and consistent in the performance of duty to the District which he loved to serve, and served for eleven years as Treasurer, until the shadow of death clouded his path, controlled by impulse and spirit which ever had thought for the sorrow-stricken and the needy, he has passed to his eternal rest, leaving with his brethren of this lodge tender memories of him and of his work.

The Cincinnati Lodge No. 4, I. O. B. B. extends to his family, to his children, who have received from him the heritage of a good name and a character worthy of emulation, its condolence and sympathy in their bereavement, and directs that a copy of this testimonial be transcribed by the Secretary of this Lodge to the family of Bro. Bloch and placed upon a memorial page of the records of this meeting, and published in The American Israelite, and the B'nai B'rith News.

VICTOR ABRAHAM,
NATHAN DRUCKER,
ARTHUR L. FRANK,
Committee.

NEW HAVEN, CONN.

During the visit of Professor Friedlander of the Jewish Theological seminary to New Haven on March 17, 1914, a number of university men discussed with him the aims and objects of the order, and how to outline a program which will best carry them into practice. Professor Friedlander, who is a member of the order, having affiliated himself with it in Germany, referred to the high standard held by the B'nai B'rith Lodges in that country and suggested a policy to be followed which in his opinion he believed would best promote the interests of the order and the people whom it seeks to serve. He strongly urged upon the men of university training to enter the ranks and become leaders in the movement. His suggestions were carefully noted by some of the officers of the lodge, who were fortunate enough to be present, and will be carried out as quickly as circumstances will permit.

CINCINNATI LODGE NO. 4.

At the regular meeting held on April 26, seven more candidates were initiated into the Cincinnati Lodge No. 4, making a total of twenty for the month of April. As stated above, there is a large waiting list which is being augmented at each to the summer adjournment. As the membership committee expects to continue its work through the vacation season the prospect for a large number of additional members this fall is excellent.

INSTITUTION OF MUNCIE LODGE No. 752, AT MUNCIE, IND.

On April 26, 1914, Muncie Lodge No. 752 was instituted at Muncie, Ind., by the officers of District Grand Lodge No. 2. The meeting was presided over by Brother Harry Simon of St. Louis, President of District Grand Lodge No. 2, and the various chairs were filled by Grand Lodge officers.

The initiatory work was performed by the degree team of Indianapolis Lodge No. 58 of Indianapolis, Ind., with Brothers Leo Kaminsky, Raymond Kiser, L. Miller and J. Plont composing the degree team. The degree work was followed by the nomination and election of offices, which resulted as follows: Herman Eichel, President; Moses Hene, Vice-President, and Max B. Decker, Secretary.

The newly elected officers were duly installed by the President of the Grand Lodge, and the charter of Muncie Lodge was delivered to the President of the Lodge.

Addresses for the good and welfare of the Lodge and the Order were made by the officers of the Grand Lodge and also by Dr. Jacob Kaplan of Terre Haute, Louis Plost of Ft. Wayne, and Isaac Plost of Marion, Ind.

CAIRO, EGYPT.

Maimonides Lodge No. 366 of Cairo, Egypt, appointed a special Committee on Social and Intellectual Advancement, whose duties are to cultivate and develop the ideals of the Order among the Jewry of that community. The committee has resolved to organize a library, which will be placed at the disposal of the public, and especially the Jewry of Cairo; to organize lectures on Jewish questions and on those affecting the Order; to organize entertainments and literary evenings for the Jewish community, so as to further social intercourse among our co-religionists.

As a result of the work of the committee a public meeting was held on Nov. 23, 1913, on which occasion Count Dr. Max D. Collalto, editor of the Journal Le Progres, delivered an address on the subject, "Accusation of Ritual Murder."

On Jan. 11, 1914, under the auspices of the new committee, the annual grand ball was held and proved an immense success, both from a social and financial standpoint. The occasion was honored by the presence of the American ambassador and his staff.

In the matter of the library, work has been begun and the committee is now securing books for the same.

HEBRON LODGE, NEW YORK.

Hebron Lodge is one of the most active lodges in the district, having increased its membership materially during the past year, and it is expected that a class of candidates will be initiated at the next meeting. On Sunday, April 26th, the lodge was visited by Brothers Silk and Morje of the Intellectual Advancement Committee of the District and despite the inclement weather quite a large attendance was present. Brothers Silk and Morje addressed the members on the work which the Intellectual Advancement Committee is doing and urged them to do everything in their power to increase the membership of the Order. The President of the Lodge and several of its members also spoke and assured the visiting brethren of their desire to cooperate with the Intellectual Advancement Committee in every way possible.

TERRE HAUTE, IND.

Mr. Harry Simon of St. Louis, President of District Grand Lodge No. 2, paid an official visit to Gan Eden Lodge No. 110, of Terre Haute, Ind., on Sunday evening, April 5, 1914. A public meeting was arranged in his honor at Temple Israel, at which Mr. Simon was the principal speaker. Rabbi Jacob Kaplan presided at the gathering and introduced the speaker. Mr. Simon dwelt upon the work of the Order since its institution. He laid strong emphasis on its philanthropic, benevolent and educational accomplishments. A musical and vocal program was also carried out.

DISTRICT NO. 1.

Manhattan Lodge No. 156 of New York City, which was the initiator of the public Seder in New York, celebrated the Passover in the vestry rooms of Temple Israel on Saturday evening, April 11, 1914.

Worcester Lodge No. 600, of Worcester, Mass., arranged a whist on April 28, 1914, which was largely attended.

Springfield Lodge No. 684 of Springfield, Mass., held an entertainment on March 25, 1914, at which several hundred members and guests were present. The program consisted of musical and vocal numbers and an address by Rabbi Samuel Price.

Zion Lodge No. 2 of New York is arranging to celebrate the 70th anniversary of its existence on May 6, 1914, at the Hotel Gotham. The celebration will consist of a banquet, at which Rabbi Dr. Edward N. Calisch of Richmond, Va., member of the Executive Committee of the Order for District No. 5 will be the principal speaker.

In accordance with the resolution of the Intellectual Advancement Committee a committee visited B'er Schebha Lodge No. 11 on Sunday, April the 5th. Addresses were delivered by Brothers Irving Joseph, Samuel Tuchman and Samuel M. Roeder, and each member of the Lodge present pledged himself to try and propose one candidate at the next meeting. The Lodge invited the Degree Team of Maccabee Lodge to initiate at its meeting in May and also invited the entire Intellectual Advancement committee to attend. A large and enthusiastic meeting is expected.

At the meeting of Maccabee Lodge held on April 7th, Brother Rev. Dr. Ludwig Roeder, Rabbi of the largest synagogue in New Brunswick, N. J., delivered a lecture entitled "A Beautiful Period in Jewish History." He traced the rise of Jewish culture in Spain from the eleventh to the fifteenth century. He dwelt at length on the life of the great Jehuda Halevi and spoke eloquently on this glorious period in the history of the Jew.

Zerubbabel Lodge No. 53 of Rochester, N. Y., celebrated its 50th anniversary on March 26, 1914. Rev. Dr. Jos. Silverman of New York City, President of District Grand Lodge No. 1, was the principal speaker at the celebration. "Unity of the Hebrew in Religion" was the subject of his address.

The essence of Judaism is one, said the speaker, but he condemned equally the formalism of the strict orthodox on the one hand, who neglected the purpose of the ceremonies and the careless luxury of the liberal reformed, who neglect both the forms and purpose for mere outward show.

The speaker said that Judaism must depend on the order of B'nai B'rith to infuse new spiritual life into its venerable truths.

DISTRICT No. 2.

The B'nai B'rith Lodges of St. Louis and the Jewish community in general are arranging for the proper observance of the 70th birthday anniversary of Brother Jacob Furth, Treasurer of the Order, which is to be held on June 12, 1914.

The General Committee of District Grand Lodge No. 2 held its quarterly meeting in St. Louis on March 29, 1914. The members were entertained with a dinner at the Jefferson Hotel, Brother Jacob Furth as host.

On April 10, 1914, Mr. Jacob Furth of St. Louis, Treasurer of the Order, delivered an address at the Shaare Emeth Temple in his city on the subject of "The Problem of Caring for the Jewish Orphans of St. Louis."

Missouri Lodge No. 22 of St. Louis held a well attended meeting on April 19, 1914, at which initiation of candidates was held and reports of various committees were received. The special order of business was the consideration of the proposition of reducing the age limit of membership.

Under the auspices of Missouri Lodge No. 22 of St. Louis, memorial services were held at the United Hebrew Congregation on Friday evening, April 24, 1914.

At the regular meeting of Sholem Lodge No. 78 of Leavenworth, Kansas, held on April 12, 1914, Mr. Morris Abeles delivered an address.

The social service committee of District Grand Lodge No. 2, of which Mr. Billikopf of Kansas City is chairman, and Mr. Oscar Leonard, Superintendent of Charities of St. Louis, is Vice-Chairman, arranged with the Industrial School of St. Louis that Jewish boys be furnished matzos during the Passover holiday.

Brother Isaac Fuld of St. Louis, charter member of Missouri Lodge No. 22 of that city and for 58 years member of the Order, celebrated his 80th birthday recently and was the guest of honor at a dinner given by a number of his friends.

Memorial services of Missouri Lodge No. 22 of St. Louis were held at the United Hebrew Congregation on Friday evening, April 24, 1914. The reading of divine service was conducted by Brother Karl M. Vetsberg and was followed by an address by Brother Emil Mayer, Past President of District Grand Lodge No. 2, on the life and work of late Brother Max Russack. The memorial address was delivered by Rabbi Samuel Thurman.

At a meeting of Indianapolis Lodge No. 58 of Indianapolis, Ind., held on April 20, 1914, Judge Chas. Orbison delivered an address. Following the lecture the guests enjoyed a dance and lunch.

On Sunday afternoon, April 26, 1914, Mr. R. W. Satterfield, cartoonist, gave an illustrated talk to the members of Cleveland Lodge No. 16 of Cleveland, Ohio, on "Drawing Cartoons," explaining in detail steps necessary to be taken for a finishing picture.

At a meeting of Cincinnati Lodge No. 4 of Cincinnati, Ohio, held on April 27th, a class of seven candidates was initiated in the presence of an unusually large and gratifying attendance.

Missouri Lodge No. 22 and Ebn Ezra Lodge No. 47 of St. Louis have each appropriated $1,000 as a nucleus for a local Jewish orphan asylum. The action is taken in recognition of the services rendered by Brother Jacob Furth, Treasurer of the Order, whose 70th birthday anniversary will be celebrated on June 13, 1914.

DIETRICT No. 3.

At a well attended meeting of Joshua Lodge No. 23 of Philadelphia, Pa., held on April 14, 1914, Rabbi Isaac Landman delivered an address, and at its conclusion a social hour was spent by those present.

Brother Max J. Lewis, Secretary of Rodef Sholem Lodge No. 139, was appointed by Governor Tener on April 21, 1914, as alderman of the 12th ward of Wilkes-Barre, Pa. Brother Lewis is the first Jewish alderman in that city and is a well-known business man, actively interested in civic affairs for many years.

Duquesne Lodge No. 652 of Duquesne, Pa., held an entertainment on Sunday evening, April 12, 1914, at the local theater for the benefit of the Erie orphanage. The entertainment consisted of a vaudeville show and was followed by an address of Hon. A. C. Stein. The affair proved a success and a handsome sum of money was realized for the benefit of the home.

The B'nai B'rith Lodges located in Allegheny County, Pa., are manifesting much enthusiasm in anticipation of the coming visit to Pittsburgh of Mr. Abr. Weil of Philadelphia, President of the District Grand Lodge. The special committee having charge of this matter is arranging a meeting under the auspices of all the lodges, which will be held on May 10, 1914.

The entertainment committee of McKeesport Lodge No. 573 of McKeesport, Pa., is arranging the celebration of the 10th anniversary of the institution of the lodge. A very interesting and pleasant evening is promised those who will attend the occasion and the same will be signally honored by the presence of Mr. Abe Weil of Philadelphia, President of the District Grand Lodge, who will be one of the speakers.

DISTRICT No. 4.

Unity Lodge No. 273 of San Francisco celebrated the 37th anniversary of its institution with a dance and entertainment on Thursday evening, April 2, 1914. Elaborate arrangements were made for the entertainment and comfort of those present. A large attendance celebrated the event and all enjoyed a pleasant time.

On Sunday, March 22, 1914, Brother Lucius L. Solomons of San Francisco, First Vice-President of the Order, delivered an address at the B'nai B'rith hall in San Francisco, taking as his subject "Immigration."

Hildesheimer Lodge No. 503 of Seattle, Wash., held its semi-monthly meeting on March 19, 1914, at its club rooms. After the usual business session a class of seven candidates was initiated and was followed by a social hour.

Rainier Lodge No. 627 of Seattle gave a card party and social gathering on March 26, 1914, for the benefit of the settlement house of the Council of Jewish Women.

The stock holders of the B'nai B'rith Hall Association of San Francisco held their annual meeting on March 9, 1914, at which the election of officers was held.

Under the auspices of Theo. Herzl Lodge No. 314 of Portland, Ore., a Seder was held, at which the Jewish soldiers who are stationed at the Vancouver Barracks were the guests.

The plans for the B'nai B'rith building of Portland, Ore., have been accepted, and construction work for the erection of the new building will soon be under way. This will be the home of both Portland and Theo. Herzl Lodges of that city.

A large attendance was present at the public Seder given on Saturday evening, April 11, 1914, in the B'nai B'rith hall under the auspices of the Committee of Forty, representing the B'nai B'rith Lodges of San Francisco. Every effort was made by the committee in charge to make the Seder a success. Rabbi Rosenwasser officiated and was assisted by a choir and orchestra. Prominent members of the local lodges conducted the responsive reading.

At a meeting of Los Angeles Lodge No. 487 of Los Angeles, Cal., held on April 21, 1914, Hon. G. W. Craig delivered an address on the subject "Realizable Forms of Criminal Law."

The members of Ophir Auxiliary No. 4, Daughers of the Covenant, are arranging an entertainment for the evening of May 14, 1914. One of its special features will be a mock trial. The entertainment will be open to the public and promises to be an enjoyable occasion.

At the April meeting of Hildesheimer Lodge No. 503 of Seattle, Wash., a committee of five, with Mr. A. Levy as chairman, was appointed to call on Mr. Leo Kohn and present him with a gold life membership card in appreciation of his valuable services to the lodge as well as to the Jewish community of Seattle.

A public meeting was held on the evening of April 30, 1914, under the auspices of Hildesheimer and Rainier Lodges of Seattle, Wash., on which occasion Mr. Morris N. Schneider of Oakland, President of District Grand Lodge No. 4, and Rabbi Friedlander, Grand Orator, paid an official visit to the lodge. A large attendance was present.

DISTRICT No. 5.

Obadiah Lodge No. 119 of Augusta, Ga., was awarded one of the three $25.00 prizes given by the District Grand Lodge to the lodge showing the greatest increase in membership during the past year.

Asheville Lodge No. 714, of Asheville, N. C., celebated Washington's birthday on Sunday, Feb. 22, 1914, with an elaborate program at the Temple. The meeting was open to the public and was well attended. Hon. J. J. Britt, former Assistant Postmaster General and promient attorney of the city, delivered the principal address, outlining the life and work of George Washington. Mr. P. C. Goldstein, president of the lodge, also made a short talk. The program was interspersed with musical numbers.

DISTRICT No. 6.

Minnesota Lodge No. 157 of St. Paul, Minn., held a rousing meeting on April 15, 1914, which was unusually well attended. The propaganda committee reported at the meeting that within a period of about six weeks ending on that day 97 new applications for membership in the lodge have been secured.

Brother O. Hochman, Secretary of Council Bluffs Lodge No. 688 of Council Bluffs, Iowa, has recently been elected alderman in his city.

Mr. Jacob Lindheimer, a member of Ramah Lodge No. 33, of Chicago, has recently been elected alderman in his city.

Julius Houseman Lodge No. 238 of Grand Rapids, Mich., held a social meeting and entertainment at the Temple Emanuel vestry rooms on Monday evening, April 20, 1914, on which occasion a number of talented members of the lodge entertained the meeting, after the regular order of business was disposed of and a class of four candidates initiated.

Mr. Frank Harrison of Lincoln, Neb., gave an illustrated lecture at the Temple on Sunday evening, April 5th, under the auspices of the Ladies' Auxiliary of Lincoln City Lodge of that city. His subject was South America.

At a regular meeting of Calumet Lodge No. 502 of Houghton, Mich., held on April 13, 1914, a class of eight candidates was initiated.

A social meeting of Lake Cities Lodge No. 696 of Ft. William, Ontario, was held on Sunday evening, April 19th, in the lodge rooms. A concert was arranged by the Entertainment & Intellectual Advancement Committee, which was largely attended by members, their wives and friends. Quite an enjoyable evening was spent by all present. A sketch called "An American Joke" caused roars of laughter from start to finish. The evening concluded with votes of thanks to the artists and the committee, who were responsible for the fine evening's fun.

Dacotah Lodge No. 731 of Grand Forks, N. D., held a meeting on April 12, 1914, on which occasion the significance of Seder and Passover services were discussed by various members, and at the conclusion of the meeting refreshments were served.

Brother Emil I. Pyes, Vice-President of Dacotah Lodge No. 731 of Grand Forks, N. D., was elected alderman of his city for the second ward. Brother Pyes is the first Jew to hold such an office in the history of the city.

At a regular meeting of Minnesota Lodge No. 157 of St. Paul, Minn., held on April 27th, a class of 28 candidates was initiated by the degree team of the lodge.

On April 29, 1914, Dr. Frederick Cohn of Omaha, Neb., addressed the members of Wm. McKinley Lodge No. 521 of Omaha on the subject "Modernism."

Rabbi Morris N. Mazure of Sioux City, Iowa, delivered an address to the members of Sioux City Lodge, which was well received.

Julius Houseman Lodge No. 238 of Grand Rapids, Mich., is initiating members at every regular meeting. The lodge has brought its membership up to 98 and it is more than certain that before the next convention of the Grand Lodge the lodge will have passed the 100 mark. Much recognition is due Brother Jacob Ely, the Secretary, for results achieved.

DISTRICT No. 7.

Memphis Lodge No. 35 of Memphis, Tenn., held a well attended meeting on Sunday morning, April 5, 1914. The special order of business was the adoption of resolutions in memory of Brother Jos. Goodman. A class of candidates was initiated by the degree team of the lodge.

Crescent City Lodge No. 182 of New Orleans, La., held a well attended meeting on April 20th. A special program of literary exercises was arranged for the meeting with Brother Sol Weiss as the principal speaker.

Mr. Isidor Shapiro, a prominent member of the Order of Birmingham, Ala., was elected to the Legislature by Jefferson County, Ala. It is the first time a Jew ever has been honored in this manner in the county.

At a meeting of Houston Lodge No. 608 of Houston, Texas, held at the Concordia Club on April 22, 1914, the lodges of Houston presented Brother Jake H. Sam with a B'nai B'rith pin in appreciation of his services rendered to the B'nai B'rith Lodges of the city.

Due to the efforts of Brother S. H. Harvey, President, the B'nai B'rith Lodge at Muskogee, Okla., is being revived.

Mr. Louis Volmer, one of the leading citizens of Little Rock, Ark., and a prominent member of the Order, passed away at the age of 74 years. As a tribute to his memory the flag on the city hall was ordered lowered to half mast and the city business was suspended during the hours of the funeral.

Louis Barnett Lodge No. 754 of Forrest City, Ark., which was instituted on April 12, 1914, held its first business meeting on Sunday, May 3, 1914. Brother Sol Lewis, delegate of the lodge, who was in attendance at the convention of the District Grand Lodge, submitted full report as to the proceedings of the convention. His remarks were received with much approval and were listened to with great interest.

DISTRICT No. 8.

The Ladies' Auxiliary Society of the Berlin Lodges, of which Mrs. Minna Schwarz is President, whose aim is to take care of women who are awaiting confinement of lying-in Jewish women and their children, has started the construction of a new building for a home for mothers and children. The formal laying of the cornerstone took place recently in the presence of the officers of the society.

District Grand Lodge No. 8 of Germany was the recipient of a donation of 4,000 marks made by a member of Deutsche Reichsloge of Berlin, the interest of which to be used as prizes for essays on "Love for Mankind, Justice and Toleration as Fundamentals of Human Society."

DISTRESS OF THE GALICIAN JEWS.

The president of the Lemberg Advocates' Chamber, Dr. Aschkenazy, deputy for Brody, delivered a striking speech in the Galician Diet, in which he protested against the political injustice that has been done to the Jews of Galicia by the rearrangement of the electoral constituencies. He also described the grave economic distress under which the great majority of the population are suffering. He stated that the results of the government inquiry into the Jewish situation were mouldering in the archives of the Diet, whilst the Jews themselves were daily sinking into ruin. Dr. Aschkenazy proposed that a special Patronage Committee should be appointed to alleviate the material distress of the Galician Jews.

ANTI-JEWISH DEMONSTRATION IN ROUMANIA.

Anti-Semitic students of Focshani, Roumania, recently made an anti-Jewish demonstration in the theatre during a performance by Jewish actors. Subsequently they marched through the streets and broke many windows in Jewish houses. The rioters only dispersed when they were promised by the police that the Jewish actors would not be allowed to appear at the theatre in future.

GOVERNOR OF TIBERIAS REMOVED FROM OFFICE.

Through the instigation of the Chief Rabbi of Turkey, the Governor of Tiberias was removed from office because he took no steps toward protecting the Jewish colonists in that district against the attacks of the Arabs. The Chief Rabbi made representations to the governor in Constantinople, pointing out the negligence of the Governor, with the result that his dismissal was ordered.

ANTI-JEWISH BOYCOTT IN ROUMANIA.

The Nationalists have published a pamphlet in Jassy, which is distributed broadcast, in which the Roumanians of all classes are called upon to boycott the Jews all along the line. It is claimed in the leaflet that the socialist movement is the work of the Jews and that the latter are responsible for the poor economic condition of the Roumanian peasants.

HAHAM BASHI AT BRITISH EMBASSY.

Sir Louis Mallet, the British Ambassador to the Porte, gave a diplomatic dinner at the Embassy on March 21. Among the invited guests were the Haham Bashi and Mrs. Nahoum, whom the Ambassador had previously informed that he had arranged a kosher repast for them. This is the first time a chief rabbi of Turkey has been invited to a diplomatic banquet.

VOLTAIRE ABOUT THE JEWS.

The "English Review" recently published some expressions of Voltaire which remained unknown up to this time. Among them is also the following: "When I hear Christians insult the Jews, it appears to me as if children were beating their father."

ANNUAL CONVENTION OF DISTRICT GRAND LODGE NO. 7.

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of Meridian, Miss., Wednesday morning's session was opened.

The work of the American Hygiene Association, which is working against the white salve traffic, was indorsed, an appropriation allowed to help in the fight, and a specal committee named to lend the assistance of B'nai B'rith of this District.

Committees were also named to assist Jewish immigration and farming, especially to establish a Jewish farming colony in this section of the country.

One of the particularly impressive features of the morning session was the reading of resolutions of thanks by Chairman Solomon Marx of a committee on that subject, and the presentation of a symbolic cane to Mr. Marx, who is the oldest living member of B'nai B'rith.

A resolution was also adopted for the appointment of three members from each State to co-operate with the Anti-Defamation League.

The selection of Little Rock as the next place of meeting; appropriation of liberal allowances for various charitable institutions, consideration of the question of Jewish immigration and agricultural development were special features of the morning session.

An interesting feature in the entertainment program was the noon-day banquet on Wednesday to the Rabbis attending the convention. It was given by the Scottish Rite Masonic bodies of Shreveport. All the Rabbis, 16 in number, and all 32nd degree Masons, attended.

Afternoon Session.

A particularly exciting debate was brought about by the recommendation of the committee on laws to change the constitution of the District Grand Lodge altering requirements for lodge delegates to the convention. The opposition was principally based upon the argument that the adoption of such a recommendation would bring about a reduced attendance at the convention and work hardship on the smaller lodges of the District. The proposition was overwhelmingly defeated.

Mr. Emil Nathan of St. Louis, chairman of the Leo N. Levi Memorial Hospital Fund Committee, recommended the approval of the debenture plan so as to provide sufficient funds to clear up outstanding obligations of the Hospital. By resolution the plan recommended by Brother Nathan was approved and subscriptions amounting to almost $10,000 from the delegates representing their respective lodges were announced.

The committee on resolutions presented report expressing thanks for the hospitality received in Shreveport.

Rabbi Samfield of Memphis paid a high tribute to Brother S. A. Marx of New Orleans, now 80 years old, who has been a member of the Order for 58 years, in presenting Brother Marx with a cane as a suitable symbol of his journey in the highway of B'nai B'irth endeavors.

A special committee was appointed to confer with the Jewish Agricultural and Industrial Aid Society of New York to secure funds to finance the agricultural plan advocated by the committee, also with a view of establishing a Jewish colony in District No. 7.

The appointment of standing committees for the year was then announced by the President and three new standing committees were created, namely: One on Leo N. Levi Hospital, one on credentials and one on resolutions.

Various changes in the organic law of the District were then presented by the committee on law and adopted.

Further time was granted the special committee appointed to compile a history of the lodges of District No. 7.

The standing committee on ways and means for the establishment of a home for aged and infirm was appointed to consider the advisability of establishing such an institution and submit report at the next convention.

The special order of business for the afternoon session was the memorial exercises.

After disposing of various routine matters the convention adjourned sine die.

JEWISH PERSECUTION RUINING RUSSIAN COMMERCE.

The Council of Trade and Commerce has resolved to send a deputation to the Russian Government with the object of presenting a memorial pointing out that the present anti-Jewish regime is ruining the commerce of the Empire and filling the pockets of foreign competitors.

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RASHI, HIS CHARACTER AND INFLUENCE

By Morris Cahan

There are not many individuals in Jewish history, who are known to us by a word formed of the initials of their name. It is only those men who have left an indelible impress on Jewish histotry and Jewish literature, that have deserved this distinction of being best known to posterity by a name the letters of which are the initials of the words comprising their real name. A man like Maimonides, for instance, is popularly called among us Rambam, which is simply a word consisting of the initials of Rabenu Moses Ben Maimmon; the great Jewish mystic Nachmanides is similarly called Ramban, a word also formed of the initials of Rabbi Moses Ben Nachman. And so is the immortal and most popular Jewish commentator best known to posterity by the short word or name of Rashi, consisting of the three Hebrew letters which are the initials of Rabbi Solomon Yitzhaki, or the son of Isaac. After this Jewish scholar had become so popular that his name had become a househoud word among all the various classes of our people, he was constantly and affectionately referred to by that abbreviated name.

Now, let us analyze this master's character and activity and let us try to find out what were the elements in his mental and spiritual life that tended to make him so famous and so conspicuous. Rashi must, indeed, have possessed a giant intellect and he must have been swayed by the highest ideals, if after a lapse of eight centuries since his death, his name is still remembered and revered among the whole house of Israel; his writings still serve as an indispensable guide to those who attempt to find their way in the labyrinths of Jewish lore and his erudition is still held in the highest esteem by scholars of all creeds and countries.

Rashi was born in the year 1040, in the City of Troyes, Northern France, and died in the year 1105 in the same city, hence he is sometimes referred to as Rabbi Solomon Hazorfasi or the Frenchman. Like all other rare personages in history, tradition has lovingly surrounded Rashi's name and memory with interesting stories and miraculous narratives. Thus it is claimed that when the mother of Rashi was pregnant with him, she happened once to be on a narrow street, a wagon passed by near her and pushed her to the wall. An accident would have been the inevitable result, the mother of Rashi would have been injured and the child in her would have been crushed. But then God performed a miracle and that wall was pressed in and thus the child that was to become Rashi and his mother were saved. It is further claimed that the spot where the wall was thus pushed in can still be seen by people who visit that place.

Of course, we understand that that story is merely a legend; it is merely one of those fantastic tales which we find narrated in connection with all illustrious personages in history. But critically considered, those fanciful legends are of value in so far as they indicate how high a place Rashi occupied in the popular mind and imagination. It is evident that his contemporaries looked up to him as a man of rare learning and extraordinary attainments.

Above all things, Rashi was a profound scholar, and that becomes apparent when we remember how extensive a field of Jewish literature is covered by his commentaries. Nearly the entire Bible is explained by Rashi and almost every book of the Talmud, with a few exceptions, is commented upon by him.

The style of his writings has been characterized as being concise, perspicuous and succinct; in other words, when this great commentator explains some word or passage in the Bible or the Talmud, he actually explains it and makes it clear. And that is the reason why Rashi is so popular among students of Jewish literature. There are some other Jewish commentators, but there is this disadvantage in referring to them: Their style is not always clear. Their diction is obscure and bombastic and altogether they are complex, verbose and even mystifying. As an example of this undesirable class of commentators, one might mention Ibn Ezra, whose commentaries are full of mystifying passages and whose explanations are not clear and do not always explain. But not so with Rashi; him, even the beginner can understand and appreciate and he is really a help to those who find themselves struggling with some difficult passage in the Bible or Talmud. Sometimes one word or one phrase by this master of commentators clears up an entire situation that otherwise would be hard to grasp or to comprehend.

Hence, it is that in most of our editions of the Bible or the Talmud we find the commentaries of Rashi printed as marginal notes, side by side with the original. His explanations of the texts have become part and parcel of the Biblical and Talmudical writings, which are the source and fountain head of Jewish literature. This commentary cannot be studied or read as a work separate and distinct in itself, but it must be read in conjunction with the text which it seeks to explain. Rashi's method is to cite the first word or phrase of the passage on which he undertakes to comment and very briefly to explain that passage. In most cases a few words are required by him to make clear an ambiguous or difficult text, very frequently one word of comment throws light on a baffling passage.

Rashi's explanations are particularly invaluable to the students of the Talmud. In this vast literature known as the Talmud, which has come down to us from early antiquity when the art of printing was unknown, no punctuation of any kind had been introduced. For many generations, those treasures of knowledge now known as the Talmud had been carried about in the minds of scholars, because that knowledge was then known as "Torah Shebaal Peh" or the Oral Law and our people were then in duty bound to know that literature by rote and thus it was handed down from sire to son. And when the time came and it was considered permissible and even necessary to commit that literature to writing, the texts were in a primitive and chaotic state and to many the Talmud appeared like a long series of mere words, words and words. The reader and even the student of this Talmudic literature is, therefore, very grateful, whenever his task is made less difficult. Any explanation given in connection with those complicated passages is like an oasis to the parched caravan of the dreary desert.

And that is exactly what Rashi does in his commentaries, on the Talmud. His explanations are of genuine worth and assistance, because his method is simple and his vocabulary is not beyond the grasp even of those who are only novices in this literature. Quite frequently he uses a French or German word or phrase when he tries to make his meaning clear and occasionally he uses a diagram to illustrate a thought or an idea. He spared no pains to simplify the complex and to illumine that which was obscure.

As was intimated above, the writings of Rashi cannot be understood and published in separate volumes by themselves; they are best appreciated when read in conjunction with the texts commented upon. They should be characterized as marginal notes and the best and most popular editions of the Bible or the Talmud contain those notes of Rashi. The first printed edition of these commentaries appeared in the year

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OLD AND NEW PROBLEMS

By H. Eliassof

The old problems which have been confronting Judaism in all the ages of its existence, especially since the beginning of the diaspora, are still with us. They seem to disappear for long or short periods of time, but they always reappear on the horizon of Jewish life and demand our earnest attention and watchful consideration. But the worst of it is that while we are struggling with the old problems and are striving hard to find solutions for the old perplexities which threaten to undermine the structure of Judaism and to destroy the pillars which generations have built up as props and supports of our ancient culture, we are forced to face new problems, or new phases of the old difficulties, which take us by surprise and for which we are utterly unprepared. The old problems of assimilation, mixed marriage and baptism were, as a rule, always with us. They were less evident during those periods of history when bitter persecutions assailed the Jewish people from all sides. Suffering steeled the Jew to resolute resistance, to greater solidarity and to a united defense of the treasures of Judaism inherited from the fathers. The days of the greatest, most general and most widespread Jewish persecution are distinguished in Jewish history as the days of the greatest Jewish martyrdom. The slaughtering swords of the Crusaders found the throats of many Jewish heroes, who knew how to die for Kiddush hashem, for the sanctification of the Holy Name. The auto-da-Fes of the Inquisition kindled thousands of fires of religious enthusiasm in the souls of the Jewish martyrs, who died that Judaism might live. Then the old problems lost their threatening significance and their force of danger to Judaism was broken. But as soon as the cruelty of the kings, the priests and the mobs relaxed and the Jews were permitted to breathe a little more freely the old problems of assimilation, mixed marriage and baptism again raised their heads and menaced and threatened Judaism, sometimes in more and at other times in less aggravated form. In the course of time the Jews became used to the presence of these problems in their midst and they succeeded in curbing their power of destruction and blunting the sharpness of their pernicious influence. Alarms were often raised by well-meaning friends and malicious enemies of Judaism. They pointed with trepidation to these forces of disintegration as harbingers of the death and the annihilation of Judaism, but their prophesies always proved false. Judaism suffered more or less losses through the malignant influences of these problems, but it always withstood the presaged danger of destruction; it always survived and continued to live in the hearts of the Jewish people as a boon and a blessing.

It is indeed not strange at all that today we are called upon to wrestle with the same old problems of assimilation, mixed marriage and baptism. We are living in an enlightened age, an age of civilization and of liberty. In the enlightened countries of the world the rulers and the people have to a great extent discarded the superstitions of the dark ages and the cruelties of those days of religious fanaticism. The priests have lost much of their power and the church no longer sways the masses as it used to do in times gone by. In the republics and in the constitutional monarchies the Jews have been emancipated and enjoy more rights to-day than they ever did before. The Jews have light, and where there is light there are also shadows. These old problems are the shadows which always follow in the wake of the sun of Jewish liberty. And, as always, we have now, too, all kinds of alarmists who point to these old problems of assimilation, mixed marriage and baptism and try to figure out the end of Judaism. For some time the lamentations have been loud in the land that Judaism is fast losing its strength; that it is growing weaker every day and will soon be unable to hold its own in the modern world; that ignorance of Jewish lore is steadily increasing among the Jews and indifference to Jewish ideals is continually growing in the midst of Israel. Many signs of the speedy disintegration of Judaism are being pointed out on all sides and the conclusion is rashly reached that the ancient faith of Israel, which has so successfully resisted the most powerfully pernicious influences of its surrounding cultures during the many centuries of persecution and martyrdom is now yielding and surrendering to Christian culture, to modern philosophy of materialistic tendency, to atheism, socialism and even anarchism. The Jew, it is claimed, is no longer an idealist; he has lost his dreams of salvation, his God and his heaven, and is scrambling with the rest of the hungry horde, greedy for gold, for a seat at any cost at the banquet table of wealth. The statisticians flount their statistical tables and claim that assimilation and modernization, intermarriage and baptism are playing havoc in the Jewish camp; that they are wiping out the Jews of Denmark; that they have reduced Judaism in Italy to a mere shadow of its former self; that they have caused it to become so feeble in France that it can hardly survive much longer; that the Jews are gradually dying out in Germany, Austria, England and in the Scandinavian countries. Dr. Felix A. Theilhaber, a statistician of Jena, declares in his book, "Perishing of the German Jews," that the Jews are doomed; that there is nothing in the future for Jewry except what Mr. Zangwill calls disappearance and utter extinction. He tells us that the Jews in Germany are being decimated by religious conversion and by mixed marriages. In Berlin forty-four per cent. of the marriages in which the Jew is one party have a Christian as the other party. In Hamburg, where thirty years ago the proportion of mixed marriages was only seven per cent., it is now thirty-four per cent. In Denmark, Dr. Theilhaber tells us, mixed marriages are almost as frequent as pure Jewish marriages. Dr. Fishberg, the noted anthropologist, also harps on the same string. He tells us that in Sweden the number of mixed marriages is far in excess of the number of pure Jewish marriages. Every thirteenth Jew who married in Budapest a few years ago, says Dr. Fishberg, married a Christian. Similar conditions prevail in English-speaking countries. They exist to a great extent in the Southern and Western portions of the United States and in the British colonies. Other alarmists emphasize the report that more than 500 Jews are being baptized annually in Austria, and the number of meshumodim is growing greater in the entire world from year to year. They all prophesy the speedy death of Judaism.

To all these prognosticators of Jewish disaster I wish to say that these are old Jewish problems which Judaism has been facing in the diaspora in all times of Jewish rest from persecution. These old dangers have never succeeded in destroying Judaism, and the chances are that they will fail in our days, too, to accomplish the predicted extinction of the Jew. These problems are old, older than the diaspora; they have continually menaced Judaism, but they never have been able to wipe it out of existence. History tells us that the Jews at one time assimilated Greek speech, manners,

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and culture. Hellenism was the greatest influence of a foreign culture against which Judaism had to struggle, and Judaism was victorious in the end. Hellenism existed from the 4th century B. C. through the first century of the common era. The Hellenic influence pervaded everything and affected even the ordinary things of life and the common association of the Jewish people. Greek polytheism became a real danger to the Jewish religion. Conditions were almost similar to the conditions of today. The introduction of Greek games, with all their levity, into the midst of Israel made it necessary for the Jewish participants to conceal the signs of their origin. In Alexandria Hellenistic Judaism became more Hellenistic than Jewish. But it was at last driven out from the Jewish camp by the sentiment aroused in the Maccabean and Bar Kokba revolts.

No, the old problems need not frighten and discourage us. They are the outgrowth of the emancipated and free Jewish life among the enlightened nations of the world. Judaism will not perish from their influences. As it survived them in the days of our fathers so it will survive them in our days.

All the alarming statistical reports from Italy, France, Germany, Austria, Sweden, Denmark, England and America need not cause us to despair of the life of our Jewish culture. The Jews of these enlightened countries are passing through a period of transition. Judaism will adjust itself to the new political and economic conditions. The hearts of the Jewish fathers and of the Jewish children will turn to the Jewish ideals and the old problems of assimilation, intermarriage and baptism will remain impotent and unable to dig a grave for Judaism as they were powerless to bury our faith in all the centuries of its existence.

We need not lose hope in the presence of these old problems. The more hopefully we face them the less harm they will be able to accomplish. But how shall we meet the new problems, or perhaps we better say the new phase of the old problems, which is now being forced upon Judaism by the Jews in Russia? This new Jewish problem is indeed a complete surprise to us and we are utterly unprepared to deal with it. Nobody can claim that Russia is a free and enlightened country where Judaism has to adjust itself to liberal political and economic conditions. The light of liberty certainly does not shine upon the life of the Russian Jew. There, on the contrary, he has to suffer all the bitter persecutions which the Jews had to endure during the darkest ages. Could the most raging royal tyrants and the most frenzied fanatical mobs of mediaeval times boast of greater cruelty to the Jews than is being shown to them by the Czar and his black hundreds? Was it possible for the Spanish Inquisition to invent greater tortures for their Jewish victims than the Russian pale, the pogroms, the blood accusations and the Siberian exile? Darkest Russia has surely enough oppression and enough suffering for her Jews to awaken all their power of religious resistance, and yet the latest reports from Russia inform us of the prevalence of a veritable epidemic of baptism among the Russian Jews! These reports state that Jewish young men are deserting the faith of their fathers, are rushing by the hundreds into the arms of Christianity, and they forfeit neither the esteem nor the friendship of their people; they remain in the family circle and mingle with the members of the community which they had forsaken, taking, in some instances, even an active part in the communal institutions! But the strangest fact in Jewish history is the following part of the very latest report from Russia: About thirty Jewish young men recently joined the Protestant church for the purpose of gaining admission to the University of St. Petersburg. They were refused acceptance by the government because they were not converted to Greek Catholicism. They could not join the Greek Catholic church, because it is against the Russian law for converts to Protestantism to become Greek Catholics These meshumodim have therefore decided to return to Judaism and then join the Greek Catholic church. They make no secret of their ultimate intention and, as in order to carry out their novel undertaking they are in need of a certificate to prove to the ecclesiastical authorities of the Greek Catholic church that they were legally readmitted to the synagogue, they have actually applied to the rabbi of St. Petersburg for a certificate! In other words, these meshumodim who had already deserted their Jewish faith ask the rabbi to help them to repeat the performance and to make a laughing stock of the Jew and of Judaism! Can anybody imagine a more disheartening chaotic entanglement, a more flagrant anarchistic aspect of a religious question than the one presented by this group of meshumodim in the midst of the Russian Jewry? Truly this new problem, or this new phase of the old problems, is enough to dishearten the strongest religious optimist among the Jews!

* * *

GENERAL MARIE-GORGES PICQUART.

A Personal Reminiscence.

By Rev. A. Blum.

In the year 1900, while I was on a visit to France, the editor of "The Daily Jewish Journal" delegated me to present some tokens of esteem to Captain Dreyfus, Emile Zola and Colonel Picquart, and those presents were purchased with the money contributed mostly by the Jewish people of the East Side of New York, though some contributions came from non-Jewish admirers of those three heroes.

The presents consisted of a beautiful album, every page hand painted, for Captain Dreyfus; a solid gold pen and a beautiful set of engrossed resolutions for Emile Zola, and a large solid silver loving cup for Colonel Picquart.

About the middle of July, while in Paris, I called on M. Salomon Reinach, after I had already delivered the presents to Captain Dreyfus and Emile Zola, knowing that Mr. Reinach was an intimate friend of Colonel Picquart, and I asked him to arrange a meeting for me with Colonel Picquart.

It is necessary to know that at that time Colonel Picquart lived in seclusion, for he knew that his life was not safe. M. Salomon Reinach called at my hotel one morning and told me that Colonel Picquart would be glad to see me that afternoon. Accordingly, in the afternoon I took a cab and was drvien to a very secluded place in Paris. I climbed three flights of stairs and, knocking at the door and holding the loving cup in my hand, I was ushered into the presence of that noble man, Colonel Picquart. Being a countryman of his, an Alsatian, I soon felt at home with him. In presenting him the silver loving cup, I told him how much the Jewish people of New York admired his self-sacrifice for one of our race, by his action proving to the world that a Jew was a patriot and not a traitor to his country. Colonel Picquart was highly pleased with the token of esteem from our New York Jewish citizens, but he said: "I don't want the French people—rather those of my enemies among them—to say that I accepted gold or silver from the Jewish people; and I therefore beg of you to take this beautiful cup back with you to New York and place it in one of your institutions, as a token of love and esteem from me to them and from them to me. I will ever cherish their kind intention."

I brought it back, and the cup is today in one of the cases at the Educational Alliance. By rights, as a piece of history, it ought to be placed in care of the American Jewish Historical Society.

France, regretting the wrong done him, wished to right it by creating him Minister of War, and after resigning that position he remained a general in the army until a terrible accident—the fall from his horse—hastened his death.

To such men as Emile Zola, Shemer Kestner, Bernard Lazare and Colonel Picquart, who while defending Dreyfus defended Israel, we owe a debt of gratitude and a prayer for the rest of their souls.

* * *

POLISH HOSTILITY TO THE JEWS.

At a conference of high school students recently held in the city of Warsaw, Poland, the following resolution was adopted:

"Whereas, It is the duty of the Polish people to defend and preserve their language and their culture; and

"Whereas, The Government has undertaken with renewed energy the 'Russification' of Poland;

"Resolved, That we pledge ourselves to speak nothing but the Polish language in our schools, and that we establish additional clubs for the study and development of Polish literature; also

"Resolved, That the struggle against the Jews is one of the highest duties which life has set before us."

THE DISRUPTION OF JEWRY

By Israel Cohen

We reprint from the "Daily Mail" of London the following article, which must be of keen interest to our people:

It may seem somewhat paradoxical to speak of the disruption of the Jewish people when, for the first time in their history, they now exceed thirteen millions and are distributed in countless vigorous communities over a larger area of the globe than they have hitherto occupied in the annals of their dispersion. These facts are in themselves so imposing that they convey the impression of inexhaustible strength and irresistible development; but if we pierce behind these external phenomena and study the inner currents of Jewish life we shall see that a widespread process of dissolution is going on.

This dissolution is not by any means due to the physical qualities of the Jew: on the contrary, the Jew has a superior record in the matter of disease and death to all other peoples on earth. Statistical researches both in Europe and America have shown that the Jews enjoy a greater immunity from illness than their fellow citizens, and that their rates of mortality are invariably the lowest in their respective countries.

Less Adherence to Tradition.

The dissolution is due to the social advancement of the Jews—to their increasing intercourse with the peoples around them, on the one hand, and to their increasing standard of comfort on the other. Civil emancipation, emigration from the East to the West, and modern education all promote religious indifference, for the more the Jew mingles in the Gentile world the less observant does he become of the laws and customs treasured by his forefathers. Hence for the last hundred years there has been a steady stream of desertion from the fold of Israel which has grown in volume from decade to decade. Religious laxity, actual apostasy, and intermarriage are the three main processes whereby the Jewish community is being sapped of its natural vigor. These may be attributed directly to external influences, but internal influences are also at work in causing a decline of the birth rate and the marriage rate.

The great majority of Jews are attached to their community primarily through membership of the synagogue, but the appeal of the house of prayer becomes feebler from year to year. The demands of the economic struggle make regular attendance on the Sabbath and ordinary festivals impossible, and hence the bulk of Jewry has reduced its visits to the synagogue to a single day in the year—the Day of Atonement, when the penitence of twenty-four hours is expected to atone for the indifference of three hundred and sixty-four days. But a growing proportion of Jews, having lost both the piety and the faith of their fathers, do not visit the synagogue even on this Day of Awe, and slowly drift away from the commuinty without any particular act of renunciation. On the other hand, the number of those who formally sever their connection with Judaism and enter within the pale of Christendom increases from year to year. The motives of conversion are invariably to be sought in the desire of advancement, social and professional. In countries like England and America, in which Judaism confers no disability before the law, the espousal of the Christian faith by a Jew or Jewess is invariably the prelude to the espousal of a rich Christian consort. In Austria and Germany baptism is the premium that a Jew must pay to secure an appointment in the Civil Service or at a university, while in Russia, where a whole mass of medieval laws crush the life out of the Jewish community, apostasy, apart from emigration, is the quickest road to redemption.

Defections to Christianity.

A German pastor, J. de Leroy, has calculated, upon the basis of a careful and systematic investigation, that 224,000 Jews were baptised in the nineteenth century, while the famous theologian Dalman estimates the number at 250,000. This would give an average of 2,500 desertions per annum. However appalling this number may seem, it is likely to be even exceeded in the present century if the prevalent rate of Jewish baptisms is maintained. In Austria there are 900 defections a year on the average, in Hungary there are 406, and in Germany there are 480. Thus in these three countries alone there are nearly 1,800 Jewish conversions a year, and yet these countries do not contain even one-fourth of the world's Jewish population. In Germany there are thousands of Jews who, while themselves nominally attached to their community, have no hesitation in leading their children to the baptismal font so as to remove all possible obstacles in their subsequent career. In Russia there is at present a veritable epidemic of apostasy in Jewry, caused by the loss of hope in any other way of securing civil equality. It has been confidently asserted by those intimately acquainted with the conditions in the Pale of Settlement that more Jewish baptisms have taken place there during the last two years than during the previous twenty years. The class in which they are most prevalent is that of the students, who are not admitted, except in an insignificant proportion, to the universities solely on account of their Judaism, and hence wholesale defections take place on the eve of every academic session.

The growth of religious indifference naturally leads to an increase of mixed marriages. Nuptial unions between Jews and Christians have frequently taken place in Europe ever since the impoverished French nobles in the days of Napoleon redeemed their mortgaged estates with the dowries of Jewish brides, and aristocratic families in England followed the examples of seeking alliances with the daughters of Israel. There is now quite an extensive array of titled and princely families with a strain of Jewish blood in most of the countries of Europe, and the rate of intermarriage is steadily on the increase. In Catholic countries mixed marriages are forbidden and hence the proportion that they form of all Jewish marriages in Vienna is only 11 per cent, and in Budapest 16.5 per cent. But in Germany mixed marriages form 25 per cent of all Jewish marriages, in Berlin the percentage is 44, and Hamburg even 50 per cent. It is highest of all in Copenhagen, where 85 per cent of the Jewish marriages take place with a Christian consort. It is a moot point whether such mixed unions are less fertile than purely Jewish marriages, but there is little doubt that not more than a tenth of the offspring of these unions remain within the Jewish fold.

Declining Birth Rate.

The decline of the birth rate is one of the most notable phenomena in modern Jewish life. Formerly the Jewish family had an average of five or six children, but the average in the new generation varies from two to four. This decline is due to the increase of celibacy, the postponement of the age of marriage, and other causes. In Prussia the birth rate among the Jews has sunk from 35.46 per 1,000 in the years 1822-40 to 17.79 in 1903-7, and a similar though less striking decline has also taken place in Russia and in Austria-Hungary. The diminished birth rate is partly counterbalanced by a low mortality, but in many countries, nevertheless, the Jewish community shows an inferior natural increase to that of the Christian population. In Prussia the Jews increased only by 3.86 per 1,000 in 1903-7, while the Christians increased by 15.02 per 1,000, and in Austria the rates were 7.25 and 9.26 respectively in the period 1901-10. The inevitable effect has been that in various countries the Jews have become a diminishing proportion of the general population.

The general process of dissolution that is going on in modern Jewry increases with its own momentum, and it is natural that those who are zealous for the preservation of Israel should look forward anxiously to the future. Only in two ways can the present disruption be stayed; either by a universal religious revival or by the creation of a Jewish commonwealth in Palestine. The possibility of a spiritual revival in these days of rationalism and industrialism must be discounted, and hence the surest hope of salvation consists in a restoration of Jewish national life in the Holy Land.

* * *

TO OPPOSE THE ACTIVITIES OF THE MISSIONARIES IN PALESTINE.

The practice of the Christian Missionaries in Palestine to use all kinds of means in order to alienate the Jewish pupils who attend their schools from the faith of their fathers, has at last induced the Jewish parents in Jerusalem to found a defensive organization. A committee was formed which will organize this important defense work. It is the intention to inaugurate similar activity in other cities in Palestine where missionary schools exist. In the city of Jerusalem alone several hundred Jewish children attend the protestant mission schools.

THE KEHILLAH

BY PROF. GOTTHARD DEUTSCH, Ph.D.

VIII.

Philosophy of history is a high-sounding term and yet it is very simple. It merely means that we do not look for the individual facts of history but for their motives, which, being based on psychology, are the same through all ages and climes. It is just as with electricity. It may be used for the purpose of transportation, for lighting, cooking, or the reproduction of pictures, but it is always electricity.

One of the features that occur all times in history is the struggle between the old, unwilling to yield leadership, and the young, eager to assume it. The author of the book of Ecclesiastes, whom tradition assumes to be King Solomon, speaks already of the old foolish king who was displaced by a young man, so popular, that there was no end of all the people who followed him, but "They that come after shall not rejoice in him" (Eccl. IV, 13-16). A Talmudic legend tells us that when David grew old, he heard the people say, "When will that old fellow die, and make room for his son, so that the temple can be built?" (Makkot, 10, a.) This sounds rather modern. We may hear the same cry in many an American congregation, eager to retire their old minister, so that they can elect a new man whose eloquence would be strong enough to make people subscribe for the building of a new temple.

It must be understood that philosophy of history is not restricted to the one phenomenon of the rivalry between old and young. The fight against trusts, considered an entirely modern problem is very old when we look at its psychological root, the provocation of the masses at wealth, accumulated in a few hands. The prophet Isaiah (V, 8) cries his "Woe unto those who join house to house and lay field to field till there be no room!" The agitation, led in Rome by the Gracchi brothers, was exactly the same thing as our attempts to curb the trusts, though the question then was one of accumulating land instead of ore or coal. It is, however, not my purpose to write on philosophy of history, but to prove it in the case of the struggle between the old generation, represented by the rabbis, and the younger, represented by the teachers.

The bitterness of the struggle began at the end of the eighteenth century as a result of what might be called secularization of education. We hear Rabbi Phineas Horwitz of Frankfurt a. M. (1730-1805) bitterly denounce "the corrupt generation" that wishes to give its children a secular education. "Depart from them!" the rabbi calls out, "they are unclean; have no contact with them!" Similarly his contemporary, Ezekiel Landau of Prague (1713-1793) says that boys should not be instructed in a systematic way, beginning with Hebrew grammar and then going to the Bible and easier Talmudic texts, but start with the study of the Talmud, as soon as they are able to master the Hebrew alphabet. By a bold interpretation he finds this idea expressed already in the dying words spoken by Rabbi Eliezer in the Talmudic report (Berakot, 28, b). In a eulogy delivered (1793) in honor of his father-in-law, Israel Jonas Fraenkel, Landrabbiner of Silesia, Rabbi Wolf Eger used such vehement expressions in denouncing the advocates of a modernized educational system that the trustees of the Breslau congregation brought charges against him before the authorities of the government.

It is no wonder that the teachers heartily reciprocated this sentiment. Herz Homberg (1759-1841) of Prague, suggested to the government that the appointment of rabbis be entirely prohibited, because they are an obstacle in the way of progress. The antagonism of Homberg and his sympathizers like Peter Beer (1759-1838), David Friedlender (1750-1834), Michael Creizenach (1789-1842), and so many others, to the rabbis of the old school assumed a different form in the succeeding generation. In the first half of the 19th century, the antagonism to secular education had practically ceased. The generation, following Ezekiel Landau and Phineas Horwitz, practically, and sometimes expressly, condoned the demand for secular education, Eleazar Fleckeles, Landau's disciple and successor (1755-1826), quotes Mendelssohn and Hartwig Wessely with respect, and it is certainly significant that his biography was written by his son-in-law, Rabbi Isaac Spitz, in German, and that the latter's grandson is Moritz Hartman, the well-known German poet and member of the Parliament in 1848. It is still more significant that Hirsch Horwitz (d. 1817) of Frankfurt a. M., son and successor of Phineas, even approved of services conducted in German in the school which his father had condemned.

Prague, which was a center of culture, established a school as early as 1782, in the same year, when Emperor Joseph II issued his famous "Toleranzedikt." In the provincial towns the movement was slower. Nikolsburg established its school in 1839, and when I came to that city, thirty years later, boarding with a teacher who had been connected with the school since its foundation, I never heard of any opposition that this school had to encounter on the part of the then Landrabbiner Nehemias Trevitch (1774-1842), though the latter was strongly opposed to a secular education of the rabbis. When in our little Kanitz, a school was established in 1852, our Rabbi Marcus Trieschet (1794-1866) raised no objection to its principle. He read and wrote German, writing a very beautiful hand. My personal recollections of him are naturally very dim, as I was only seven years old when he died. I remember, however, quite well during the war of 1866, that I brought him every day the Vienna "Presse," the then popular, now extinct paper, which was superseded by the "Neue Freie Presse," established two years before, always announcing the most important news that father had told me to report. A newspaper was a luxury in those days in our circles, and one paper served three or four subscribers. The rabbi occupied in the congregational building an apartment, if this term may be applied to such a condition, consisting of two rooms and a kitchen. On the other side the principal of the school occupied an apartment of three rooms, and upstairs were three school-rooms and "the city hall," consisting of another room. After the decisive battle of Koeniggraetz, July 3, 1866, the victorious Prussian army marched southward towards Vienna, and our little town had to furnish accommodations at one time for 1,000 soldiers, about one-third of its regular inhabitants. The quartermaster selected the Jewish school building for a hospital for the numerous cholera patients, but the rabbi refused to leave the house, and, falling a victim to the contagion, he died August 6. The cry "The Sona (enemy) comes!" had still the meaning of terror, and the rabbi who had hidden the few valuables that he possessed was afraid to leave the house. The traditions of terror may have gone back to the days of the Napoleonic wars, for the battle of Austerlitz was fought within fifty miles of our town and even the war of thirty years, which also devastated our country considerably was not quite forgotten. The old rabbi once scolded the boys who had damaged his Sukkah in the school-yard, calling them Swedes ("etz Schweden, wos etz seids").

The first principal of the newly established school was David Loewy (1821-1902). He was a native of Eidlitz in Bohemia and the grandson of the rabbi of that place, who died in 1831 as rabbi of Teplitz, and Kreisrabbiner of the district of Saaz, and is probably identical with the Kreisrabbiner Isaiah Loewi of Falkenau, who in 1795 invokes the aid of the government against David Moser, the keeper of a kosher restaurant in Karlsbad for living in common household with a woman who is not his wife. (Ziegler in "Dokumente zur Geschichte der Juden in Karlsbad," p. 28, Karlsbad, 1913.) There are two conflicting statements in the Talmud. One (Nedarim, 81, a) says that the sons of scholars are rarely ever scholars because otherwise people will believe that scholarship is merely inherited. Another statement (Baba Mezia, 85, a) says exactly the opposite. It reads that the Thorah always returns to the same inn. In the case of David Loewy, both statements prove true. His father was a plain every-day peddler, called Moshe 'n Rov's; he was a gifted and ambitious man. Without more education than a primitive little country town in Bohemia could give, he acquired a considerable amount of knowledge as an autodidact. Bohemia, in those days, was very productive of teachers. The reason is obvious. The Jews there lived scattered, with two or three exceptions, notably that of Prague, the average congregation may have counted twenty to thirty families. A great many Jews lived in villages, entirely unattached, as distillers, toll-gate keepers, and the like. Everywhere a teacher was needed, and therefore it was easy for a boy of some attainment to make a livelihood in this way. A boy of 15, if he was proficient in reading his prayers, and knew a little "Chumish" was sure to find a home with Randar. If he knew the ritual law about killing chickens, and the traditional chant for prayers on holidays, he would easily find a congregation that would engage his services. If he was made of the right kind of stuff, he got from the Kreis-rabbiner a certificate as teacher, or he would go to Prague and take a half year's course at the "Paedagogium," or obtain a certificate from Professor Wolfgang Wessely (1801-1870), originally principal of a religious school, and afterwards professor of law at the University of Prague.

Such was the case of our David Loewy. He was originally a teacher in his native town, and thence was called to Kanitz, as principal of the school and preacher. We had already developed along reform lines. In 1826 Vienna had called Isaac Noah Mannheimer (1793-1865) as preacher. Historical accuracy demands that this statement be qualified. The 200 Jewish families of Vienna were not permitted to form a congregation. Possessing no corporate rights, they could neither build a synagogue nor engage a minister. But our ancestors used to say, "Next to the gate is a little door." (Neben 'n Tor is a Tuerl.) While a synagogue was not permitted they were allowed to gather for services in a rented room. such a "Betstube" had been in use for some time. The leader of the congregation was one Michael Lazar Biedermann, a jeweler, who had high connections and whose descendants are found today among the highest aristocracy of England. Sawing one of the rafters in the garret over the "Betstube," the ceiling of the "Betstube" was made to bulge. The chief of police with whom Biedermann was hand in glove, ordered the "Betstube" to be closed as dangerous. A place of worship was therefore an immediate need, and with the aid of the well-known methods, Emperor Francis was induced to give his consent to the erection of a temple, which was given with the proviso that the front should not show that it was a house of worship. So the temple, still in use, was dedicated in 1826. The new building required a new form of worship. Solomon Sulzer, a young man of 22, was engaged as cantor, and I. N. Mannheimer as preacher. The intention of the leading men who had seen the reform services at Leipsic, where they visited the fair, and where Mannheimer preached, wished a reform of a more advanced type. Mannheimer himself saw that Vienna was not ripe for it, and the reforms that he introduced were limited to the omission of some prayers, not considered obligatory, to the introduction of some prayers in German, to a boy's choir and a sermon in the vernacular. As said before, he could not be elected as a preacher, but the Vienna Jews had children, which was not against the state's law, and these children had to receive instruction in religion, which the law even required. So Mannheimer was engaged as "Religionslehrer" who should at the same time give addresses to the grown people in the synagogue. For the requirements of the Orthodox, Rabbi Eleazar Horwitz (1804-1868), great-grandson of Phineas, was engaged as a "Ritualienaufseher," for as long as the law did not prohibit the eating of meat by the Jews, it could not prohibit the Vienna Jews from engaging the services of a man who was to superintend the proper execution of the dietary laws. The example of Vienna was followed by Prague, where in 1837 a "Temple fuer Geregelten Gottesdienst" was opened, and Prague, more fortunate than Vienna, possessing a congregation with corporate rights, could engage a "Prediger" in the person of Leopold Zunz (1794-1886), who was soon succeeded by Michael Sachs (1806-1864).

After Vienna and Prague had shown the way, Kanitz could not remain long behind. It could not afford the luxury of appointing a preacher exclusively for this office, and it could not discharge its old rabbi. So it elected a school teacher who should be preacher at the same time. Rabbi Trieschet protested against this encroachment on his own privileges, but Judaism is not clerical, and the rabbi had to yield. Folklore is always the best illustration of popular sentiments, and therefore a little story might illustrate the idea which the average Jew has of the rabbi's authority. An advanced liberal in a Lithuanian town is seen to leave a barber shop. "You shave yourself?" says the man who sees him. "Why should I not" is the answer, "I have asked the rabbi." "And the rabbi said you may?" "No, he said I must not do it, but who cares for what he says" One must not think that the old rabbi did not preach. He delivered his two official discourses annually on the sabbaths preceding Pesach and Yomkippur about some Talmudic topic, and occasionally a more popular talk, but he had no message for the younger generation. I still remember, when he preached and hesitating in quoting a Biblical or Talmudic passage, one of the oudience would prompt him. I also remember that on such an occasion, I told my father at the dinner table on Sabbath, "You did not behave well today, when the Herr Rabbiner preached, for you interrupted him," and I could not undestand why father instead of apologizing merely smiled. Rabbi Trieschet, so I was told, was already somewhat modern. He had read a great deal of the philosophical literature of medaevial Judaism, but the younger generation was no more interested in listening to the explanation of the dogma as defined by Albo, than to the harmonization of two conflicting passages in the dietary laws as laid down by Maimonides. In addition the rabbi spoke Yiddish, which in those days was considered the greatest obstacle in the way to social and political recognition. So he had to yield his pulpit to Loewy. Naturally Trieschet did not like his rival. The latter grew in popularity by his success in school. Solomon Kellner, called "Shloima de Baben's" (Grandmother's Solomon) did not understand the preacher's tirades, but he was elated when his little Peppi took part in the performance of Lessing's "Emilia Galotti." Fortunately for Trieschet, Loewy once encroached on the rabbi's legal privileges which might have involved him in serious troubles in the courts if the rabbi had used this case against him. Loewy left in 1856 to accept a similar position in Lundenburg. The rabbi was now over sixty years old, and enjoyed the advantage of old age, procuring for him the undivided respect of his congregation until his death.

HUNGARIAN BISHOP EULOGIZES THE JEWS.

It is gratifying to come across Christian prelates who, far from being infected with prejudices against Jews, entertain the highest opinion of them and hold them up as exemplars. Such a prelate is the newly-appointed Reform Bishop, Dr. Stefan Tudoes. While on a visit to Saros-Patak, the Bishop received a deputation of the Orthodox Jewish Congregation, and in reply to the address of the Rabbi, he said in effect: "I make no secret of the fact that I am a Liberal, and as such I feel that the Jews merit thorough equality, not only under the law, but also in actual practice. They have earned equality in particular for their whole-hearted philanthropy, and their pure moral and religious life. So much do I feel this that I am constantly holding them up to my fellow-believers as an example worthy to be followed." These broad-minded utterances have made a great impression throughout Hungary.

CATHOLIC ORGAN ATTACKS JEWISH COLONIZATION OF PALESTINE.

The American Hebrew reports that the Catholic paper, "Unita Cattolica," of Florence, Italy, which is the favorite organ of the Vatican circles, has often distinguished itself by its anti-Jewish attitudes, especially since Signor Ernesto Nathan was mayor of Rome. Its latest object of attack is the Jewish colonization of Palestine, concerning which it has published an exaggerated report from an Italian priest in Jerusalem and its own vehement comment. The Unita demands that the Catholic powers should take more interest in the country which is so important for the history of their religion and should endeavor to stem the progress of Jewish colonization in the Holy Land.

SPAIN AND THE JEWS

By Miss Anna M. Garfinkle

Two of the greatest of the civilizing forces are civil government and the church. Their sphere of usefulness is usually beneficent and wholesome. They tend to develop a people, righteous and just, brave and enterprising; a people who are vigilant in the protection of their rights and liberties, and also considerate of the rights of others. Acting in their proper sphere, the church and state shed their benign influence upon a contented and happy people, and reflect their glory on the pages of history. The church and state each pursue their separate path, each reflecting the other through the effect they have on the people. Where each are guided by the principles of justice, where each is content to reign in its own sphere, there the tolerant, broad spirit is developed, there the people are not stirred by religious bigotry and internecine strife. Happy indeed is such a people.

There is a force malevolent and terrible, virulent and destroying, and this force results from the union of church and state. The blighting effect of the consummation of this union has left its vivid bloody marks upon the pages of history. It is truly remarkable that these forces each so benevolent in itself should by their union become a virulent destructive force, corrupting and withering every land which has felt its heavy hand. No matter how just and righteous a church may be, no sooner has it laid its hands upon the reins of civil government than it has become despotic, and with untiring energy endeavored to utterly destroy any belief or views which it doesn't countenance. A universal church might possibly be wholesome—possibly. But the minds of all men are not created to think alike; some require reason and some emotion, some the good and beautiful, and some the just and righteous.

Since times immemorable religious institutions have been established, great churches founded of which the pillars are living men. Religion is a matter of conscience. When the oppressive hand is lowered upon the followers of a religious belief it frightens away a few weaklings, but the majority will not yield their religious convictions, their very conscience, even before the utmost power, aye even before the most terrible tortures devisable by man. The greater the pressure applied the more fervid becomes the faith of the oppressed, the more observant do they become of even the minor regulations of their religion. This unwholsome union, unless checked, continues its withering reign until the evil that it brings upon others falls with crushing force upon itself. Upon the sandy foundation of fear and hate it attempts to construct a palace of glory, but vainly do they build and terrible is the fall when this palace shakes, totters and buries within its ruins the consuming force of evil.

Land of Power.

There was a land powerful in war, and great in the pursuits of peace. Toward it flowed uncountable treasures of gold and gems. The new found world lay a captive at its feet while over half of Europe was tributary to its power. The sun's warm rays fell upon its fruitful lands and splendid cities, a proud and haughty race inhabited the land, but at some unguarded moment the church laid its hands upon the reins of the state. How dearly has that country paid for its lack of vigilance! The love of power ate with deep and bitter corrosion and its malediction blasted the hopes of its Empire, withered the very grass in its fields and the water in its bosom. This fair, prosperous, powerful state, which stood without a peer has fallen, and how terrible its fall! From the most powerful country in Europe, Spain is now the humblest, the weakest.

The history of the Jews in Spain is as chequered as Jewish history in general. Part is brilliant and glorious, and part is filled with blood and suffering. The history of the Jews in Spain is but one example of the difference between what a liberal policy can bring about and what persecution results in. The Jews were in the Iberian Peninsula long before the times of Christianity. There were Jews there at the time of the Carthaginian rule. The Romans and the Visigoths in turn obtained dominion; the Jews suffered their first persecutions in Spain from the Visigothic King, Sisilret. When the Moors conquered Spain they granted equal rights to the Jews, many of whom became the counsellors of their kings, and they lived in brotherly accord together and developed arts and sciences. The Jews also distinguished themselves in warfare, many of the leading knights and warriors being Jews. For about 200 years after the conquest of Spain by the Christians they lived in peace and friendship with their neighbors. They were owners and tillers of the soil, agents of commerce and cultivators of the arts and sciences. The historian Milman says of this period in Spain: "Everyone sat under his shady fig tree, a cluster-laden vine, singing hymns to the Almighty God of Israel, who again had mercy on His people."

After the union of the crowns of Arragon and Castil persecutions began. The fanatical confessor, Torquemado, of Queen Isabella, was the evil genius that began destruction of Jewish lives and which finally resulted in the destruction of the prosperity of Spain. Thousands of Jews were forced to accept Christianity, and so they became nominally Christians. They rose to positions of the highest eminence. Among men of the bluest Castilian blood were those of the Hebrew strain. They remained true to the Jewish faith at heart and in secret conducted the religious services of their ancient religion.

Instruments of Torture.

To crush the Jews an instrument was employed—the most dreadful that fanaticism could invent — the Inquisition. The instruments of torture used in the dominion of the Fallen Angel cannot be more terrible than those devised by the mind and made by the hand of man. There was no portion of the body for which an instrument was not devised to wring and tear.

A descendant of the Spanish Jews, the famous English authoress, Grace Aguilar, in her great novel, "The Vale of Cedars," wrote of a woman's experience while imprisoned in the Inquisition. Said the writer: "She stood in the center of a large vaulted subterranean hall, which, from the numerous arched entrances to divers passages and smaller chambers that opened on every side, appeared to extend far and wide beneath the very bowels of the earth. It was lighted with torches, but so dimly that the gloom exaggerated the horrors which the partial light disclosed.

"Instruments of torture of any and every kind—the rack, the wheel, the screw, the cord and fire—groups of unearthly-looking figures, all clad in the coarse black serge and hempen belt; some with their faces concealed by hideous masks and others enveloped in the cowls, through which only the eyes could be distinguished, the figure of the cross upon the breast, and under that emblem of divine peace inflicting such horrible tortures on their fellow-men that the pen shrinks from their delineation."

The historian Hosmer writes of the Inquisition: "Seated in some vast and frowning castle, or in some sunless cavern of the earth, its ministers chosen from the most influential men of the nation, its familiars in every disguise, in every corner of the land, its proceedings utterly secret, its decrees overiding every law, it would be impossible to draw a picture which would exaggerate its accumulated horrors. Men and women disappeared by hundreds, suddenly and completely as a breath annihilates the flame of a lamp, some gone forever without whisper as to their fate; some to reappear in after years, halt through long tortures, pale and insane through frightful incarceration.

"When in the cities the frequent processions wound through the streets, with their long files of victims on to the place of burning, children bereaved of father and mother flocked to see whether among the doomed they might not catch a last look of the face of the long-lost parent. The forms observed were such a mockery of justice!"

Exiled From Spain.

Fanaticism reached its height in 1492 when a decree was passed exiling all the Jews from Spain. The Jews were given the alternative either to join the church or leave the land. King Ferdinand hesitated to exile the Jews, who formed so vast a proportion of the intelligence and ability of the nation, and good reason did he have for hesitation. History shows that Spain was carried onward by the momentum of its past progress but a vital force of its development was removed by the exile of the Jews — the momentum slackened and Spain fell into the abyss of ruin.

Abarbanel, a Jew, who held one of the highest position in the Spanish Government, offered 300,000 ducats if the decree would be recalled, but the fanatical Torquemado stalked into the council chamber and prevented the King from recalling his decree. Three hundred thousand Jews chose exile. At the head of them went their leaders, many of them the most prominent men of Spain. The history of the world cannot present a greater tragedy.

For centuries before their persecutors had conquered the land the Jews had lived there in peace and repose. There were the graves of their ancestors; there had they achieved a splendid record of noble accomplishment. They loved the land, they were bound to it by many ties; but they owed their first duty to their God, and rather than change their religion they went into exile, and a teribile exile it was. They were forbidden to take gold or silver with them. Valuable lands were exchanged for a piece of cloth, fine houses for a mule; carrying with them the scroll of their holy law and the remnants of their possessions, they went into a horrible exile. All countries were barred to them. The Sultan of Turkey alone received the exiles that reached his land with kindness and sent a message to the King of Spain thanking him "for sending your most valuable subjects to me."

The Jews of Sicily, which was subject to Spain, were also driven into exile. Lulumia writes: "It was an entire race which went into banishment. Another race, with which it had lived for centuries, stood dumb, astonished, weeping, upon the city walls, the galleries and the roofs of the neighboring buildings, to give and receive a last greeting.

"The Jews abandoned Sicily — the land which had beheld so many successive generations of their forefathers, holding their ashes in its bosom. The despot who thus punished and drove forth the innocent, could not measure the infinite bitterness of such a separation. The catastrophe of 1492 remains indelibly inscribed among the saddest memories which the rule of Spain has left in this island."

The Inquisition was continued; it was expanded even to the Spanish colonies in America. Many Jews were burned alive in Mexico by order of the Inquisitor.

Spain has deeply regretted her error. The exiled Spanish Jews have produced many illustrious men, who have advanced civilization and the interests of their adopted countries. The following are a few of the illustrious descendants of the Spanish Jews: Benjamin Disraeli, Prime Minister of England; Benedict Spinoza, the great philosopher and thinker, and Abarbanel, scholar and physician, who traced his genealogy back to King David, and the gifted authoress. Grace Aguilar.

The Spanish King when he recently visited England attended service at the Synagogue of the descendants of the Spanish and Portuguese Jews. He addressed them and said that Spain regrets her error and like a mother stands ready with outstretched arms to welcome the return of her abandoned children—the Jews.

SALONICA JEWISH COMMUNITY IN DISTRESS.

Ever since the occupation of Salonica by the Greeks, it was predicted that the Jews of that city will be the sufferers and the prediction is being fufilled all too soon. Jews are constantly being ousted from trades and industries which were formerly in their hands and their economic condition is becoming worse every day. Hundreds of Jews have already emigrated and thousands more are on the point of leaving their native town. Naturally this distressing state has had a terrible effect on the religious, educational and philanthropic institutions, which are now on the brink of utter ruin. Thus the complete disappearance of a great Jewish community of 80,000 souls is now threatened.

A ritual murder charge, raised by several Greeks against the Jews, might have resulted in disaster for the latter, if not for a happy incident by which the missing child, of whose disappearance the Jews were accused, was found.

ISRAEL'S TRIUMPH.

By Prof. Edward Chauncey Baldwin,
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A brighter day is dawning for Judaism. The time is not far distant when magazines of protest against prejudice and injustice will not be needed, and when there will be no further occasion for anti-defamation leagues. Here in America, at least, non-Jews are beginning to substitute for grudging tolerance of the Jewish race a generous respect based on a completer realization of what the race has stood for, of what it still represents, and of the incalculable debt which the modern world owes to this wonderful people.

A wonderful people they are. For centuries they have lived by faith. Through centuries of homelessness, through centuries of obloquy and of bewildered isolation, Israel has clung, with a tenacity that nothing could weaken or dislodge, to those ideals for which the race has stood. Unchanged and unalterable has been Israel's faith in the one God of righteousness, whose most insistent demand upon those who worship Him is a righteousness correspondent to His own. Equally unshaken has been Israel's faith in man. Believing that man is made in God's image, Israel has never swerved from its firm belief in the essential dignity of manhood. In the thought of Israel, the man fallen in the last ditch of the last battle of life is worthy of respect, for does he not wear indelibly charactered in his face, and still more ineffaceably written in his heart, the proof of his divine kinship?

Today, to an extent they never have been hitherto, the beliefs of Israel are becoming the ideals of Christendom. The Hebrew beliefs that righteousness is salvation and that God's highest call is the call to service, are today becoming the dominant forces in the Christian world. And under their influence the Christian world seems likely to become transformed into a measurable realization of the ancient hope of Israel—the hope of a social order in which righteousness shall cover the earth as the waters cover the sea. That such a transformation will actually occur, and that comparatively soon, is not a mere fancy. Already the signs of a great moral awakening are apparent. Within the last decade, America has been swept, as the northern forests are annually swept with autumnal fires, by the flame of a new zeal for righteousness—a flame that was kindled on Israel's altars. And yet we see only the beginning of a movement that will have as its culmination a realization more or less complete of the hope that inspired prophet, priest and sage.

Again, a certain result of the dominance of the Hebrew ideal of service and of respect for human life will result in an ultimate realization of the prophetic hope of universal peace. That such a consummation is not to be deferred to some far-off millenial time, but that it is nearer than we have been accustomed to think, there are significant indications. The growing revolt against the brutality and waste of war—a revolt that finds expression in the formation of such societies as that of International Conciliation, is, as Carlyle used to say, "significant of much." It signifies that the time is not far distant when "they shall beat their swords into plow shares, and their spears into pruning hooks, and when the nations shall not learn war any more."

It is a strange fact to reflect upon that now, when the scepter seems forever to have departed from Judah, when the site of the holy temple is occupied by a mosque, and when the soil of Palestine, sacred alike to Jew and Christian, is in the possession of infidels, Israel should be supplying to Christendom the ideals by which we live. But as Tennyson says, "God fulfills Himself in many ways;" and though the fulfillment of the promise that in the seed of Abraham should all the families of the earth be blessed has seemed to pious Israelites to have been long deferred, nothing is more certan than that it is being fulfilled today, and in the blessings of that fulfillment Israel will fully share.

HUNGARIAN STATE SUBVENTION FOR JEWISH WORSHIP.

The Hungarian Government has again voted its annual subsidy of 240,000 crowns for the purposes of Jewish religious worship. It is, however, the intention of the Minister for Public Worship to raise the subvention next year to 300,000 crowns.

Russia and the Jews

EXPULSION OF JEWS.

Protests Against Driving 580 Families Out of Kiev

The Governor of Kiev has refused the request of a Jewish deputation, headed by the local Rabbi, that the execution of the expulsion orders issued against 580 Jewish families should be delayed. The orders were made on the ground that the members of these families had lost the right of residing in Kiev in consequence of the closure of three gymnasium schools in which their children had been receiving their education. At the request of a number of house-owners who are threatened with ruin through the expulsion of their Jewish tenants, the Mayor of Kiev has petitioned the Governor-General to postpone the expulsions until the pupils of the closed schools have been enabled to enter other schools.

The Russian Mercantile Corporation at Kiev has resolved to endeavor to prevent the expulsions. A document has been drafted for submission to the Ministry, in which the petitioners point out the ruin inflicted upon the city's trade by the wholesale expulsions.

The majority of the Jews residing at Golaya Pristan, a watering-place near Cherson, have been served with expulsion orders.

THE MAY LAWS.

Business Men to Petition Against Jewish Disabilities.

The general meeting of the Ekaterinoslav Exchange Committee has passed a resolution declaring that the legal restrictions imposed upon Jews are ruining the economic life of the country.

It was also resolved to petition the Government to abolish at the earliest possible moment the Temporary Regulations of May 3rd, 1882 (known as the May Laws), together with the registration rules applied to Jewish tradesmen.

NEW ANTI-JEWISH RESTRICTIONS.

The legalization by the Tsar of the restrictions against Jews in joint stock companies has caused a great panic on the St. Petersburg Stock Exchange. The Minister of Finance hurriedly summoned the bankers of the capital, and endeavored to explain to them that the law was not so cruel as the Liberal Press interpreted it. The Rossia and the Novoe Vremya followed with inspired articles, practically appealing to the bankers and the Jews to make peace with the law, which, they stated, would render Jewish capitalists dependent on a fixed measure and not on the goodwill of Ministers. They even foreshadowed the revision of the law by the Duma, but the bankers and public opinion have not been appeased, and the Jewish deputies will raise the question of the new laws in the Duma. A deep-rooted feeling of distrust is planted in all right-minded circles against the intentions of the Government. In fact. in another article, the Novoe Vremya itself admitted that the new Minister of Finance is not the "Jewish Minister Kokovtzeff," and that the Jews will soon feel the difference between them. The fact is that in order to gain the confidence of high quarters M. Bark has to do something inimical to the Jews. This accords with M. Freedman's statement in the Duma last week, that only an anti-Semitic Minister was firm at his post. This phenomenon is the key to the situation and the cause of the mistrust of the Government.

The Council of Trade and Commerce has resolved to submit the illegal restrictions to the conference of tradesmen and merchants, and to approach the Tsar on the matter.

The Minister of Finance has permitted the opening of a credit society at Dwinsk where Jews will not be permitted as members. Some time ago the former Premier, M. Kokovtzeff, declined to sanction the anti-Semic restriction.

RUSSIAN WAR MINISTER OPPOSED TO EXCLUSION OF JEWS FROM THE ARMY.

At a private meeting General Sukhomlinoff, the Russian Minister of War, made a statement in the course of which he declared that he was opposed to the agitation which was being carried on for the exclusion of Jews from the army.

JEWS AND SHARES.

Impending Restrictions the Cause of General Depression.

Last week the Minister of Finance, M. Bark, summoned the leading bankers of St. Petersburg to another conference, at which he consulted them as to the means of removing the depression on the Russian Stock Exchange.

The bankers informed M. Bark that the depression did not come from abroad, but was due to the sense of insecurity at home, where people had become uneasy about the value of their holdings owing to the rumors of contemplated restrictions on Jewish shareholders.

The Minister assured them that those apprehensions were groundless, since the Government had decided the matter in favor of the Jewish shareholders.

At a subsequent private meeting of bankers great indignation was expressed at M. Bark's insincerity. It had become known that the Minister's declaration was utterly misleading, since it merely meant that the Council of Ministers had not adopted the more drastic restrictions proposed by certain members of the Cabinet.

A ST. PETERSBURG MEETING FAVORS JEWISH EMANCIPATION.

More than two thousand persons attended a meeting in St. Petersburg recently in favor of the emancipation of the Jews. The meeting was addressed by several Christian Liberal parliamentary leaders as well as by Jewish politicians. The various speakers, who severely denounced the persecution of the Jews, were frequently interrupted by the police.

THE ANTI-SHECHITA AGITATION IN RUSSIA.

Probable Intervention of the Sheik-Ul-Islam.

The Haham Bashi of Turkey has had several interviews lately with the Shiek-Ul-Islam, the spiritual chief of the Mohammedans, on the subject of the anti-Shechita Bill now before the Duma. This bill, if enacted, would affect several millions of Mohammedans in Russia. The Sheik-ul-Islam accordingly proposes to make friedly representations to the Cabinet at St. Petersburg with the view to a clause in favor of Mohammedans being embodied in the bill. Such a course would indirectly benefit the Jews, because their method of slaughtering differs but slightly from that of Moslems.

LARGE INCREASE OF JEWISH RECRUITS.

The Government, far from diminishing the number of Jewish conscripts, this year made use of the new Army Bill, and summoned to the ranks even able-bodied Jews who were entitled to exemption from service (e. g., only sons, etc): It is now estimated that instead of the 25,000 recruits required from the Jews some 35,000 were actually enrolled in the first stage. Nevertheless, the Duma has again, at the suggestion of the anti-Semites, passed a resolution inviting the Ministry to inquire into the question of the service of Jews in the army.

EXCLUDED JEWS.

The Government has succeeded in persuading the Duma Committee to prohibit the admission of Jews into the reorganized Surveyors' Institute at Moscow. Similarly, the bill for the abolition of all anti-Jewish restrictions in the legal profession has not met with the support of the majority in the Duma Committee and in the Cabinet. The Government has also, in response to Real Russian demands, drafted a bill which contains stringent regulations against the lease or ownership of land by Jews outside the Pale area, and providing for the termination of such tenures by Jews. The authorities have approved the insertion of a clause into the regulations of the new Temperance League, excluding Jews from its ranks. Fortunately, however, our co-religionists stand less in need of the propaganda work of the League than the League requires their services as models of temperance.

URGES FAIRNESS TOWARD JEWS

In a recent sermon by Rev. Percival H. Barker, pastor of Christ Reform Church of Newark, N. J., speaking on Shakespeare's "Merchant of Venice", he said in part as follows:

"There is no blacker or more revolting story than the history of Jewish persecutions. In "The Merchant of Venice" Shakespeare has given to us a pitiful picture of the poor old Jew, nagged for his religion's sake, spit upon and hated, abused because of his race, until at last he was stung to severity and meanness. People have generally regarded Shylock as a character to be hated, ridiculed and despised. When we consider the cruel handling the Jew has had through the centuries it is amazing that they have no more faults. In Shakespeare's time the Jew was barred from political office, unable to enter military organizations and forbidden to own real estate. And what shall we say concerning the treatment of the Jew in America? This persecution has come down to the present hour. Our comic papers caricature the Jew; the stage lampoons him; our professional clubs blackball him, and our society ostracizes him. Our large cities have become notorious for the beating, robbing, and murdering of inoffensive Jewish peddlers, who ought to have the protection afforded by our laws. Parents and school teachers ought to teach our boys and girls that the Jew is worthy of respect and enjoy liberty, equality and fraternity in the age of religious toleration.

"In justice to ourselves we ought not to permit the avarice and trickery of a few Hebrews to cause us to brand the entire race as dishonest. Have we not met some American Shylocks. Mean and meanness often walk together. The average Jew is a law-abiding citizen, honest and true, a lover of home, regarding uprightness as the highest honor. Charity is one of his many virtues and none of his brethren is ever buried in a potter's field, for he cares for his own. Take the Jew out of the world and we would lose Heine from poetry, Halevy from the drama, Mendelssohn from music, Neander from history, Lombrose from sociology, and Jacobi from mathematics, while the world itself, void of the Bible and its centre, Christ, would be midnight under a starless sky. Let the Christian recall his debt to the Jew and behave toward his brother as a great-hearted debtor should."

ROUMANIA INCITES OPPOSITION TO AMBASSADOR MORGENTHAU.

The American Ambassador in Constantinople, Henry Morgenthau, has during his short stay in Turkey gained the confidence and sympathy of all political circles. Mr. Morgenthau not only represents in a distinguished manner the interests of his government, but he also fully keeps his promise which he made at a banquet given in his honor by prominent Jews, at his departure from New York, to take interest in the welfare of our co-religionists in the Turkish empire.

Ambassador Morgenthau frequently visits the Jewish institutions, keeps up an active intercourse with the Jewish officials and especially won the love of the Jews in the Turkish capital by the fact that his daughter, Miss Morgenthau, has offered to give instruction in the English language in a Jewish school for girls. The influence of the ambassador with the Sublime Porte in favor of the Jews seems to have called forth displeasure in Roumania. The official press does not cease to hint that on account of his pronounced Jewish politics Morgenthau has aroused the indignation of the American Government and that his recall will take place in a very short time. The "Universul" of Bucharest recently announced that it had received reliable information from Washington about this "recall" of Morgenthau. When Mr. Morgenthau was asked about it, he declared positively that he knew nothing of such a change in the intentions of his government and the fact that he is commissioned by his government to undertake a journey of inspection in Asiatic Turkey and Palestine surely does not indicate that he no longer enjoys the confidence of his government. These Roumanian needle pricks will surely not prevent him from being active for his co-religionists according to the dictates of his heart.

THE BLACK JEWS.

Dr. Jacques Faitlovitch gave an account of his third journey to the Jewish tribe in Abyssinia, known as the Falashas, at a meeting held on April 26, 1914. at the residence of Mrs. S. D. Sassoon, London, England.

Dr. Faitlovitch, in the course of his address, said that when one read the history of Abyssinia, and the battles which the Falashas had fought for their faith, one could only look upon these Ethiopian brethren with admiration. Great was their resistance to the mighty attack of their enemies, and without assistance from their coreligionists, they had kept the flag of Judaism flying in their country. The recent wars which had ravaged Abyssinia had completely scattered and ruined them. Thousands of them lived like the Marranos in Spain. From the religious standpoint the Falashas were Jews, and belonged to Judaism. Their faith was absolutely monotheistic. Circumcision was practised among them as with other Jews. They observed the Sabbath and Holydays with the utmost punctiliousness. They obeyed the law of cleanliness by baths and washing in a conscientious manner. Their home life was worthy of admiration. Polygamy and concubinage, which were common in Abyssinia, among the Christian as well as the Mahommedan population, was not tolerated with the Falashas. They were almost the only artisans of the country, being blacksmiths, masons, builders, joiners, potters, weavers, tanners, saddlers, basket makers, etc. Whilst we had remained inactive, the missionaries had worked hard, and succeeded in drawing a great number of the Falashas away from us. Since his appearance in Abyssinia, however, conversion had been paralysed. Their Abyssinian brethren were waiting for their help, and were in sore need of their assistance. They were going through a critical time. Not only would their help be of great weight against the missionaries, but would also enable the Falashas to become more intelligent and more educated, so that they might work among the African nations for civilization and moral perfection. It was their most ardent desire to be united with their coreligionists, to obtain religious teaching, and to be strengthened in their Judaism.

PRISON WELFARE WORK.

Through the initiative of Dr. J. Leonard Levy, of Pittsburgh, Pa., Supervisor of Synagogue Extension for District No. 7, the Department of Synagogue and School Extension of the Union of American Hebrew Congregations is engaging in prison welfare work in Western Pennsylvania. This work is being carried on in co-operation with the B'nai B'rith through its "Educational Board of Allegheny County," the object of which is to give religious instruction to the boys and girls in the corrective and penal insitutions in that district.

Mr. Robert Davidson, of McKeesport, representing the B'nai B'rith Board, has personal charge of the work. The Department of Synagogue and School Extension has supplied the data with regard to the location of the various institutes and the number of Jewish inmates, and is supplying the necessary religious school literature for this purpose.

RAHEL'S GRAVE.

Some time ago a committee was formed in Hungary upon the suggestion of Editor Szabolcsi, which assumed the duty of restoring and keeping in good order the fearfully neglected grave of Rahel in the Holy Land. In a comparatively short time 3,000 crowns were collected and a plan of the work perfected. Negotiations were then started with the Turkish Government to obtain a permit for the restoration work. These negotiations dragged along for some time, but all attempts to gain the necessary consent were in vain. The Turkish officials refused to grant the permit. From a report coming from Jerusalem it appears that the Arabs are the cause of this refusal. The Arabs, who also consider all such graves sacred, resist their restoration. In order to avoid any disturbance the Turkish officials declined the petition for restoration. The Restoration Committee in Hungary has decided not to use the collected money for any other purpose and to postpone its plans for a more favorable time.

(Dr. Blochs Wochenschrift.

NEWS FROM THE ORIENT

ur Correspondent DR. ISRAEL AUERBACH, Constantinople

District Grand Lodge No. 11 is preparing for a great day. In the month of May it intends to hold the first convention of the Lodges of the Orient. This convention should have taken place in the past year, after the close of the second year of its existence. But the entanglements of the war which interrupted all traffic on the Balkan prevented the holding of the meeting at that time. Now this obstacle is out of the way and we go to work. The task is an especially hard one for our Grand Lodge. Not only that the leaders have not yet acquired the technical experience which the frequently occuring meetings give to the Grand Lodges of other countries, but our Grand Lodge is also confronted by such a mass of problems that it becomes exceedingly difficult to master them. One must not forget that the condition of the Oriental Jews offers very little satisfaction. They lack nearly everything which the Jews of other countries possess in the way of cultural and social arrangements, forms of organization and self-protection. The community, in most of the places of our district the congregation and the school are in a low state. It can be said that everything has been waiting for centuries for our intervention. For we "B'nai B'rith" are the first Jews in the Orient to seek a remission from these numberless difficulties, and to resolutely undertake the elevation of our communal life from the inside. The first Congress which we hold shall dem- the idividual lodges, to lend to our as- onstrate whether we are able to unite which were heretofore scattered among pirations a common line of action and a harmonious life-giving idea. The General Committee is fully aware of this enormous responsibility and the individual lodges of our district, who have heeded our call for the Congress with such deep earnestness and praiseworthy readiness to co-operate, are also cognizant of this great duty.

The General Committee was of the opinion that the most important thing for such a first Congress is to learn from the very bottom the conditions of the Jews of the countries comprising our district. Based upon this information a thorough interchange of ideas should first take place and then the general attitude which our Order is to assume and the part it will have to play in the improvement of conditions should be ascertained. The wider discussions and resolutions for special actions for the removal of one or the other evil will have to be left to future conventions in later years. This first time we must survey the entire field. At the same time the question of strengthening the organization of our district, the fixing of the laws of the Grand Lodge, the upbuilding of the central body, the creation of new funds, etc., etc., will receive the main attention in the proceedings.

In case it will not be possible to attend to all of these matters in the allotted time, then, if possible, the work will be continued on the following Tuesday. Previous to the regular convention several unofficial sessions will be held, in which all the early arriving brethren will be able to participate, for the purpose of proposing changes in the laws, in the elections and similar questions, so that the burdens of the main sessions will thereby be reduced. Constantinople Lodge will tender a banquet to the members of the Grand Lodge and guests and a general excursion into the beautiful vicinity of our city will be arranged. The participation in the Congress promises to be a very lively one as delegates are already announced from 18 of our lodges, among them the most prominent personalities of Oriental Jewry.

Among the reports on the condition of our brethren in the different countries the one from the city of Salonika will awaken the deepest interest and cause the most grief. Conditions are really very bad there; yes even desperate. The letters which the Salonika Lodge writes about it are really heartrending. One of these letters says: "Since the loss of its old adjacent territory Salonika has lost its significance as a commercial city in an extraordinary measure. The most complete stagnation of all economic life prevails and no glimmer of hope is visible. Under the [illegible] of this condition a constantly increasing number of our co-religionists will unfortunately be forced to leave our city to seek a new life somewhere else. We know of many houses which are positively determined to emigrate in the near future. This emigration will be a great misfortune for our community, but it is a necessary evil. There will therefore be need, not to encourage them, but to lead, to enlighten, and to advise, in order not to leave the emigrants in the danger of losing the little they take along. Salonika Lodge paid earnest attention to this matter at its last meeting. It is earnestly thinking of establishing delegations in the main centers of Minor Asia, which are in a position to receive emigrants, in order to study thoroughly the localities and to find out the kind of emigrants each place is able to take care of. Then a permanent bureau must be established in all these places to guard the interests of the emigrants. A central bureau must be active in Salonika which should furnish all the necessary information to the emigrants and distribute them and guide them to certain points according to their fitness." The interesting letter then asks for information as to how the Turkish Government will look upon this emigration of the former Turkish Jews, whether it will exempt them, like all the Mohammedan emigrants, from military duty for several years, etc. At the same time the Lodge of Salonika requests the Lodge of Constantinople to create a commission for the study of the situation. This commission has already been formed and has started to work.

Special incidents are adding themselves to increase the general economic distress of our brethren in Salonika and which frequently precipitate them into danger. Lately there was a strike affair which could have easily caused great harm. The tobacco workers of the city declared a strike in sympathy with their fellow workmen who were striking in many cities of Macedonia. Among these tobacco workers there are many Mohammedans and Greeks but most of the workers are Jews. The contractors hired Mohammedan immigrants to fill the place of the strikers and it came to a clash between the two classes. The Greek police interfered and wounded a number of Jewish workmen. A reactionary paper published in the Turkish language then began to incite the people against the Jews by stating that the Jewish workmen had torn the veils from the Mohammedan women during the scrimmage, and in an open letter addressed to the Chief Rabbi it made the entire Jewish community responsible for the animosity against the Mohammedan element. This developed a very dangerous situation. The Jews of Salonika are already exposed to the fanatical hatred of the Greeks. Heretofore the Jews at least had the equally persecuted Mohammedans as their allies. When these too are incited against them to become their enemies it would prove their immediate ruination. This incitation could also make a bad impression upon the attitude of the Mohammedan population and officials in Turkey towards the Jews, which up to this time has always been quite friendly. With great trouble the Jews succeeded in uncovering the falsehoods of the inciting paper which stood in connection with the tobacco contractors, and to quiet the public excitement. A careless expression in the press by a Jewish journalist against Christianity just during the passover time, aroused another and perhaps a much greater danger for the Jews of Salonika, namely a persecution by the Church; and only a resolute disavowal of the guilty party by the official Board of the community averted also this misfortune.

The great event of the last few weeks was the journey of our eminent Brother Henry Morgenthau to Egypt and Palestine. He passed through Alexandria, Cairo and besides the most important cities and colonies of the Holy Land he also visited Beirut, Damascus, Adana and Smyrna. Wherever we possess lodges they were informed by us of the coming of Brother Morgenthau and they did not fail to receive him everywhere with joy and solemnity, some with deputations, others in festal meetings in their own meeting rooms. On his part, Brother Morgenthau made it a point to inform himself with deep interest about the problems and works of the lodges and to encourage them to stronger activity. Especially dignified was the reception of the Ambassador at Cairo, tendered to him by the two local lodges, "Maimonides" and "Cairo," who called a joint meeting in their club house, a report of which was published in the "Revue Israelite d'Egypte." The President of "Cairo Lodge," Brother Baruk, delivered a splendid address of welcome, which at the same time gave a full description of the Jewish conditions in his city and of the activities of the local lodges which brought about a complete regeneration of the community. Brother Morgenthau responded that he was convinced that with energy and good will the Jews of the country, which is just as liberal as America, where racial and religious distinctions play no part, can gain the esteem of their fellow citizens by righteous, worthy work in the same measure as their brethren in America, and in the activity of the two valiant lodges he saw the best way leading to it. Brother Morgenthau is filled with extraordinary satisfaction about what he witnessed in Palestine. The new Jewish colonies with their flourishing husbandry and their high cultural striving marked by the renascence of Hebrew, delighted him and compelled him to render great acknowledgement. He is of the opinion that the movement to settle there greater Jewish masses is worthy of every conceivable consideration and support, and he thinks that when the experiment succeeds it will surely have a deep influence upon the rest of the Jewry. A special irade of the Sultan granted Brother Morgenthau the entry into the cave of Machpela, the burial place of our patriarchs, something which before him was attained by only two or three non-Jews, as these places are very holy to the Islam.

At present there tarries within our walls Mr. Cohen, General Secretary of the "Jewish Association for the Protection of Girls and Women." He is charged by his organization and the Berlin Committee to advise with us about organizing the combat against the traffic in girls. In my next I will report more particulars about it.

RASHI, HIS CHARACTER AND INFLUENCE.

(Continued from page 1.)

1475 and since their first publication they have steadily increased in popularity. To such an extent have the works of Rashi, been adopted among scholars and students that for the last few centuries, he has become known as Parshandatha, or the commentator par excellence; any attempt to familiarize one's self with Biblical or Talmudic literature without using his instructive explanations would be as futile and as difficult as would be an attempt on the part of any mariner or navigator to cross the Atlantic Ocean without using the magnetic needle of the compass.

There is one trait in the writings of Rashi that cannot but attract the attention of those who are at all familiar with his commentaries and that is the simplicity of his style and manner of expression. His humility is plainly seen on every page of his works. Very often he uses the expression, "it appears to me," or "according to my humble opinion," and such similar expressions indicating a desire on his part to avoid all bombast and self assertiveness. And if it is true that "style is the man," that trait will at once point out the beautiful character of this Jewish Savant. He was the very embodiment of humility. We can picture to ourselves this distinguished scholar, whose fame was destined to spread far and wide and to outlast the centuries, and who, nevertheless, was so modest in his conduct that there was not the least taint of the arrogant or the supercilious in his attitude toward his contemporaries. The spirit of humility and moderation seem to have been the predominating elements of this immortal scholar's character.

Rashi hardly ever philosophized and his writings are therefore, entirely of an objective nature. He attends to the task before him, viz.: that of commentator and he very seldom, if ever, obtrudes on us his personal views and does not attempt to grapple with any philosophical problems. He did not try to reconcile science with religion or some contradictory systems of philosophy, and he did not make any effort to introduce into Judaism or into Jewish literature anything new or original. And that is, perhaps, another reason why Rabbi Solomon Yitzhaki has been admired by all the various elements of our people for the last eight centuries.

Perhaps, if Rashi had directed his energies and his scholarship into the channels of criticism and philosophy he, too, might have suffered the fate of the leading reformers and innovators in the history of the race. But fortunately for him, his life-work consisted in an endeavor to preserve and conserve the precious treasures of Jewish literature Rashi's aim was to breathe the breath of life into, and to vitalize that which otherwise might have been dry bones and to popularize that in our literature which otherwise might have been as a sealed book. In that, he was eminently successful, by that work as a commentator he reared for himself a monument that will survive the ravages of time. As long as there is a Jewish people and a Jewish literature the name of Rashi will not be forgotten.

And that enduring and beneficent influence of our immortal master was not confined to the life and literature of his own people. Strange as it may seem, and it may appear an exaggeration, but it is nevertheless a fact, that the course of modern European history was to a large extent determined by the works of this Jewish Savant. During the fourteenth and fifteenth centuries, the humanists who had become interested in the Latin and Greek classics turned also for inspiration and for culture to the Bible in the original Hebrew. These humanists then found that Rashi's commentaries made it easier for them to understand the text and they consequently became close students of the commentaries. The name and fame of Rashi, therefore, spread rapidly also among the various groups of Christian humanists and thus he became an important factor in the Revival of learning. In the fourteenth century Rashi's works were translated into Latin by Nicholas De Lyra, a Franciscan monk and an enthusiastic admirer of that Jewish scholar, and then Lyra's writings were translated into German. Those translations of Rashi's commentaries became thus accessible to Martin Luther and proved to be of immense importance to him when that leader of the Protestant Reformation undertook to translate the Bible into German. Of such paramount importance have the works of Nicholas De Lyra in Jewish literature and in connection with Rashi's commentaries been considered by the scholarly fraternity, that it has been beautifully remarked: "Si Lyra non Lyrasset, Lutherius non Saltasset." In other words, if not for the humanists and if there had been no Renaissance there would probably have been no Protestant Reformation.

Thus we find that the work and learning of one Jewish scholar has done so much in helping to shape the history of the Jews and has even influenced the course of the destinies of the nations of Europe. Posterity has lavished its affections on Rashi, that truly great Jew; his works are being read by hosts of admirers, and some have even attempted to write a commentary on his commentaries. Rabbi Solomon Yitzhaki has thus by means of his extensive learning and unceasing application immortalized himself, and his memory will be cherished among us for all time to come.

And even as Rashi will not be forgotten on account of his erudition and his diligence in the vineyard of Jewish literature, even so will we continue to revere him for his genuine simplicity, for his unaffected modesty and for the sweetness and gentleness of his temperament. He possessed that sympathy which makes all men kin and his nature was permeated with the milk of human kindness. Our history and our literature were made vastly richer by his exemplary life and conduct.

LITERATURE FOR JEWISH YOUTHS.

The "Weg weiser fuer die Jugend literatur" in Magdeburg, edited by Dr. M. Spanier, has entered upon its tenth year. Warm praise is due to the B'nai B'rith Grand Lodge for Germany for its efforts to create a Jewish literature for the Jewish youths with which to awaken enthusiasm for our religion and our literature. The Grand Lodge has made a great name for itself by employing all kinds of means to combat and to eradicate the lethargy in our camp. In the nine years of its existence the "Wegweiser" has contributed its share to this endeavor. It finds recognition not only in lodges and in circles of Jewish specialists but also among non-Jewish schoolmen. The report of the Grand Lodge points out the fact that many teachers in Germany and in other countries are using the "Wegweiser" in their instruction; that they let the pupils read articles from it and then write compositions about their contents. May the "Wegweiser" continue its fruitful work and be a blessing to Judaism.

(Allgemeine Zeitung des Judenthums.)

At the Source of the Ritual Fable

(By Professor Dr. M. Balaban, in the Allgemeine Zeitung des Judenthums)

Very much has already been written about the cause of the belief in the ritual fable among the rabble of all nations. In the controversy between Rohling and Bloch an endless number of accusations and defenses appeared. Every new process calls forth an entire literature, and after the process the zeal is extinguished and a long or short silence follows the time of war. It was so after the Tisza Eszla case, after the Huelsner case (which, alas, is not ended yet), after the Winter case in Konitz, and so it will be with the Justshinski-Beilis case. We become excited, we write proclamations, we let our rabbis swear from the pulpit, we send out into the world a flood of defense documents and think that with this we have done everything. But it is not so, for our enemy does not rest and is constantly preparing his soldiers for the next war.

The church-pictures, which are scattered here and there to keep “the horrible deeds of the Jews before the eyes of the people,” are stronger and do more for the belief in the ritual fable than all our writings of enlightenment and defenses, and the bulls of the Popes against the blood accusation.

In the Swiss government museum of Zurich can be seen such a picture from an old chapel (fifteenth century). It impersonates bodily the ritual fable. This picture stands in a museum, as an echo of past times, and everybody thinks that to find such a picture in a church today is not to be thought of. Cardinal Ganganelli, who afterwards became Pope Clemens XIV., also could not imagine in the year 1758 that upon a wall of a church in Posen a picture could be exhibited which represents a scene of a ritual murder. The noble Cardinal thought that the figures are of Pomeranians, whom the stupid people take for Jews. As proof of his assertion Ganganelli told of a similar case which happened in Venice, where the senate ordered such a picture, which was exhibited on the Ponte di Rialto in the year 1705, to be removed at once. And yet I have seen such a picture with my own eyes in the year of the Lord 1910 in the cathedral of Sandomierz!

Saudomierz was once a big city, the seat of the Vaivodes, and had a numerous Jewish population as early as the year 1365. We read in the old Polish charters given to the Jews that in the year 1365 the Jews of Cracow, Sandomierz and Lemberg petitioned King Casimir the Great for the ratification of their rights (Rusko-Yevrejski-Archiv, Vol. 3, No. 1). In the time of the Swedes nearly the entire Jewish community was slaughtered, and in spite of this those who remained alive were under the suspicion of having favored the Swedes. For this their synagogue was confiscated (1656) and was returned to them after much entreaty and great sacrifices of money (1658). To this day the names of a long line of martyrs of the year 1655 are read there in the synagogue during the Passover service and special prayers are recited for the unfortunates.

But the measure of sufferings was not full yet, for about the end of the seventeenth century, shortly before the Northern war, a local priest, Stephen Zuchowski, began to incite the populace against the Jews and to stir up the old ritual fable. Christian children commenced to be lost, first the son of the apothecary (1698), a few years later (1710) a girl of the name of Margareth and a boy, Georg Krasnowski. Two fearful processes were instituted with all the mediaeval means like torture, mutilations, etc. A great number of Jews were sentenced to death and were executed under horror awakening torments (1713). In the year 1712 King August II. drove the Jews out of Sandomierz “because they were convicted by the royal tribunal for killing the boy Georg Krasnowski to use his blood for ritual purposes.” To gratify the wish of the local deacon. Father Stephen Zuchowski, the King ordered all the Jews to leave, giving permission to rebuild the synagogue into a chapel and to place there the pictures of the dead children. (Bersohn: Collection of Diplomas No. 377.)

The Jews had to pay much money to remain in the city and in possession of their synagogue. Father Zuchowski perpetuated these two processes in two thick bodied books, one of which appeared in the year 1698, the other in 1713. In the first book he even described in verses the process of 1698 and celebrated in song the torments of the unfortunate Jews. The second book is a prosaic chronicle of the process of Sandomierz as well as of the other ritual processes, and it lived to see a second edition in the year 1773. But the clergy of Sandomierz was not satisfied with the expulsion of the Jews and with the fixed “historical” account of the whole occurrence, it resolved to perpetuate the affair by the brush of the painter and for that it soon had the best opportunity.

In the years 1708-1737 Karl de Prevot painted four historic pictures, which can be seen in the church to-day. They are of great dimensions (3x2 meters), the first of which (before the main entrance to the left) exhibits a ritual fable. Two Jews in Sabbath caps hold a little boy high over a basin and inflict many stabs upon him with a pointed knife. The blood runs in great streams and is taken from the basin by other Jews. To the left stands a woman and counts the money which she received for the child from the Jews and in the farther ground several Jews are seen who look at the act full of joy. The picture is rich in color, fearfully glaring, the faces are wild, the child with glorified eyes exactly as we find it upon all other pictures of this kind. Under the picture is the inscription: “Son of the apothecary murdered by the infidel Jews of Saudomierz on March 18, 1698, Margareth and Georg Krasnowski also killed by the Jews on August 18. 1710.”

Literacy Test A Sop To Special Interests

There is a reason why the immigration bill with its indefensible literacy test passed the House by an overwhelming vote. Traditional American policies are not abandoned lightly or unless political exigencies of one kind or another seem to require the somersault. There is no widespread demand for further onerous restriction of immigration,, for a great majority of the people, unfortunately, do not interest themselves in the question one way or the other. Nor is it clear that Congressmen have burned midnight oil in studying the issue.

The immigration bill and the literacy test in it represent another sop to organized labor. It is a labor bill. The agitation in favor of it has come almost wholly from labor sources. They were immigrants themselves, or whose unlettered fathers were. Once within the gates, with the zeal and prejudice of converts, they are determined that their fellows in the old countries shall not share with them the industrial largeness of the New World. They have found a mine, and they want to keep it for themselves.

In a contest where cowardly surrender to selfish interests is the determining factor, it is useless to argue or attempt to induce an intelligent vote. If the Senate equals the House in flabbiness, patriots of the country must rely on the Executive, as they have done before, for a vindication of Americanism. It will remain for him to decide whether this country shall continue to be the haven of the oppressed and unfortunate, but sturdy and ambitious yeomen of the older world, or shall be surrounded by a Chinese wall over which none can leap unless with a ladder of letters.

The ninety millions of people in this country are not the descendants of Colonial inhabitants. They are for the most part immigrants or the descendants of immigrants who came to the United States. These immigrants made the Louisiana Purchase a success. With brawn and muscle, not with books, they transmuted plains into great cities and States. They fought for literacy as they fought for wealth, and with it they endowed their children, many of whom now sit in Congress. These immigrants have supported education in a way to make the older States ashamed. The great universities and public school systems of the Middle West are an inspiration and an absolute challenge to the advocates of a literacy test.—Philadelphia Public Ledger.

National Conference of Jewish Charities

The eighth biennial conference of the National Conference of Jewish Charities was held at Memphis, Tenn., on May 6 in the presence of over 100 delegates, President Sulzberger presiding.

First Session.

At the preliminary session in the afternoon a paper of much interest, entitled “Oriental Immigration,” was read by Dr. David de Sola Pool of New York, giving a graphic description of the social, economic and religious life of the Jews of the Levant, and was followed by a discussion by several delegates.

A paper entitled “Free Loans” was read by Mr. J. J. Dukas of New York, giving an account of the successful work accomplished in New York City by the Hebrew Free Loan Society. A discussion followed, which was participated in by Messrs. J. Goldman, Oscar Leonard, Joseph Schoenthal, Miss Minnie F. Low and others.

Second Session.

The conference was formally opened on Wednesday evening, May 6, with prayer by Rabbi Max Samfield. An address of welcome was made by Mr. L. Sternberger on behalf of the Jewish Charities of Memphis, and Mr. Bolton Smith welcomed the conference on behalf of the city of Memphis.

President Cyrus L. Sulzberger then delivered his message, which was received with marked approval.

Rabbi George Fox of Ft. Worth, Texas, delivered an address on “Rabbi and Social Worker.”

Third Session.

Two papers were read on Thursday morning, one on “Massachusetts Credit Unions” by Mr. Jacob de Haas of Boston and the other entitled “The Self-Respect Fund,” by Mr. L. K. Frankel. A discussion followed, in which several delegates took part.

The report of the standing committee on “Palestinian Charities,” prepared by Prof. Richard Gottheil, was presented by Judge Julian W. Mack. The report contained several recommendations, among them, that the Federations of Jewish Charities in the United States arrange to receive gifts and contributions for institutions in Palestine and transmit the same to Palestine through the Palestinian committee of the National Conference.

Fourth Session.

A digest of the rules governing transportation by Dr. Max Herzberg of Philadelphia was read by Mr. L. H. Levine. The discussion which followed was opened by Mr. Max Senior and was participated in by Mr. Sulzberger and others. This was one of the most important subjects discussed by the conference, and aroused much interest among the delegates.

Fifth Session.

“Immigration and the Panama Canal” was the subject of a splendid paper presented by Mr. Lucius L. Solomons, of San Francisco. The paper was discussed by Mr. Maurice Epstein and Mr. Sulzberger. Prof. Graham Taylor of Chicago, president of the National Conference of Charities and Corrections, spoke in defense of the immigrants and their relation to trade unions.

Mr. G. A. Berlinsky of Denver read a paper entitled “How to Federate a Small Community,” which was discussed by Mr. G. Ellman of Memphis.

Sixth Session.

A paper by Mr. Jacob Billikopf of Kansas City, entitled “Advance in Settlement Work,” was read by Rabbi Bernstein of St. Joseph and was discussed by Dr. C. S. Bernheimer of Brooklyn and Dr. Emanuel Sternheim of Greenville.

Dr. B. T. Bogen of Cincinnati read a paper entitled “Standards of Relief.”

Seventh Session.

This was the closing session of the conference. President Sulzberger presided.

“Chicago Women’s Aid Society” was the subject of a paper read by Mrs. J. Purvin of Chicago, which was discussed by Miss Minnie F. Low.

The last paper of the conference was, “After-Care for Orphan Asylums,” by Miss Alice L. Seligsberg, read by Mr. C. I. Cooper.

A pleasing feature of the meeting was the appearance of Dr. S. Wolfenstein, who in a few well chosen words gave his experience with the records of the ex-wards of the Cleveland Orphan Asylum.

The business session which followed closed the conference. The report of the resolutions committee was unanimously carried. The election of officers resulted as follows: President, Minnie F. Low of Chicago; First Vice President, Aaron Cohen of Pittsburg; Second Vice President, Fred M. Butzel of Detroit; Third Vice President, David M. Bressler of New York; Treasurer, Bernard Greensfelder, St. Louis; Secretary, Louis H. Levine, Baltimore.

Annual Report of Denmark Lodge, Copenhagen

The Denmark Lodge has recently issued its second annual report, from which we make the following abstract:

The Lodge comprises 130 members; the accounts total an amount of Kr. 26.-694,46. Assets on the 1st April: Kr. 17.400,25.

During the past year the Lodge has acquired the following institutions:

A Toynbee hall with reading-room, a preparatory school for children of Russian parents, a sewing school. Further supported: An infant asylum founded and managed by a member of the Lodge, the Jewish infant school, holiday home, loan office for Russian Jews and several other foreign Jewish Unions and institutions.

During the Lodge meetings a numbre of lectures, most interesting, were held, of which the following may be mentioned:

Brother Dr. Frankel on “Circumcision”; Brother High Court Solicitor Rothenburg, “The Conditions of the Jews in Denmark Now and Formerly”; Rabbi Dr. Koch (Gothenburg), “The First Jews on the West Coast of Sweden”; Mrs. Mironovna-Leepa, “Phases of Civilization Among the Russian Jews”; Professor Dr. Jacobsen, “Mental Diseases and the Treatment of Same in the Course of Time, Especially Relating to Jews.”

It is most characteristic for the conditions prevailing in Denmark that in the B’nai B’rith Lodge the Christian burgomaster, **Carl Lehmann**, held a lecture on a Danish Jew philanthropist: “The Philanthropist, L. I. Brandes.”

At a Lodge evening a concert was held with the co-operation of eminent artists, followed by a ball.

The Toynbee hall and the reading-room connected with same was open during the whole of the day. Owing to local circumstances the attendance was for some time rather poor, but grew better later on. In the tonybee hall instruction was given in bookkeeping, English, Danish, Writing, Arithmetic and gymnastics at different evenings.

Lectures were held each Friday and Sunday, and concerts every second Tuesday.

The Denmark Lodge has worthily finished its second year of existence by the publication of an elaborate and finely mounted Festival booklet upon the occasion of the 100 years jubilee of the emancipation of the Danish Jews. The Festival booklet was also sent to different Lodges and will, according to what we are told, be reported upon in detail in several Lodges.

At the expiration of the second Lodge year the members of the Lodge committee, who have been in charge of the Lodge during both of the first two years, have retired, and in the new Lodge committee now elected only two members of the first committee have been admitted.

The Lodge committee for 1914-15 comprises the following brethren:

School Director Hartvig Cohn, President.

Wholesale Merchant A. M. Metz, Vice-President.

Wholesale Merchant J. H. Melchior, Secretary.

Banker Axel Vollmond, Secretary of Finance.

Secretary Alexis Berendt, Treasurer.

Broker Expr. Just Cohen, Monitor (Past President).

Wholesale Merchant Louis Schottlander, Warden.

Director Carl Levysohn, Guard.

The last paragraph of the report of the Lodge runs as follows: “The first Lodge committee has hereby made its last report. “We hope that during these two years we have laid a sufficient foundation to enable the forthcoming Lodge committee to pursue the work so as to ensure a successful development of the Lodge. We beg to express to our brethren our thanks for the interest, which they have always shown and beg that they will untiringly pursue the work for the aims of the Lodge:

“Benevolence, Brotherly Love, and Harmony.”

B'NAI B'RITH NEWS

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JEWISH CALENDAR, 1914.

Rosh Chodesh Tamusz, Thursday, June 25.
Rosh Chodesh Ab, Friday, July 24.
Fast of Ab, Saturday, Aug. 1.
Fast of Ab, Sunday, Aug. 2.
Rosh Chodesh Elul, Sunday, Aug. 23.
New Year's Eve 5675, Sunday, Sept. 20.
Yom Kippur, Wednesday, Sept. 30.
First Day of Tabernacle, Monday, Oct. 5.
Hoshannah-Rabba, Sunday, Oct. 11.
Sh'mini-Atseres, Monday, Oct. 12.
Simchas-Torah, Tuesday, Oct. 13.
Rosh-Chodesh, Wednesday, Oct. 21.
Rosh-Chodesh, Thursday, Nov. 19.
First Day of Channkah, Sunday, Dec. 13.
Rosh-Chodesh, Friday, Dec. 18.
Fast of Tebet, Sunday, Dec. 27.

THE DREAM OF NATIONS.

The fighting spirit is inborn in man. No society would of course exist if the natural propensities were indulged in by all of us at all times. So we have learned to check our passions and to compose our quarrels in courts of justice. In a controversy, one of the contestants may be innocent, but often the guilt is on both sides. The third impartial umpire, whether judge or jury, sifts the evidence, clears the guilty, and imposes a fine upon the offender. What individuals have learned, nations are just beginning to learn. From time immemorial nations have waged war with each other on the smallest provocation. On the flimsiest grounds a country is invaded. On a mere pretext hostilities begin. And war with all its dreadful consequences is on, wreaking havoc and devastation and shedding blood like water.

It requires no sentimentalist to abhor war. The clumsy and slow methods of ancient warfare have been replaced by what is an elaborate science, the science of killing. The newer weapons, the latest guns have multiplied their deadly capacity a thousandfold. War brutalizes victor and vanquished alike. As many as are not killed in battle are swept away by pestilential diseases. No wonder that the thoughtful at all ages turned away in a shudder and the sterner moralists preached peace. The prophets of Israel at a time when their nation was bleeding from incessant strokes administered by the great powers of the day, were the first to dream that beautiful dream of universal peace and the cessation of warfare between nation and nation.

The day when that dream will become a reality is still far away. But the signs are multiplying of many world forces operative in the direction of the ultimate goal. We may have our own opinions as to what the policy of our government should have been or should be towards our neighbor in the south. Opinions are cheap, especially when not backed by information at first hand, which none but our supreme magistrate and his advisors alone can have. Every citizen of this country may take it for granted that our President was guided by considerations which had the highest interests of our country for their motive. His wish from the beginning was [illegible] pacification of a land distraught by revolution. It is not that we would impose our methods of changes of administration and party government on other nations. Each nation must be free to work out its own destiny. But no nation can be allowed to be an eternal nuisance to others. Treaties must be respected and the life and property of foreigners respected. If not by interference, then by indirect methods turbulent nations must be told that there are other and peaceful methods to effect changes beyond assassination of men in high office at the hands or with the connivance of those who step in their shoes.

But all of us, the few initiated and the vast majority of the uninitiated, must hail with delight the negotiations now proceednig on the neutral ground of our northern neighbor. The United States are magnanimous to forget and to forgive. We are strong enough to impose our will upon a recalcitrant magistrate by force of arms, if we so chose. We are occupying a port and are within striking distance. What a great lesson in forbearance we are offering to the world! Our strong arm is held in check. We exercise long suffering patience. We stay the deadly onslaught of our army and navy. Let the hope be expressed that the sword may not be unsheathed and that the negotiations will not only compose the quarrel between this nation and the Mexicans, but that the country itself will be pacified under a stable and orderly government. But whether we succeed or fail, the lesson we have imparted to the world will not fail of its wholesome effects. The road to universal peace is a long one to traverse. The consummation of the prophetic ideal may be expected to come in the end of the days. But a step in advance has been taken, and ours is the credit. The dream of the nations will be a reality some day; to have hastened on the day is no small achievement.

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A NOTABLE ANNIVERSARY.

The forthcoming meeting of the Central Conference of American Rabbis will be the twenty-fith of its roster. It will fitly be held in the city where the first meeting took place, where the Conference had its birth.

A quarter of a century is an important epoch in the life of any institution. But when an institution has succeeded so well during that epoch, when it may point to great achievements of which it is justly proud, the moment is doubly auspicious; when looking back over the distance traversed it stands ready to gather strength for future activity. Considering the fact that similar anniversaries have been observed recently by other national institutions of great import, the conclusion is justified that the time, these twenty-five years ago, must have been particularly ripe for the creation of bodies and organizations in this country for which there was both an obvious need and no small measure of prospective success. That point of time marked the completion of the process of Americanization for the older stratum of immigration, when at the same time the newer wave of immigration had set in bringing with it new problems and new lines of activity.

At the time of its foundation, the Conference could boast of being the preeminently representative body of American rabbis. The wise teacher who called it into being and lived long enough to see it flourish beyond anticipations gathered about him not only his pupils, his "boys," but also the older men who had come from across the ocean and whether in important or humble positions were ministering successfully to the spiritual needs of growing communities. The founder was led to believe that the form of Judaism of which he was the chief protagonist was the only one destined to thrive on this American continent. While espousing a conception of Judaism which even then was not universally accepted, he believed that he was achieving a piece of work which as the years grew would be to the advantage of the entire Jewish community of the New World. But whatever was the avowed or implied party slogan of the Conference, there can be no question that both under the headship of the founder and during the administration of his able successors that eminent body justified its denomination as the "Central" Conference. It has united within its ranks men of different antecedents, foreign-born and natives alike; men of profound scholarship, erudite divines, and eloquent orators; the extremists on the right and the left stormed and fought and dropped in and out, but they were there and many still are there; and withal the Conference which is neither a legislative nor an inquisitorial body has stood forth for a sane moderation. It has issued proclamations which challenged contradiction; it has made pronouncements which gave expression to the thoughts of the controlling element and from which a respectful minority recoiled; it has made inroads into oldtime institutions and has ruthlessly torn them down; it has tackled questions that have still remained unanswered and problems still awaiting solution. But it has stood in the main for a historic connection with the great body of Israel and for a moderate conservatism which does honor to the far-sightedness of the founder. The Conference is building Judaism's future upon the foundation of its past. It is building for posterity. Those that build for posterity are the men that know how to reconcile contradictory opinions and out of the clash of controversy to seize upon the elements that make for stability and efficiency.

The large community of American Israel is now undergoing a process of amalgamation, the character of which the future alone will determine. New and grave problems have arisen beside which the older controversies of a generation ago pale into insignificance. A new wave of Jewish enthusiasm has struck the minds and everything is making for solidarity. It stands to reason that the new spirit has invaded the Conference likewise and that in its new term of life it is destined to range itself still more decisively on the side of constructive work. We need building up all along the line. We need above all a period of freedom from partisanship, a period of co-operativeness. The Conference has of late shown that it is willing to co-operate with other bodies in Jewry. Let the spectres of outworn and ancient controversies rest in peace. We need no importation into our midst of American articles re-labelled abroad. We need no new names and no new slogans. What we need first of all is peace for American Israel. And if the Conference in the next twenty-five years can devote its energies to bridging over the gulf that still separates it from other bodies and institutions and in common with them work for the preservation of Judaism on the western hemisphere, the community will rejoice in its triumphs, even as we now congratulate that body on its past achievements.

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ATHENS JEWS DECORATED BY THE KING.

M. A. Constantinis, President of the Jewish community at Athens, has been promoted Commander of the Order of the Saviour. M. Alfred Rothschild, a leading member of the community, has been appointed Knight of the same Order for valuable services rendered to the state during the late war. Another Jew, Dr. Abraham Albanati, has received the gold medal for similar services performed in his capactiy of doctor at the princess Alice Hospital in Athens.

JACOB FURTH'S 70TH BIRTHDAY CELEBRATION.

Preparations are being completed to fittingly observe the 70th birthday anniversary of Mr. Jacob Furth of St. Louis, Treasurer of the Executive Committee of the Order. The celebration will be under the auspices of Missouri and Ebn Ezra Lodges of St. Louis, but it is planned to have it communal in character.

A testimonial dinner will be tendered the celebrant at the Columbian Club in the evening of Saturday, June 13th.

Mr. Furth has been a member of the Order for over 44 years and a member of the Executive Committee of the Order for several terms, also a director and trustee of the Cleveland Jewish Orphan Asylum for 36 years.

Among the out-of-town guests who are expected to attend the celebration are Mr. Adolf Kraus of Chicago, President of the Order; Dr. Samuel Wolfenstein, former superintendent of the Cleveland Orphan Asylum; Mr. Louis Levy of Cincinnati, president of the Orphan Asylum; Martin A. Marks, of Cleveland; Victor Abraham, of Cincinnati; Simon Wolf, of Washington; Rabbi Jos. S. Kornfeld, of Columbus, O., and Judge Philip Stein, of Chicago.

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PRESENTATION OF LOVING CUP TO PRESIDENT SYLVAN E. HESS.

At a regular meeting of Minnesota Lodge No. 157 at St. Paul, held on May 25th, the lodge presented a loving cup to Brother Sylvan E. Hess, the President of the Grand Lodge. The presentation was made by Brother H. D. Frankel, and Brother Hess responded.

A class of seven candidates was initiated by the degree team of the B'nai B'rith Council of St. Paul and Minneapolis. A paper was read by Brother Loevinger on the topic, "The Mission of Young Israel." A committee was appointed for purpose of attempting to remedy unsanitary conditions existing in one of the schools almost exclusively frequented by Jewish children. A lunch followed the meeting of the lodge. The initiation noted brought the membership of the lodge up to 200.

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DR. YAHUDA RECEIVED BY KING ALPHONSO.

Dr. A. S. Yahuda was honored on May 14th by a private audience with the King. Nearly all the Madrid newspapers, both Liberal and Conservative, discussed the interview in very friendly terms. The several writers emphasized the general importance of the lectures delivered by Dr. Yahuda on Jewish civilization in Spain and the Jews of today in the East. and they recognize in his reception by the King an expression of His Majesty's personal sympathy.

The King showed from his conversation that he was well informed on the movement, and he expressed his satisfaction that the lectures had aroused so much interest in all circles, and congratulated Dr. Yahuda on the excellent results attained. His majesty minutely inquired into the situation of the Jews in the East and displayed particular interest in the glorious past of the Jews in Spain. Dr. Yahuda presented him with a copy of his edition of the Arabic original of Bachia's "Duties of the Heart," remarking as he did so that he regarded the handing over of a work by one of the greatest thinkers of the brilliant epoch of the Spanish Jews as a historical event. The King cordially thanked Dr. Yahuda for the gift, adding that he was delighted to become the possessor of so important a work. Dr. Yahuda also stated that the Jews all over the world were convinced that His Majesty and his Government would grant every facility to those Jews in Morocco who were under Spanish rule to improve their status and to remain true to their traditions, so that they might place all their forces at the service of general culture. To this statement the King replied that he regarded it as his duty to assure those Jews the fullest protection, thereby enabling them to labor for their own welfare and for the progress of Spain in Morocco.

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ANNUAL CONVENTION OF DISTRICT GRAND LODGE NO. 2.

District Grand Lodge No. 2 met in annual session at Toledo, Ohio, beginning Sunday, June 7, 1914. A full report of the interesting proceedings will be published in the next issue of the News.

SAVAGE ATTACK ON JEWS PROMPTLY MET

Reply of Apostolic Delegate, Washington, D. C.

The Western Catholic, a weekly periodical published in Quincy, Ill., in its issue of May 1, 1914, devoted almost four pages to an attack against Jews. The Anti-Defamation League promptly took up the matter and directed the following communication to the editor of that paper:

May 29, 1914.

Rev. M. J. Foley,
Editor Western Catholic,
Quincy, Ill.

Reverend Sir:—Our attention has been called to the Western Catholic of May 1, 1914. This issue is almost entirely devoted to the reputed utterances of Signor Ernesto Nathan, ex-Mayor of Rome, concerning the Pope and Catholicism.

You refer to Signor Nathan as "the little Jew Mayor of Rome." You charge that the Holy Father is hounded to a living death by "the descendants of those who hounded Jesus Christ to the darksome and bloody heights of Calvary." In another part of your paper you refer to the Jews as "men of no country, who work for or against government for gain—veritable 'Hessians,' whose services are at the beck of the highest bidder." Further on you state: "The Jews crucified Christ! Are Protestant Christians willing to help modern Jews crucify the fair name of Catholicity? Again in the same article you state: "How long will our Protestant friends be duped by scoundrels?" Similar scurrilous matter appears in subsequent issues.

It is not our purpose to discuss the accusations you thus bring against the Jew. The enlightened judgment of mankind requires no refutation of them. One matter, however, cannot be passed over so lightly. Throughout your articles and editorials, you take it for granted that Signor Nathan, ex-Mayor of Rome, was the representative and spokesman of the Jewish people, and you then use the reputed utterances of this one man as the occasion for an assault upon the whole people of the Jewish faith. As Mayor of Rome, he did not represent the Jews; in his official utterances in Rome, he did not speak as a Jew, for the Jews, or on behalf of the Jews. You have often and bitterly complained against certain anti-Catholic societies, newspapers and magazines, which have sought to bring disrepute to Catholicism, and hatred to Catholics. In political affairs, you have had occasion vigorously to condemn attacks made upon candidates, merely because they were Catholics, and in all these cases, you have attempted to prove that the influences you complained of were un-American, inspired by ignorance, bigotry, intolerance and fanaticism. If such influences and such methods are wrong when applied to Catholics, are they not equally wrong when applied to Jews? If they are unAmerican with respect to Catholics and Catholicism, are they not equally unAmerican with respect to Jews and Judaism? If such attacks upon Catholics are begotten of ignorance, bigotry and intolerance, is it aught but ignorance, bigotry and intolerance that inspires similar attacks upon the Jews? Do you think it is the part of good American citizenship, or in keeping with the spirit of Him, whose life and teachings furnish your rule of conduct, to attempt to set men's faces against each other—to stir up in the hearts and minds of the uninformed hatred of each other?

It is of course quite obvious that it would be as reprehensible for the secular press to attack and sneer at Catholics and Catholicism, as for the Catholic press to attack and sneer at any other faith or its adherents. We do not believe that anyone would wish to see such a deplorable condition brought about in this country, or to behold its ultimate result.

We believe that upon a more careful consideration you must conclude the grounds of our complaint are just, and that in the future issues of your paper you will give other religions the same fair treatment, which you demand for your own.

Very respectfully,
EXECUTIVE COMMITTEE,
Sigmund Livingston,
Chairman.

Copies of the foregoing letter were sent to Catholic dignitaries and to the Catholic press. We reprint a few answers:

APOSTOLIC DELEGATION UNITED STATES OF AMERICA.

Washington, D. C., June 9, 1914,
1811 Biltmore St.

Mr. S. Livingston,
721 First Natl. Bank Bldg.,
Chicago, Ill.

Dear Sir: I received your letter of the first instant. with its accompanying documents.

In reply I wish to state that the Catholic Church is opposed to provoking race hatred or to attacking people on account of their religious o rpolitical tenets. Hence it is needless for me to say that I do not approve of what the Rev. M. J. Foley has written or of what anyone else writes against the Jewish people in connection with Mr. E. Nathan's appointment as Italian Commissioner to the Panama-Pacific Exposition.

I wish also to declare, in this regard, that the Catholics of this country have protested against Mr. Nathan's appointment, and continue to protest against it, not because of his Jewish extraction or religious conviction, but because of his vulgar insults to the Pope, the head of the Catholic Church, by which he has offended Catholics of every nationality the world over.

In virtue of these principles, upon which you also base yourself, I feel confident that you will join us in protesting against the attitude of Mr. Nathan. I am

Yours Respectfully,
+John Bonzano,
Archbishop of Melitene,
Apostolic Delegate.

Catholic Union and Times, Buffalo, N. Y.

"Nathan, ex-Mayor of Rome, while an English Jew, does not represent the race of which he happens to be one. Some of our Catholic contemporaries entirely overlook this fact in commenting on the former mayor's brutal abuse of everything Catholic. The Anti-Defamation League, an organization made up of Jews, takes exception to the attitude of these Catholic papers, and we think with justice.

Nathan is clearly a misfit. The Anti-Defamation League is entirely correct. Our confreres are decidedly in the wrong when they refer to the blatant ex-mayor as representing the race which has been an important factor in the development of this country and which has ever insisted on liberty for all."

The Sacred Heart Review, Boston, Mass.

"We have received from the Anti-Defamation League, Chicago—a Jewish organization established for the purpose of taking action "against the constant and ever-increasing efforts to traduce the good name of the Jew,"—the copy of a letter sent by the League to the editor of one of our Catholic exchanges who has been "pitching in" to Ernesto Nathan the "little Jew Mayor of Rome," and incidentally accusing the Jews of being "veritable Hessians whose services are at the beck of the highest bidder," and so forth. Our Jewish friends believe that we do not approve of such methods, and they request an expression of our views.

Well, to begin with, we are in hearty sympathy with the Anti-Defamation League in so far as it aims to fight the scornful, sneering, supercilious attitude of so many so-called Christians towards the Jewish-race and the Jewish religion. The principles of the League, as given in the circular sent us, and the methods it purposes to use to attain its object, are set forth in a calm, judicious, businesslike way that does credit to the organization. We only wish that Catholics, who are given much to "ringing resolutions" and who seem to be satisfied when they have adopted them with cheers, might study and copy the methods of this Jewish League.

The Sacred Heart Review is opposed to all hatred of people on account of their race and religion; and in this it is only following Catholic teaching and Catholic practice. Even if this were not so, Catholics who have themselves suffered so much from defamation should be the last to descend to such a weapon in their controversy with others. So far as the Jews are concerned we never lose sight of the fact that they were once God's chosen people, and that our Blessed Lord Himself was a member of that race.

We are in sympathy also with the League's attempt to show that Nathan in his attacks upon the Holy Father was not the representative and spokesman of the Jewish people. We agree that it is wrong to blame the whole Jewish race for the actions and utterances of any one man. But we do believe that the League, having said so much, should have condemned the insulting attitude of Nathan toward the Holy Father, the spiritual head of 300,000,000 Christians.

In its circular the League says: "The League is not unmindful that upon the Jew himself rests a great burden. We must keep our own house in order, so that our complaints may have their greatest justification and effect." That is just the point here. Nathan, though not the official spokesman of the Jews, is still a Jew; and it would have been eminently proper, in view of the League's own statement of Jewish responsibility, to voice a protest against the campaign of insult conducted by Nathan against the venerable Head of the Catholic Church when he (Nathan) was Syndic of Rome.

We are, as we have said, in hearty sympathy with the League's principles; but we wish they had taken this occasion to condemn the insults offered by Nathan to the Holy Father. Had they done so they would have rendered stronger their own plea for justice."

REPLY OF ANTI-DEFAMATION LEAGUE TO THE APOSTOLIC DELEGATE.

Chicago, June 12, 1914.

Most Reverend John Bonzano, Archbishop of Meletine, Apostolic Delegate,
Washington, D. C.

Your Grace:

Your esteemed favor of June 9th was received. I can assure you that we appreciate the same to the full. In reply to the latter part of same, I beg to state that we have not even had text of the utterances of Mr. Nathan. I will, however, unhesitatingly say, the Jewish people in general deprecate any attack made by any person against any religious sect, believing that each is entitled to the full privilege of worshipping according to the dictates of conscience, and that every man's religious convictions are entitled to the highest respect. I can further say that the Pope occupies such an exalted position in the Catholic church that he certainly is entitled to the courteous and respectful treatment of every individual, and that any discourteous conduct, no matter by whom, is deprecated by every fair-minded man, no matter what his religious tenets may be.

I beg to remain,

Very respectfully yours,
Sigmund Livingston.

THE UNION OF NATIVE JEWS OF ROUMANIA.

The Central Committee of the Union of Native Jews sent the following communication to newspapers: The Central Committee of the Union of Native Jews recently held a meeting for the purpose of discussing the situation created for the Jewish population by the fact that article 7 is ignored in the change of the constitution. The Union resolved to continue the agitation for the solution of the Jewish question with the same energy which it has displayed ever since the Union was established. The Central Committee declares that the solution of the Jewish question does not absolutely depend upon the alteration of article 7 of the constitution as this article adjusts the conditions of aliens in Roumania, while according to the old laws and usages the native Jews were and still are Roumanians. Moreover, the Roumanian government obligated itself in 1879, at the time when article 7 was discussed and after its sanction by the Minister of Foreign Affairs, Basile Borescu, to consider the native Jews as a class of Roumanians just as in the past and that no exceptional laws should be passed against them. From this point of view the Central Committee will carry the announced combat to the end of the revision of the constitution and will try to exert an influence upon the constituted authorities in the state to solve the Jewish question either by defining article 7 to mean that the native Jews are Roumanians or by finding a substitute of a similar nature in the articles of the constitution subject to alteration. The Central Committee lately again appealed to Roumanian public opinion and to all those who are not blinded by prejudice and hatred, for their support in the hard task of bringing about the great reform of emancipation of the Jewish population of Roumania simultaneously with the other reforms. It cannot be to the interest of the country and it is also not just that the Jewish question alone should remain unsolved when the political and economic changes are altering the appearance of Roumania and that a condition of things should be continued which injures the country externally and internally.

THE MUNCACSY RITUAL MURDER PICTURE.

The "Berliner Tageblatt" writes: The known national liberal agitator and brother of the late Prime Minister A. Stolypin recently published an article about the Kiev affair in the "Novoye Vremya" under the title of "The Triumph of Beilis," in which he says: "Lately I succeeded in forming the acquaintance of the possessor of a deeply affecting painting by Muncacsy which represents a ritual murder. The famous artist placed the symbolic sense into the fearfully realistic subject. The blond girl whom the Jews kill represents the slavic people and the faces of the bloodthirsty, blood letting "Zadikim" are likenesses of the leaders of Judaism. Among them are Rothschild and Montefiore. The history of this painting is very interesting. Many times attempts were made boldly to destroy it and it cannot be found in encyclopedic dictionaries except in that of Laronsse."

It is a fact that nothing can be found in the encyclopedias about this picture. The reason is very plain. Muncacsy did not paint this picture and Mr. Stolypin can calm himself. Neither is this picture mentioned in the register of Muncacsy's pictures. It is true that some malicious persons had exhibited this picture while Muncacsy was still alive with the signature of this celebrated artist. But the late Muncacsy protested everywhere against this procedure and declared it to be an unscrupulous fraud. When the widow of the deceased artist learned about the article of Stolypin she addressed a letter written in French to her Russian friends, the translation of which reads as follows:

"I learn that a person by the name of A. Stolypin has dared to state in a Russian paper, the "Novoye Vremya," that the painting "The Ritual Murder," which was repeatedly exhibited under the names of celebrated Hungarian painters, was painted by my deceased husband. I protest with all energy against such a base act. Fifteen or twenty years ago Mr. Muncacsy had this picture removed from an exhibition in Paris because it was exhibited under his name. Then somebody dared to exhibit this painting in Brussels and here too my husband had it removed, and now I learn that the same impudence is being enacted in Russia. The painting was neither painted nor inspired by my husband and I protest again with all my might against such a lie. I would be happy if my friends were to put an end at last to this infamy, for which I would forever be thankful to them."

B'NAI B'RITHISM.

On Sunday a week ago, at Bloomington, Ill., a large number of "B'nai B'rith" held a joint meeting, the members coming from Peoria, Springfield, Lincoln, Champaign and from the local lodge, about one hundred in all, and exhibiting an enthusiasm for the order and its activities which went to show that "B'nai B'rithism," a word of recent coinage, was alive and effective. On the next day, at Indianapolis, the lodge initiated eight candidates, and there, too, the brethren manifested a joyous zeal for the order which again testified to the remarkable vitality of this great Jewish organization. And we cite these cases merely to demonstrate that without any direct benefit to membership the order maintains itself almost solely by an altruism enough to carry it onward to the coming generations.—Jewish Voice.

THE NEW YORK JEW.

The New York Jew is a remarkable product. The public libraries that lend the largest number of books of a serious character are in the Jewish districts. The keenest pupils in the public schools are Jewish boys and girls. The high school that does perhaps the most remarkable work is the Washington Irving, whose membership of 6,000 girls is almost exclusively Jewish. On the East Side, the debating society is the favorite place of resort; the atmosphere is filled with conversation, with public lectures, with music. Instead of discussing particular politicians and aldermen, these people are more interested in public questions—in subways, budgets, tenement house reform, municipal ownership, Socialism. They are almost all radicals.—The World's Work.

JEWISH M. P. FOR BUENOS AIRES.

A Russian Jew, Dr. Enrique Dickman, has been elected M.P. for Buenos Aires. He went to the Argentine as a lad of seventeen, and subsequently took his medical degree there.

THE FIFTY-FIRST PSALM

By Dr. Max L. Margolis

Written for the B'nai B'rith News.

From the initial words the fifty-first Psalm is known among Christians as "Miserere." With the "De Profundis," the one hundred and thirtieth of the collection, it stirs the hearts of men, wherever the spirit droops under the weight of sin and contrition takes possession of the soul. Sin and contrition are no Christian discoveries. It is true, Christianity has made a dogma of Original Sin and a modern Jewish divine has vindicated for Judaism the doctrine of Original Virtue. But as a matter of fact an overbundance of virtue has never troubled the pious mind. Jewish literature deals frequently with the good desire and the evil desire, but the evil desire by far predominates in letters as it does in life. The eternal warfare of good and evil is a constant theme. The meek voice of the good counsellor is contrasted with the boisterous promptings of passion. Passion is recognized as the builder of civilization: were it not for the evil desire men would not build houses nor marry nor rear families. Judaism makes allowance for the frailty of man. The law hedges him about and guards him against the deadly sins. There is still a boundary large enough which is free from restriction. Things are forbidden and things are permitted, but it is the mark of the saint to exercise restraint in the things that are permitted. Judaism by no means condemns asceticism. Withdrawal from the world is not for everybody or else the world would cease to be. All civilization would come to a standstill if all men were to shut themselves up in cloisters. But the community must be leavened by a body of men who cherish the ideal of saintliness, who by withdrawing from the strifes and passions of the world remind men of the invisible order of things which alone is worth while. Moreover, the Jewish saint withdraws from the world only after he has done his duty by the world.

Judaism certainly teaches that man's inclination is evil from birth. The pious bard who penned the Psalm of Penitence emphasizes this point in a manner nowhere else to be met with within the range of the Hebrew Scriptures. "Behold, I was shapen in iniquity; and in sin did my mother conceive me." The words may be understood superficially, after the fashion of the rationalists. Man acknowledges that at the moment of birth, nay of conception, sin was implanted in his nature. As we should say, the propensity to sin is inherent in the first organic cell of the embryo. But the words mean vastly more. It takes a poet to understand the poet, it takes a religious mind to catch the deepest thought of a religious poem. Rashi and the majority of Jewish commentators are nearer the mark and have grasped the innermost intent of the Psalmist's appeal when they declare that from the point of view of the poet the very act by which a human being is "shapened. conceived," is attended with sin. It is not a sinful act, it need not be one. Judaism enforces the propagation of the species as a duty. Celibacy is discountenanced. Yet Ben Azzai chose the Torah for his bride. Men of finer feelings cannot help knowing that the purpose for which man and woman cleave unto each other is too frequently lost sight of and that passion dominates the union. Man is therefore the offspring of sin. What then can be expected of man "born of woman?" How can anything pure come out of that which is impure, asks Job. And, if we follow the lead of Rashi, the Psalmist's confession of his misdeeds is coupled with the fine appeal that the offense was committed to justify God. Test me, the royal singer had asked in a spirit of self-sufficient assurance that he was above temptation and sin. He was tested. Now, argues David, had I conquered my evil desire, as it was in my power to do, I should have been justified in my boast. In other words, God would have been the loser in this wager between God and man. "Against Thee, Thee only, have I sinned, and done that which is evil in Thy sight; to the end that Thou mayest be justified in Thy ordering, and be clear in Thy judgment."

The difference between Christianity and Judaism is that the former has made a day of atonement of every Sunday. The Jewish Sabbath must not be marred by undue dwelling on sin and evil. It is a day of rest, of spiritual rest. Its groundtone is joy, not sadness. Some [illegible] men there are who say that the Jewish Sabbath was borrowed from Babylonia and that there it meant a day of evil omen. To the credit of the Jew be it then said that he has transformed a day of evil into a day "which is wholly good" and which means a foretaste of the future bliss. But we have our day of atonement when out of the depths the sinner's soul cries out for forgiveness. Sin has many Synonyms in Hebrew and so is the Hebrew language rich in words denoting the forgiveness of sins. One term is borrowed from commercial life. Sin is a debt incurred; it is placed on the debit side of our account in the heavenly ledger. Forgiveness means a blotting out of the record. Or sin is compared to an impure disease, it is a leprosy of the soul which requires the cleansing rites known to the priest. The sinner is an outcast. He has lost communion with God. He is without the joy of the clear conscience. His soul is depressed. His best impulses are gone; the holy spirit of God has been taken away from him.

God is forgiving. He abounds in loving kindness and tender mercies. Man turns to God as a child to its father. What we ask of God is not merely to forget and forgive. The Psalmist, imbued with the knowledge how perverse the human heart is and how futile are the promises which are seldom made good. prays for a re-birth for a spiritual transformation. "Create in me a clean heart, O God. and renew a right spirit within me." The cleansing must be performed within, the evil eradicated at its root. And the cure can only come from the great Physician of the soul.

The Psalmist offers no sacrifices in expiation. Sacrifices are a necessary element in the religion of the community. Ceremonial of one kind or another is indispensable to organized piety. But a far greater sacrifice, requiring effort of the will and complete self-effacement, is "a broken spirit, a broken and contrite heart." Contrition denotes sorrow of the soul and betokens utter helplessness. In it are the germs of the new birth. Sin is a religious term. A trespass against an abstract moral code is not sin. When the categorical imperative is transgressed, there is no hope for the transgressor. Stern morality says in the words of the prophet, The soul that sinneth must die. But the religious man knows that he has thwarted the Supreme Will, that he has offered an affront to the All-seeing Eye, that he has insulted the Majesty on high. To sin is terrible. But to be contrite and then to be the recipient of God's gracious forgiveness makes sin almost worth while. In the words of the Preacher, the common herd of fools who flock to the sanctuary with their sacrifices do not even know how to sin. Great sinners have been great men. Woe to them if they are so inured to sin that the finer sentiments of sorrow and sadness and contrition have no place in them. But those who sin and sincerely repent surpass the righteous who never tasted of sin.

Religion is for the finer souls. Those that are blessed with a sense of dependence upon a Higher and Holier Will, how happy is their lot. All of us are given to sin. To err is human. But the Psalmist and his like can pray and be redeemed, while the rest of humanity is sunk in the slough of sin. It may be pessimistic to adjudge the world impure and man as shapen in sin, but without an avowal of the unworthiness of man and the futility of his best efforts there can be no conception of the Divine Grace. An optimist, very much satisfied with himself and the world he is placed in, could not have penned the fifty-first Psalm. It is the deep insight into human nature that makes the poem a classic of religious literature, the hope and consolation of all those who, like the royal bard, have tasted of sin, have experienced the bitter sting of the consciousness of wrongs committed that cannot be recalled, and at the same time have had that indescribable joy of self-abasement and contrition, of turning in sheer self-condemnation and utter helplessness to the great Source of spiritual joy.

JEWISH CHAUTAUQUA SOCIETY.

The Jewish Chautauqua Society has received a cordial invitation from Congregation B'rith Kodesh of Rochester, N. Y., to hold its Twenty-second Annual Assembly in that city. The Board of Directors have accepted the invitation and the next Assembly will be held December 25-31, 1914, in that city. The program committee will hold a meeting to begin plans for this next Assembly.

The Thread of Ariadne

By S. M. Fleischman, Supt. Emeritus Jewish Foster Home and Orphan Asylum, Philadelphia, Pa.

"He hath told thee, oh Man, what is good; and what the Lord doth require of thee; nothing but to do justice, to love kindness, and to walk humbly with thy God."

In this, the Twentieth Century, when an altruistic spirit is dominant in our land, when the Temple of Peace has been dedicated at The Hague, when churches, organizations and foundations social, non-sectarian and scientific, endeavor to uplift, and to lift up the suffering and the submerged, we find nations armed to the teeth, wholesale murder, dignified with the title of "holy war" devastating God's beautiful earth, and unnameable atrocities committed by races who call upon God to bless their handiwork. We find capital and labor engaged in a deadly conflict, the shambles close to the palatial residence, the poor and the rich, envious and haughty, and turn where we will, we see one man's hand raised against another. Selfishness, hate and superstition run riot through all the world, while at the banquet table of our boasted civilization, the Beiliss trial, the Huerta regicides and the poor house pop up like Banquo's ghost and "will not down!" "As one born in the land, shall be unto thee the stranger," as well as the injunction, "Even as you do it unto them, so do you it unto me," seem to pass unheeded, and where there should be the reign of peace and prosperity there is the carnival of hate, avarice and superstition. Since man began to think, he has endeavored to improve his condition. The law of self-preservation found expression in more ways than mere physical force, and before history was written nations had their cults, their mythologies and their philosophies.

What have they accomplished? Lewis, in his "Biography of Philosophy" asserts the state of Europe to be this: "Religion opposed to religion, philosophies opposed to philosophies, and religion and philosophies opposed to one another." He also makes this startling admission: "Grand indeed has been the effort of philosophy; great the part it has played in the drama of civilization, but the part is played out!" Now, in view of what has been proved, we ask have religions (theologies) succeeded where philosophy has failed? Can this be said of religion, and if not, why not?

The preservative power of religion is in faith. Every religion contains the essence of divine truth, the belief in a Supreme Being, whose relation towards man is that of a father devoted to the welfare of his children. Exclude philosophy and destroy religion and nothing remains but agnosticism and scepticism. One says "I don't know" and the other in life's darkest moment will act upon the advice of Job's wife: "Curse God and die!" Kant says: "God, the soul and the world are three ideas of reason." The reason, therefore, for the perpetuation of religions lies in the proper knowledge of God, the development of the soul and the promotion of the world's happiness. Yet theologies, like philosophies, have signally failed to solve the riddle of the Universe. or bring peace and good will upon earth.

Not only that, they have disrupted mankind, loosed the hydra of superstition, and, like King Minos of Greek mythology, have thrown millions of human beings' body and soul to the Minotaur, with the bull's body and the human head, religious persecution. Faith is of God, religion (theologies) is of man, and, while the force of gravitation in every religion is the soul's faith in God, theology or the expression in word and deed, in everyday life, is due to heritage, training and environments. As Oliver Wendell Holmes puts it: "Everyone is an omnibus in which his ancestors ride." Fichte tells us that "Faith is the ground of all conviction, moral and scientific;" to possess it, three qualities are needed, will power, mental concentration, and spiritual insight. Again quoting Fichte: "It is not knowledge, but a resolution of the will to admit the knowledge." "Think and thank," was Moses Montifiore's motto, the moral guide of a man, whose life complete or in detail, rounded to the fullness of a century, happy in its private sphere, and beneficent in its public activities, demonstrates the dual and harmonious influence of faith and its ally (science).

Twenty-five hundred years ago Socrates admonished Aristomedus to consider "that the soul which resides in the body can govern at pleasure, why not then should the soul of the universe which pervades and animates, every part of it govern in like manner. It is only when man comes in touch with the Infinite that he can hope to understand the grandeur of creation, losing himself in its mysteries, he either stands thoughtless before its prodigies, perhaps becomes a pantheist, perhaps one of the praying cattle, "Betvieh," or with the aid of spiritual insight (Faith) and scientific discoveries, learns to see the Creator in the work of his hands.

A classical education is not needed for revelation. Abraham, without it, understood God on Mt. Moriah, and the inspired psalmist, who, a thousand years ago, sung, "Day unto day uttereth speech and night unto night showeth knowledge," was no graduate of a university. Faith is the rejuvenating force of the spirit, and, as it manifested itself in early days among various people and in various forms, so is it today the common heritage of all. The beautiful ode of Joseph Addison, which we cite as a perfect specimen of spiritual insight is but a classical elucidation of the 19th Psalm, and, though written two hundred years ago, unsurpassed by any succeeding poet, fully justifies his dying exclamation: "Come and see how a Christian dies."

ODE.

The spacious firmament on high,
And all the blue ethereal sky
And spangled heavens, a shining frame
Their great original proclaim.
The unwearied sun from day to day,
Does his Creator's power display,
And publishes in every land
The work of an Almighty hand.

Soon as the evening's shades prevail,
The moon takes up the wondrous tale
And nightly to the list'ning earth
Repeats the story of her birth.
While all the stars, that round her burn,
And all the planets in their turn
Confirm the story as they roll
And spread the truth from pole to pole.

What though in solemn silence, all
Move round this dark, terrestrial ball
What though no real voice or sound
Amid their radiant orb be found
In Reason's ear they all rejoice
And utter forth a glorious voice;
Forever singing as they shine:
"The hand that made us is divine!"

We read in Greek mythology that when Theusus resolved to slay the monster in the cave of Daedelus, Ariadne, the king's daughter, prompted by love, gave him a sword wherewith to slay the Minotaur and a clew of thread to find his way out of the labyrinth. The story relates his success. This then is the analogy. God, in His infinite mercy, has placed in our hands the sword of absolute knowledge (science) and the thread of faith. With the one we have already fought many a valiant battle against prejudice and superstition. With the other many a doubting and distressed soul has emerged from the labyrinth of conflicting doctrines into the pure air of mutual toleration and into the sunlight of God's universal love. Already there are rifts in the clouds.

Sir Oliver Lodge in his recent declaration, that as a scientist he believes that "personality exists after death," has wonderfully strengthened Faith; while the universal public condemnation of Russia's ritual murder trial by the Christian clergy and laymen, inspires bright hopes for the future. From the eastern coast comes the voice for fraternity between Jew and Gentile, and on each Thanksgiving day the nation joins in worship of one God. Patriotism will even our path to universal brotherhood, science will level the separating walls of theologies.

Then faith and science, rich in store,
shall slowly move along the plain,
Encircling all the earth once more, come
gladly back to God again,
And from the land and from the sea, a
joyous anthem shall arise,
Arouse us to activity and lift our souls
toward the skies.
All praise to Thee, oh Lord, is due, who
hatest strife and bigotry;
We bring this offering to Thee, for
peace, for truth and liberty.

AUSTRIAN DECORATIONS FOR RABBIS.

The Emperor of Austria has conferred decorations on the spiritual heads of the various religious communities in Bosnia and Herzegovina. Dr. Samuel Weszel, Chief Rabbi of the Austro-Hungarian Congregation, and Rabbi Jesehua M. Salom, Rabbi of the Sephardic Congregation, in Serajewo, received the Knights' Cross of the Order of Francis Joseph.

NEWS FROM LONDON

BY OUR CORRESPONDENT DR. M. EPSTEIN

London, May 21, 1914.

The outstanding event of the month in London has been the simultaneous appearance of three plays of Jewish interest. It may be a common occurrence in America; here it is unique. Mr. Israel Zangwill's Melting Pot was first on the scene; at the time of writing over 100 performances have been given. It has been appraised as to its merits in the daily papers; it has been talked about from the pulpit, and it has been discussed in drawing-rooms. That only shows how deeply its impression must have been felt. It certainly brought the Jew to the notice of the intelligent playgoer; it presented a vital aspect of the Jewish problem. There is the less reason to give the details here, seeing that the play was staged in the States a few years ago, long before it came to England.

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The second play of which we must tell also comes to us from America, and our readers' memories will no doubt recall the peals of laughter that resounded as the adventurers of Abe Potash and Mawruss Perlmutter proceeded apace on the stage. Mr. Montague Glass has certainly scored a success; the house is crammed full every night and the bookings are already months ahead. The play of Potash and Perlmutter has been extraordinarily well received, and, as one prominent critic put it, has achieved more in showing the world the Jew at his best than a hundred pro-Semitic treatises might have done. There is truth in the remark. In these days the stage is one of the great educators of public opinion, and a telling presentation leaves an impression on the average man, especially when you first put him into good humor. Mr. Glass has deserved well of his co-religionists; we are glad to note that by birth he is English.

Consequences by Mr. H. F. Rubinstein is the third play on the list. It has had only a short run as yet, but it was very well received. As you are to have the play in America there is no need to go into details as to the story. Suffice it to say that it is described as a comedy in three acts dealing with the behavior of a Gentile and of a Jewish family, when the madcap daughter of the Gentiles wants to marry the high falutin' son of the Jews.

* * *

The point of importance is that here we had in London three theaters to which people flocked in order to see a Jewish play. Did they go because they were interested in the Jews, or because of the humour in the plays? Possibly for both reasons. There is only one word that can describe the most marked feature of each of the plays and that word is "Chine." Mr. Glass's comedy possesses it in the highest degree; are not both its author and its principal actors Jews? But apart from that, there can be but little doubt but that the Jews are an attraction. A peculiar people from of old, the Jews are certainly interesting. They have been persecuted more than any other people; was it not Zangwill's phrase that "the people of Christ have become the Christ of peoples?" They are persecuted still. The method alone is different. And often enough there is a bitter humor about it.

* * *

Only today the papers report the revelation made by the Socialist Deputy in the German Imperial Parliament, Herr Liebknecht, concerning the sale of titles. What is it all about? It appears that a certain Dr. Ludwig, who is assistant manager of the "Imperial League for combatting Social Democracy made offers to medical men who desired the title of Professor to obtain the coveted honor for them. The cost is 10,000 dollars and 375 dollars by way of commission. But a higher price is demanded of foreigners than of Germans, and of Jews than of Gentiles! No wonder some American (was it not Mark Twain?) wrote of "the land of damned professors." The story in itself is interesting enough as casting a lurid light on one aspect of German life. But the touch about the higher rate of Jews is comic. Was not the Beiliss case also comic—but for its tragedy? And yet, despite little incidents like these, we may often come across announcements like the following: "The King dined at Palace House, Newmarket, on Wednesday, as the guest of Mr. Leopold de Rothschild." Truly, we are marvelous people; a people whose vicissitudes and characteristics are so eminently dramatic. No doubt it is one reason why the Jew on the stage is so attractive.

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From plays to books is no great step. One of the best known books in Anglo-Jewry—we venture the assertion that a copy would be found in every Jewish home in England, Scotland, Wales and Ireland—is Singer's Prayer Book. That is its familiar title. Officially it is the "authorized" daily prayer book of congregations under the jurisdiction of the Chief Rabbi, translated by the late Reverend S. Singer. Before he died Mr. Singer had planned a commentary in the book in the shape of a series of notes, and this has now been completed by the late Mr. Singer's learned son-in-law, Dr. Israel Abrahams, of Cambridge. As it is published now, the prayer book, with its fine notes and comments, is probably the most useful and interesting Jewish prayer book in the world. It is a source of gratification to English Jews, and if The Jewish Encyclopedia comes from America, Singer's prayer book (together with its commetary) hales from England. The truth is, and indeed, it is the higher view, that learning is international, and Jewish learning, in a sense, even more so than general learning. Hence all Jews will also welcome the latest book of Mr. Claude Montefiore, containing two essays about Paul of Tarsus. It is possible, it is even probable, that some readers will not agree with all that Mr. Montefiore sets forth in the little volume. But it is certain that all will be charmed by his argument, and above all by the happy presentation of traditional Judaism which appears in the first essay. Incidentally Mr. Montefiore requires for his consideration a sketch of what traditional Judaism stands for. He supplies it himself, and traditional Jews without exception will read it with pleasure. If only for that alone the book was worth publishing.

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The first Sunday in May is what is familiarly termed "Election Sunday." Election for what? The answer is for officers of the local synagogues that form part of the United Synagogue. This last organization rules the Synagogues, whose property they are, in general matters; for local affairs there are annually chosen wardens and committees of management. But these local questions cannot be of any very great living interest seeing that comparatively small attendances were the rule at almost every synagogue. No grave matters of importance came up; in seven synagogues the question of giving votes to women was raised; in one only was it defeated. But do not imagine that in the other six the principle will at once be carried into practice. Not so. Until the Council of the United Synagogue has agreed, these votes are merely pious expressions of opinion. The local congregation may decide whether or not the Priestly blessing (Duchan) shall form part of the service; it cannot decide definitely whether the vote shall be given to its lady members. This is only one instance of the rigidity (and therefore the weakness) of the United Synagogue as a social organization. It may have served its purpose a generation ago: to-day its constitution needs reforming. But the powers that be are somewhat afraid of reform. Hence we jog along, the United Synagogue remaining what its critics have called it—a financial corporation chiefly interested in burying people.

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In our London letter last month we mentioned the great appeals that were before Anglo-Jewry. It may interest our readers to learn that those already closed did not realize what they set out to obtain. The Jewish Historical Society asked for 5,000 dollars; it got only 3,000. The Jewish Religious Education Board wanted 75,000 dollars; only 50,000 dollars came in. These are the most serious of the appeals. Three possibilities may account for the comparatively small response. Perhaps the collections were badly organized. It's personal effort that moves the world; perhaps personal effort was lacking or there was not sufficient of it. It may be so. Or possibly our charities require to be co-related in order to avoid overlapping. The same sources are tapped. The tapping should therefore be properly organized. Or it may be that Anglo-Jewry won't give. This does not seem to be the case. When we consider that pennies accumulate into thousands of pounds, that the poor help the orphans and the incurables and the aged, it does seem that the last diagnosis cannot be right.

But we have proof positive. If the wells of Israel had dried up, would so careful a body of people as those who are striving for the Jewish hospital decide to proceed with their plan and put up their building? Yet such is the case. The land is there; the bricks and mortar are coming shortly, at a cost of over 50,000 dollars. So great is the optimism of the promoters of the scheme that in face of the unsatisfactory response to the collections mentioned, they are going ahead. That means more collections. But enthusiasm in such a cause is good. It ought certainly to command the sympathy of every member of the First Lodge of England. A rather interesting feature of the seventh annual meeting of the London Jewish Hospital Association was the introduction to those present of a boy of ten who was president of the thriving children's branch of the Association, consisting of 300 members, each paying one half penny (say 1 cent) per week, and of a little girl who had collected on an average during the year some 10 dollars a week for the Hospital.

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It is only fair to state that the idea of the Jewish hospital meets with a good deal of opposition. Some people hold that it is not necessary, seeing that the general hospitals in this country number Jews among their subscribers and their patients. The reply to that is that there is room for yet another temple of healing. More to the point is the criticism of others who ask how the hospital is going to be supported. Only an intense optimism is the reply to this argument; and certainly the promoters of the scheme are to be congratulated on their faith. Whether their faith will be justified time alone will show.

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"As a mark of the friendly feeling which happily exists between the Ashkenazi and Sephardi sections of the community" the "Gentlemen of the Mahamad" (so the Council of the ancient Spanish and Portuguese Congregation is still called) invited Dr. Hertz, the Ashkenazi Chief Rabbi, to preach in their uptown synagogue. This is a sign of the times. A few generations ago, a Sephardi, with all the pride of a Spanish Don, would have scorned to marry the daughter of a "German" co-religionist. To-day both sections of Anglo-Jewry work in harmony, like brothers. In work of charity, in religious education, in Shechita, a common cause is theirs. The compliment paid to the Chief Rabbi was not paid so much to the man as to the office, and the intention clearly was symbolical to hold out the hand of friendship to the larger and more important, though less historic, section of the community. The whirligig of time accomplishes much. One is inclined to ask, whether there will ever be one united congregation, Sephardi. Ashkenazi, even Reformers too, in England.

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From Spain we are getting good news; shall we ever hear good news from Russia or Rumania? From the first named country we learn that Matzoth were sent to the Czarina as usual this year; but in restricting the rights of joint-stock companies the Government forbids them among other things to elect Jews as members of their Boards. Was ever blindness so obvious? A man is usually not elected to the board of a company by virtue of his race or religion. Surely business capacity is the sole test. Now given an elected board of a joint stock company, imagine any government decreeing that red haired men shall not in future be eligible for election. Would not this be madness? Yet substitute Jews for red-haired men and the case is perfectly analagous. The conditions seem so hopeless that the voice of the charmer (and there are some, for instance, Professor Nekrassoff, Vice-President of the Cadet Party) who foretells a time when liberty shall be dominant in Russia too, sounds like a far-off dream.

Russia's example is having evil effects on her neighbor, Rumania. During the negotiations that preceded the treaties of London and Bucharest, the world was assured in high-sounding promises that Rumania would continue all their rights to the inhabitants of the territory ceded by Bulgaria. A country 2,969 square miles in extent with a population of 286,000 people is involved. And now? Once in possession, Rumania is putting off the redemption of her promise. Small wonder! Europe allowed her to snap her fingers at the provisions of the Treaty of Berlin. Is it remarkable that now when she is in a much stronger position she would do so again with impunity? Righteousness and justice still need to be preached to the world; the Jews' mission is far from being ended.

The First Lodge of England is steadily, if slowly, increasing its membership. The standard for admission is a high one; nevertheless it is hoped that we will number one hundred by the end of this year. More members necessarily means greater capacity for further undertakings. It means moreover that the spirit of the order, the special point of view with which to regard all Jewish problems, will be carried into different channels of Jewish life to a greater degree than before. It is due to Brother Augustus Kahn, our President for the year, that the question of increased membership is being tackled once more. Besides this, Brother Kahn is winning golden opinion for his qualities as a chairman. This is no reflection on our past presidents. On the contrary, we are glad to feel that we are establishing a tradition in this respect and a healthy tradition is perhaps the most valuable asset that a brotherhood like ours can possess.

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THE TOMB OF MAIMONIDES.

A committee has been formed in Tiberias for the purpose of erecting a protecting wall around the burial place of Maimonides and the neighboring graves of Rabbi Johanan ben Sakkai and his disciples, also of Rabbi Jesaiah Hurwitz, author of the work, "Sh'ne Luchoth Hab'rith" (Sh'loh); to place a memorial stone upon the grave of Maimonides, to purchase the adjoining lots and establish thereon a Jewish quarter under the name of Maimoni and to build a house for the study of the Talmud, bearing the name of this great scholar; also to establish a publishing house under the name of "Maimonia" for the publication of "Talmudic works and books of the science of Judaism. At the head of this committee stand the well known Sephardic scholar, I. M. Toledano, and Jachia Nagari, former Rabbi of Beja, Tunis.

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CENTRAL CONFERENCE OF AMERICAN RABBIS.

The following communpication was sent to the members of the Central Conference of American Rabbis:

May 12, 1914.

My Dear Colleague: — The coming Conference to be held in Detroit, June 30 to July 8 promises to be a memorable event in the history of our Central Conference.

A number of scholarly papers will be presented, reports on very important matters will be submitted and practical problems of the American Rabbi will be discussed.

The Ministers' Hand Book, which has been under consideration for a number of years, seems about to become a reality. The Committee on Synagogal Music will offer a final report and hopes to present the new Union Hymnal in printed form. A whole day will be devoted to religious education and a most interesting symposium on the Progress of Religious Education will be given by representatives of national organizations active in this field.

The notable feature of the Conference will be the SILVER JUBILEE CELEBRATION. There will be a historical review of the Aims and Achievements of the Conference, and the Honorary President and the Past Presidents will deliver brief addresses on the Progress and the Spirit of the Conference.

Every charter member of the Central Conference is especially urged to attend, and you are most earnestly requested to be present. It will be a Conference ever to be remembered.

The fact that we are to meet in Detroit, a community noted for its generous hospitality, is sufficient assurance that your stay will be a delightful one.

Dr. Jos. S. Kornfeld,
Secretary.

Degree Team of Springfield Lodge 684, I. O. B. B.

Top row, Harry Elkin, Wm. F. Katz, David E. Hertzmark, Walter A. I. Widlansky, Joshua J. Davidson.
Second row, Frank E. Ack, Morris A. Cohen, Henry B. Goodman, Alexander Mikola, Victor Radner, Philip S. Silbert, Frederick Cohn, Oscar Mikola, Harry Auerbach, Herman C. Krotinger, Zelig Katz.
Front row, Albert White, Paul Kramer, Frederic Rabinovitz, Pres.; Henry Lasker, Dr. Myron Wessler, Director; Adolph Arnold.

In the short space of two years the degree team of Springfield Lodge No. 684, has won a place among the leaders of the District in degree work. It has become noted as one of the best, if not the best, team in District No. 1. At every meeting a request is received from some lodge asking that arrangements be made for a visitation, and as the team pays its own expenses many of them have to be declined.

At the convention of District No. 1, held in Springfield in February, 1914, a class initiation was prepared and worked out by the Springfield Degree Team that evoked the hearty praise of the visiting delegates. This paragraph from the report of the proceedings of the convention tells its own story:

"The most conspicuous feature of the entire convention was the initiation of thirty-three candidates to Massachusetts lodges by officers and Degree Team, showing signal ability in the delivery of the ritual. The excellent vocal and instrumental music made a beautiful service practically perfect."

The team was organized in February, 1912, composed of the following officers: William M. Ziff, president; Herman Krotinger, vice-president; Hyman Ehrlich, monitor; Dr. Myron Wessler, assistant monitor; Daniel Hertzmark, secretary; M. L. Ganz, warden. The team made a number of trips, including Worcester, where they initiated 12 candidates; New Haven, where, in the presence of over 500 members, they initiated 14 candidates; Holyoke, where they instituted the lodge with 30 candidates, and Pittsfield, where, in the presence of President Joseph Silverman, they initiated 10 candidates.

The new Degree Team, with the following officers traveled to New Britain in March of this year and initiated 15 candidates: Frederick Rabinowitz, president; Herman Krotinger, vice-president; H. B. Goodman, secretary; Rabbi Samuel Price, monitor; Dr. Myron Wessler, assistant monitor; Harry M. Ehrlich, warden.

The team has its own choir and orchestra and in this way makes the degree work all the more impressive.

The members of the lodge have formed a Degree Club in order that the work may be facilitated. It is planned to have substitute ready for every speaking part so that no matter what happens, the work of the team can go on. The club also makes possible the formation of a marching squad, as in order to become a member of the Degree Club the member must take some part in the degree work.

JOSHUA LODGE, PHILADELPHIA.

At the meeting of Joshua Lodge Tuesday evening, May 12, a committee of twenty-five was appointed, with M. S. Meyerhoff, grand treasurer of the district, as chairman, to devise way and means to assist the Home for Orphans and Friendless Children, at Erie, Pa., and a strenuous campaign will be conducted. The May meeting was made exceptionally interesting by talks by prominent members of the lodge, the following making interesting addresses on the welfare of the lodge and order: Leon J. Obermayer, J. Solis Cohen, Jr., and Charles E. Asnis.

The president of the district, Abe Weil, reported a most healthy condition of the order in the district. In the western section, from which he had just returned, after paying an official visit to the lodges in Pittsburgh and other cities, he reported a steady growth in membership. At McKeesport, Pa., he was greeted by 1,200 people at a public meeting, showing the interest being taken by the people at large in the welfare of the new Home.

Refreshments were served after the meeting, which were partaken of by over 75 members of the lodge.

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VANCOUVER, B. C.

A large gathering assembled on Sunday evening May 3 1914 at the Labor Temple to welcome President Morris N. Schneider and Grand Orator Rabbi M. Friedlander of Oakland. Brother S. [illegible] acted as chairman. The visiting Grand Lodge officers addressed the audience on the aims and purposes of the Order. A musical program of vocal numbers was also carried out and the meeting resulted in the enrollment of a large number of new members.

TACOMA, WASH.

Tacoma Lodge, I. O. B. B., No. 741, was officially visited Thursday evening by District Grand President Morris N. Schneider and Rabbi M. Friedlander. The officers were met at the train and taken to luncheon at the Commercial Club. After luncheon they were taken on an extended auto ride about the city. This ended with a dinner at the Tacoma Hotel, given by the officers of the lodge. The officers were then taken to Sloan's Hall, where President Schneider and Dr. Friedlander both delivered interesting and forceful addresses on the doings of the B'nai B'rith in this and other countries. The evening was enjoyably finished with dancing and several vocal numbers were rendered by Miss Sadie Weinstone. President Schneider and Dr. Friedlander left Tacoma Friday noon for Aberdeen, where a new lodge of the B'nai B'rith is to be organized.

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ST. PAUL, MINN.

Minnesota Lodge No. 157, at St. Paul, had a class initiation of twenty-nine on April 27th. The occasion was a most rousing one and despite the rainy night nearly one hundred members of the lodge were present.

The address of the evening was delivered by Brother I. L. Rypins, who dwelt upon the necessity of the Order as a unifying influence, and developed the idea that after all that is the essential purpose of the order.

A dinner was served after the class initiation, and the occasion was voted one of the most successful in the history of the lodge. The membership of the lodge has been increased fully 50 per cent in the last few months.

HOLYOKE, MASS.

Before a large audience, which included more than 100 visitors from Springfield, Mass., Col. Harry Cutler of Providence, R. I., Past President of District Grand Lodge No. 1, delivered an address on the afternoon of Sunday, May 17, on the subject "The Public Service of the Jew."

The meeting was held under the auspices of Holyoke Lodge No. 728 of Holyoke, Mass. Brother M. J. Slotnick, chairman of the Intellectual Advancement Committee, presided at the meeting.

Col. Cutler emphasized in his address the patriotism of the Jew and his various services to the country. Brief addresses were also made by District Deputy Henry Lasker of Springfield and H. Adaskin, vice president of the Springfield lodge.

The exercises opened with the singing of the "Hatikvah" and closed with the singing of America.

The committee in charge of these social meetings has announced the acceptance by Rev. Dr. J. Silverman of New York City, President of the District Grand Lodge of an invitation to speak at the next public meeting.

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BRIDGEPORT, CONN.

Under the auspices of Harmony Lodge No. 711 of Bridgeport, Conn., a public meeting was held at the Forum on the evening of May 12, 1914, on which occasion former Congressman E. J. Hill, delivered a powerful appeal to sustain the administration of President Wilson in his efforts to avert a war with Mexico. Mr. Hill was introduced by Attorney Chas. H. Shapiro, District Deputy, and following his address a number of musical selections were rendered.

CONVENTION OF DISTRICT GRAND LODGE NO. 11, THE ORIENT, TO BE HELD JUNE 14 AND 15, 1914, IN CONSTANTINOPLE.

Order of the Day.

First Session, Saturday, June 13th, 9:00 P. M.
1. Opening Address, Brother J Niego.

Second Session, Sunday, June 14th 10:00 A. M.
2. General Report of the Activities of District No. 11, Brother I. Auerbach.
3. Financial Report, Brother S. Mirani.
4. Deliberation.

Third Session, Sunday, June 14th, 4:00 P. M.
5. Laws of the Grand Lodge.
6. The Development of District Grand Lodge No. 11.
   - (a) Funds.
   - (b) Propaganda.
   - (c) Organization, Brother Dr. I. Auerbach.
7. Discussion.

Fourth Session, Monday, June 15th. 10:00 A. M.
8. The Economic and Cultural Condition of District No. 11.
   - (a) European Turkey and Asia Minor.
   - (b) Palestine.
   - (c) Egypt.
   - (d) Bulgaria.
   - (e) Servia.
   - (f) Greece.

Fifth Session, Monday, June 15th, 4:00 P. M.
9. The Part taken by the Order B'nai B'rith and the uplifting of Judaism in the Orient, Brother Dr. D. F. Markus.
10. Discussion.

Sixth Session, Monday, June 15th, 9:00 P. M.
11. Election of Officers and the General Committee of the Grand Lodge.
12. Closing Address, Brother J. Niego.

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Des Moines Lodge

RESOLUTIONS.

Whereas: Henry Riegelman, a charter member of this lodge, and a life-long resident in this community recently departed this life, and

Whereas: He had always been a willing worker in our ranks, ever espousing the cause of the B'nai B'rith and Judaism in general; his activities in this community were such as to impress upon us his rugged honesty, his frank and true friendship, his ever willing assistance and counsel.

Therefore: Be it Resolved: That Des Moines Lodge No. 330 I. O. B. B. realizing its great loss and our late departed brother's worthiness, extends to his family our deep sympathy in their hour of great loss, commending them to kind Providence for such consolation as He alone can offer, and

Be it Further Resolved: That a copy of these resolutions be spread upon our records and also sent to the B'nai B'rith News for publication.

J. A. Blum,
Jacob Sachs,
R. Marks,
Committee.

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RESOLUTIONS.

Whereas: God in His Infinite Wisdom has recently called to his Heavenly Home, Mendel Clayman, an ardent follower of Judaism and one of our active members whose membership of long standing endeared him to us, and

Whereas: During a life of usefulness to his adopted community and activities in our ranks, he was ever found possessed of the highest elements of worthy citizenship and a defender and supporter of Judaism,

Therefore Be it Resolved: That Des Moines Lodge, I. O. B. B. No. 330 extends to his family our sincerest sympathy, commending them to kind Providence knowing they will find such consolation as only a trust in Him can give.

Further Be it Resolved: That a copy of these resolutions be spread upon our records and also sent to the B'nai B'rith News for publication.

J. A. Blum,
Jacob Sachs,
R. Marks,
Committee.

Grand Lodge Officers Visit Pittsburgh

If the enthusiasm displayed and the sentiments expressed at the great B'nai B'rith gathering that was held in Pittsburgh on Sunday, May 10th ,are indicative of the character of the work which will mark the administrition of Abe Weil of Philadelphia as president of District Grand Lodge No. 3, the two years, during which he will occupy the administrative leadership of the district, may be depended upon to bring much success and considerable progress to the cause for which the order stands. With the spirit of optimism as its keynote and the pledge of personal service as its platform, the assemblage which was Allegheny county's tribute to the new President of the District was indeed an inspiration to the officials of the Grand Lodge and to the rank and file of the membership of the district.

Sunday's meeting was held at 2 o'clock in the afternoon in the meeting room of the Jericho Lodge, No. 44, Century building. An outpouring of B'nai B'rith members that filled tier after tier of seats in this spacious hall greeted the president and his colleagues, and throughout the afternoon's exercises this large gathering evidenced their loyalty to the principles of the order and their desire to assist the new head of the district in the work which now rests upon him and his official family. Every lodge of the order in Allegheny county participated in the event, and from every one of them came groups of members to encourage Mr. Weil in his undertaking and to pledge their support to his labors.

The meeting opened with a large class initiation, conducted by a degree team composed of A. L. Solomon of Pittsburgh, past president of the district, as president; Isidore Sobel, of Erie, also a past president, as vice president; Oscar H. Rosenbaum, of Pittsburgh, a past president of the district, as monitor; Isidore Reizenstein, of Pittsburgh, as assistant Monitor and Max Arnold, of Pittsburgh, as warden. Incidental music for the initiatory exercises was furnished by Joseph Buka and Albert Pulaski of Saar Sholem Lodge. The exercises were excellently conducted, the liturgy of the order being expounded in an admirable and impressive manner.

Addresses by Officials.

Mr. Solomon acted as master of ceremonies, and presented, as the first speaker of the day, Mr. Weil, the president of the Grand Lodge. This was Mr. Weil's first visit to Pittsburgh since his elevation to the presidency and in his address he struck the keynote of his administration. Mr. Weil indicated that his leadership of the district will be marked by a strong effort to increase the size, strength and efficiency of the membership, lodges and work of the order in this part of the country. He predicted that by the end of his administration the membership of District Grand Lodge No. 3, will have reached the number of five thousand, and the spirit of his address bore evidence that he will put forth the best human effort in the attempt to fulfill this prediction. Mr. Weil also made a strong plea for support for the B'nai B'rith Orphanage and Home for Friendless Children, at Erie, Pa., and called upon the membership of the district to give to it their unstinted moral and financial aid.

Mr. Weil was followed by M. S. Meyerhoff of Philadelphia, treasurer of the grand lodge. Mr. Meyerhoff spoke of his observations of the lodges of the order in Germany, as the result of his visit to that country during the past year.

Louis Sulzbacher of Braddock, secretary of the Grand Lodge, was the next speaker, and made a strong plea for a greater interest in the lodge work by the members of the individual lodges. Mr. Sulzbacher also lauded the unselfish character of the order's work and praised the altruistic spirit with which the members of this fraternity have given of their labors to the services of mankind.

Stirring Appeals to Members.

An address which will long be remembered by those present at Sunday's meeting was that delivered by Judge Josiah Cohen, of this city. Judge Cohen spoke in a stirring manner of the call to duty which the spiritual side of the work of the B'nai B'rith sounds to every Jew—the call which arises not from the mere symbolism of the order, nor from the ritualistic observances incidental to its meetings, but the call which demands of every member that his life be Jewish in the highest sense of that name, and which requires of him that his character shall be such that all the world may know that Jewish thought and the philosophy of the Jewish religion have not been without value in moulding his character as a man. The speaker referred in glowing terms to the worthy example of life and living which the Jew has given to the world in the years that are gone by and appealed to his auditors so to fashion their lives that they might indeed be true and worthy sons of the Covenant in these days, as their ancestors were in bygone years. The Judge's remarks were greeted with great enthusiasm and made a profound impression on all present.

Judge Cohen was followed by Hon. Isidore Sobel, of Erie, president of the B'nai B'rith Orphanage and Home for Friendless Children of District No. 3. No man knows the cause of the needy child better than does Mr. Sobel, and from his wealth of experience in dealing with the parentless and the friendless, tempered by a heart that beats in close sympathy with their appeal, he drew in his address of Sunday afternoon a series of pictures associated with the work of the institution at Erie that went straight to the hearts of the assembled brethren and inspired them to greater effort in the cause of the unfortunate child.

Concluding Addresses.

Leon B. Stein, of Wheeling, was the next speaker. Mr. Stein told of the work that is being done by his own lodge and assured the members of the Allegheny county lodges that Wheeling may be depended upon in the future to contribute its share of service to the cause for which the B'nai B'rith stands.

Following Mr. Stein's remarks a very interesting address was made by Leonard S. Levin, Esq., of this city. Mr. Levin appealed to the members present to sacrifice self for the general good of the order and of mankind as a whole. He reminded the members that a man is to be judged to a considerable degree by the amount of service of a personal character which he gives to the community in which he lives, and he appealed to the assembled brethren to carry into actual practice the teachings and the principles propounded in the lodge room.

Hon. Adolph Edlis, of this city, a member of the general committee of the district, made a plea for a greater interest by the membership in the work of the lodges themselves and impressed upon the brethren the necessity of attendance at meetings and the benefit which is to be derived from the spirit of the work which is generated at these gatherings. Mr. Edlis's remarks were heard attentively by the members present at Sunday's meeting and will no doubt result in much that is good for the future of the district.

Preceding the afternoon's meeting a luncheon had been held, with Mr. Weil and his colleagues as honor guests, at the Fort Pitt Hotel. The luncheon was attended by some fifty members of the order. Earlier in the day a meeting of the local members of the general committee of the district was held, as was also a meeting of the propaganda committee of western Pennsylvania.

All in all, the day was one which cannot help but spell success for the work of the B'nai B'rith in Allegheny county and the whole District No. 3. No member present could have missed the inspiration which the gathering gave to the cause of the order, and none there were, but must have been stirred to the depths by the splendid appeals contained in the afternoon's addresses. As for the honor guest of the day, Mr. Weil, his must be the realization that Allegheny county stands solidly behind him in his administration, and that whatever there is of useful and progressive work to be done by the district western Pennsylvania members will heartily join, in doing it, with him as their leader. The president takes home with him from Allegheny county the loyalty and devotion of many hundred members of the B'nai B'rith, and when the two years of his administration have run their course he will have found that the western end of Pennsylvania has not been remiss in its duty and its efforts to place District No. 3 where Mr. Weil would have it.

McKEESPORT LODGE CELEBRATES TENTH ANNIVERSARY.

McKeesport Lodge, No. 573, of McKeesport, Pa., celebrated the tenth anniversary of its institution on Sunday evening, May 10, 1914. The celebration was held at the Altemeyer's Theater and the place was crowded to its capacity. The splendid attendance was a tribute to the President of the District, Brother Abr. Weil of Philadelphia, on the occasion of his first official visit to McKeesport Lodge.

Accompanying President Weil were Mr. M. S. Meyerhoff, Treasurer of the District Grand Lodge; Isidor Sobel of Erie and A. L. Solomon of Pittsburgh, both ex-presidents of the Grand Lodge; Louis Sulzberger of Braddock, Secretary of the Grand Lodge; Adolph Edlis of Pittsburgh, member of the General Committee.

A feature of the evening was the assembling on the stage of all the Past Presidents of the Lodge.

The meeting was opened by an invocation by Rev. Dr. Louis Brav and was presided over by Mr. Joseph Rubin, President of the Lodge, who gave a recital of its activity for the past ten years.

The speaker of the evening was Mr. Abr. Weil. In his address he congratulated the lodge upon having reached the tenth anniversary and made a plea for an increase both in the size and strength and efficiency of the membership of the lodge. Mr. Louis Sulzberger, Secretary of the District, who was instrumental in organizing McKeesport Lodge, followed with a stirring address. Mr. M. S. Meyerhoff in his remarks emphasized the need of loyalty to the order and expounded its true principles. Mr. Isidor Sobel, president of the Orphan Home of Erie, spoke on the orphanage.

The meeting was brought to a close with the benediction by Dr. Brav. In the course of the evening a piano was disposed of, which had been offered as a prize in the raising of money for the benefit of the orphanage.

BUTTE, MONT.

Grand President Morris N. Schneider and Grand Orator Rabbi M. Friedlander, both of Oakland, Cal., were entertained at a meeting of Baron de Hirsch Lodge No. 420, of Butte, Mont., on May 4, 1914.

Following the business meeting and initiation of a class of candidates the two visiting Grand Lodge officers addressed a public meeting, talking on the aims and objects of the Order and the immigration question on the Pacific Coast when the Panama Canal shall be open to traffic.

At the close of the meeting the visitors were entertained with a dinner, which was participated in by the leading members of the lodge.

BOISE, IDAHO.

Nathan Falk Lodge No. 481 of Boise City, Idaho, was paid an official visit by District Grand Lodge President Morris N. Schneider and Grand Orator Rabbi M. Friedlander, both of Oakland, Cal., on May 1st and 2nd, 1914.

They were entertained with an automobile trip viewing all points of interest.

On Friday evening, after services at the Temple, Mr. Schneider delivered an address, taking for his subject the duty of the members of the Order to eradicate any wrong done to the Jew, also about the work and problems of the Order. Rabbi Friedlander spoke on the subject "Who is a Jew?"

After the services were over the visitors were escorted to the Owyhee Hotel, where a banquet was served and a jolly good time enjoyed by all. Short talks were made by the visiting Grand Lodge officers and others. Mr. Henle acted as toastmaster.

SEATTLE, WASH.

The B'nai B'rith lodges of Seattle held a joint special meeting in honor of visiting Grand Lodge officers, President Morris N. Schneider and Grand Orator Rabbi M. Friedlander, of Oakland, Cal. The visitors addressed the meeting on the work of the Order and its accomplishments during the past year and succeeded in arousing much interest and enthusiasm among the members.

Leaving Seattle, the visitors made a tour of the state for the purpose of organizing lodges in various parts of the state. They also visited Vancouver and Victoria.

JOINT MEETING OF WASHINGTON AND MACCABEE LODGES, NEW YORK.

By far the most interesting and important meeting held in the Metropolitan District since the beginning of the year was that held on Thursday, May 21st, at Terrace Garden, when the members of Maccabee Lodge paid a formal visit to Washington Lodge.

The meeting was opened by the officers of Washington Lodge and after the Lodges were in session a number of musical selections were excellently rendered by the Washington Lodge Orchestra under the direction of Brother Goudeket.

There followed a lecture on "Philo Judaeus and His Times," by Brother W. D. Dreyfus, Ph. D. Brother Dreyfus discussed the history of the Jews in Alexandria at the beginning of the present era and dwelt on the philosophy of Philo Judaeus.

After the lecture the officers of Maccabee Lodge, Brother Samuel M. Roeder, President, and Rabbi Herbert S. Goldstein, Vice-President, were with due ceremony escorted to their respective stations and Brother D. V. Meyer, M. Stark, President of Wahsington Lodge presented the gavel to Brother Roeder and the officers of Maccabee Lodge presided during the remainder of the evening.

The room was then prepared for initiation, and a large class of candidates were initiated by a Degree Team composed of both Lodges.

Under good and welfare the following brethren spoke: Henry Meyers, of the Board of Governors of the Home; I Irving Lipsitch of the General Committee; Reginald E. Zunder, Secretary of the District; Clarence Y. Palitz, Past-President of Maccabee Lodge, and Mayer M. Stark, President of Washington Lodge.

Brother Cuencia of Constantinople Lodge delivered an address in German, telling of the work done in the Orient by the B. B. for the betterment of the Jewish people and what efforts the Oriental District is making in combatting the traffic in White Slavery.

Brother Harry G. Fromberg made an eloquent plea for B'nai B'rith work on the East Side to educate the Jewish youth in that section in the principles of their religion.

Two of the newly initiated candidates, Brothers Polak and Behr, spoke feelingly on the impression they received on joining the Order. Brother Polak was recently elected Register of Bronx County.

Upon motion, Brother Samuel M. Roeder thanked the officers and members of Washington Lodge for their generous hospitality. He pointed out that these two of the largest Lodges in New York City had met jointly for the first time in a large Lodge Room, every seat of which was filled and that most important work had been accomplished. He hoped the feeling of friendship would continue, and invited the members of Washington Lodge to return the visit. Brother Stark, on behalf of Washington Lodge, responded fittingly and accepted the invitation.

PITTSFIELD, MASS.

On Monday, May 11th Adullam Lodge No. 326 held a very interesting meeting. The speaker of the evening, Past Grand President of the District Brother Charles M. Stern, who was introduced by State Deputy Brother Leo Zander, referred to the splendid achievements being accomplished by the Order and the District, and of the indefatigable work of the members of the Lodge in recruiting its ranks. The membership has almost doubled in the past year and in consequence thereof a greater interest has been manifested in its wellfare. There is no doubt that when 1915 rolls around Adullam will be up among the leaders. This will be accomplished under the able and efficient leadership of its officers. Several candidates were initiated by the Degree team, and the brethren of the Lodge have promised that the team will be busily occupied performing the initiatory ceremony.

THE CINCINNATI LODGE.

On Monday evening, May 11, 1914, the Cincinnati Lodge No. 4 initiated a class of nine candidates. The attendance was unusually large and the work of the degree team most impressive. For the past three meetings the lodge has been initiating candidates and there are several classes on the list, which together with an additional number of new ones, are expected to be initiated before the summer recess.

What Our Lodges Are Doing

JORDAN LODGE, NEW YORK.

The first six months of the administration of David Kraus, President of Jordan Lodge, is about to draw to a close, and the final initiation for this season was held on Thursday, June 4, 1914. At this initiation there were present the various Presidents of the Lodges of the City of New York, as well as members of the Intellectual Advancement Committee of the District, and the officers and members of Akiba Lodge, as the degree team of Jordan Lodge initiated on this night candidates proposed for membership in Akiba Lodge as well as in Jordan.

Jordan Lodge, always looked upon as one of the banner lodges of the District, has upheld its reputation during the past six months and the officers of the Lodge have left no stone unturned to bring success to the lodge and District. A great number of candidates have been proposed during these six months; interesting meetings have been held at which it has been the pleasure of the officers and members to listen to addresses delivered by the President of the District, Rev. Dr. Silverman, and the first Vice-President of the District, Brother Herman Asher, a member of the Lodge: we have also listened to addresses delivered by Rev. Dr. H. Periera Mendes, Dr. Eugene H. Lehman and Brother William Asher, Past President of the Lodge, and Joseph Rosensweig. We have also been honored by visits of Brother Charles Hartman, Past President of the District, Honorary member of Jordan Lodge and member of the Executive Committee.

The Entertainment Committee, under the leadership of Brother Jesse Friedlander, has rendered loyal and faithful service, and through the efforts of this committee, a state of brotherly love and friendship exists amongst the brothers never heretofore achieved within this Lodge. The recent theater party was a great success, and in the fall the Bowling Club will again hold its weekly meetings.

The Degree team of this lodge has assisted whenever called upon to initiate candidates of other lodges, and in the fall additional members will serve on the team and continue this work.

On June 21st, the officers of this lodge, members and friends will make the official visit to the Home in Yonkers, and arrangements have been made for a musical entertainment, after which refreshments will be served to those in the Home and the visitors.

In looking back over what has been accomplished under this administration the officers have the right to feel that they have carried out and fulfilled the purpose of the I. O. B. B. They have cause to feel gratified at the success of their efforts, the support they have received from the members, and to look forward to renewed activity in the fall.

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RESOLUTIONS

Upon the death of Brother Sim M. Lion, the following minute was adopted by Maccabee Lodge No. 1, I. O. B. B.

Our Brother Sim M. Lion, an ex-president of our lodge, for many years a representative of the lodge to the District Grand Lodge, and at the time of his death, President of the Board of Governors for the Home for the Aged and Infirm, of District No. 1, I. O. B. B., made a lasting impression on the community by his invaluable services, and painstaking, kind and courteous manner.

In his private life, his gentleness, kindness and charity endeared him to all who knew him.

We greatly deplore his loss. His place in our Order will not easily be filled.

We tender our heartfelt condolences to his widow and children, assuring them, that his memory will always be cherished by our members, with hearts full of love and gratitude, that we were privileged to work with him in his labors of love.

We pray the All Merciful, to receive the soul of our lamented Brother in love, and to grant him eternal biatitude, 'Zecher Zadik Livrocho."

Resolved: That a copy of this minute be suitably engrossed, and presented to the widow of our deceased brother, and a copy sent to the B'nai B'rith News for publication.

JUBILEE CELEBRATION OF ANHALT LODGE NO. 389 OF DESSAU, GERMANY.

On March 3rd, 1914, Anhalt Lodge celebrathed its 25th anniversary. The Lodge was established at a time when the German District was in the beginning of its development and was seeking to build up an activity founded upon the principles of the Order. Anhalt Lodge was at all times earnestly endeavoring to co-operate in this work of upbuilding. The ceremonies of the celebration fully demonstrated this fact. On that day 18 new candidates were initiated in the Lodge. The initiation of the new candidates gained special distinction from the fact that it was conducted by the most worthy Grand President, Brother Timendorfer, and was witnessed by more than 100 brethren, 60 of whom were from sister Lodges. In his address to the candidates the most worthy Grand President confined himself to the explanation of the signs and forms of the Order, but he brought out of these external forms of the Order such a wealth of inner value of the same, that not only the newly initiated brethren but also the old members of the Order gained a thoughtful understanding of the aims and aspirations of the Order and all enjoyed a truly elevating hour.

The six founders of the Lodge, who are still among the living, were honored by the presentation of a gold lodge emblem to each and by assigning to them seats of honor.

The President of the Lodge; Brother Herman Marcus, who was its first presiding officer twenty-five years ago, was honored by having his picture unveiled as a permanent ornament in the lodge room.

The ceremonies were opened by a prologue, composed by Brother Ex-President Rosenbaum. Then Brother Ex-President, Chief Rabbi Dr. Walter, delivered the festal oration. In words of deep sentiment the speaker unfolded the moral treasures of the Order and the ideal strivings of Anhalt Lodge. He pointed to many a deed of the Lodge which redounded to the benefit of the entire district. The oration roused great enthusiasm for the Order and was very much applauded.

Dr. Walter was followed by the worthy Grand President, Bro. Timendorfer, who, as usual, won all hearts by his warm words of recognition and appreciation of the achievements of Anhalt Lodge.

Many delegates of sister lodges and of different associations then expressed their congratulations to Anhalt Lodge, which were received with great appreciation.

The festivities closed with a grand banquet and a theatrical performance enacted by children of the members of the Lodge.

The celebration in general was a grand success. The participating friends and brethren will carry a lasting elevating impression with them which will keep alive enthusiasm for B'nai B'rith ideals and for the benign work of the Order.

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EMES LODGE, SPRINGFIELD, ILL.

By Rabbi S. Tedesche.

Emes Lodge, No. 67, of Springfield, Ill., has been holding so many successful meetings that the seating capacity of our lodge room is no longer adequate. Our intellectual programs and the open discussions that follow are popular and the members have so far found the meetings interesting. May 3d, Brother B. A. Lange, local member of the Grand Lodge, lectured on the History of Reform Judaism in Germany. Brother Lange was able to speak at first hand on this subject as for 60 years he has been an intelligent and close student of Judaism, especially in Germany and America. Now, although past three score and ten, with the keen, alert mind and manner of a man much younger, the speaker told of the history and early struggles of the reform movement, vividly describing the great work of Abraham Geiger, Leopold Zunz and their contemporaries. Brother Lange spoke from the fullness of his own personal experience and the large number of members present were truly inspired by his excellent address. The committee on Intellectual Advancement has two more meetings scheduled for this year and all are looking forward to hearing the speakers they have chosen.

HELENA, ARK.

At a regular meeting of Esther Lodge No. 159 of Helena, Ark., held on May 25, 1914, the following resolution was introduced and unanimously adopted:

"Since this is the first time in many years that by fate's decree the presence of Brother Aaron Meyers is missing, we feel the weight of this bereavement to our lodge very deeply, and while suitable resolutions upon the death of our lamented brother, Aaron Meyers, will be spread by the customary committee appointed for that purpose, it is desired to confine myself to a short dissertation upon the untiring services in our order shown by our lamented brother ever since the starting of our District, but more particularly on his activities in behalf of the life and welfare of our own lodge.

Those of us who have been members of this lodge for a period of years remember well and are ready to acknowledge that the very existence of our lodge was many times threatened owing to the utter lack of interest by the meager membership, and it was only due to the determination and the enthusiasm of Brother Aaron Meyers that this lodge not only survived that period, but is today enjoying a flourishing as well as an enthusiastic membership.

In recognition then of his great services to our order, but particularly to our own lodge, the preservation of which we acknowledge we owe to him, and in order that his memory and his life work for our lodge be commemorated by us and those who shall join after us, it is moved, our honorable Grand Lodge consenting, that the name of our lodge be changed from Esther Lodge No. 159 to Aaron Meyers Lodge No. 159."

In submitting the foregoing resolution for the approval of the Executive Committee of the Order, Brother Nat Strauss, of New Orleans, Secretary of District Grand Lodge No. 7, says as follows:

"Aaron Meyers was a man true and earnest, who enjoyed the friendship and esteem of all who knew him. He was one of the remnants of that old band of leaders, and though not a great speaker, modest as he was, he wielded an influence that but few could claim. He was a type of those pioneers who are fast passing away and who will be sadly missed in the councils of the order."

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MEMORIAL EXERCISES BY SPRINGFIELD LODGE.

The annual memorial service of Springfield Lodge No. 684 of Springfield, Mass., was held at the Odd Fellows Hall on the afternoon of Sunday, May 17, 1914. The meeting was largely attended by members, and many visiting brethren from nearby cities were also in attendance. The principal speakers were Rev. Samuel Price and Brother Harry Cutler of Providence, R. I., Past President of the District Grand Lodge.

The eulogy was given by Rev. Mr. Price, while the principal address was made by Col. Cutler. The regular ritual exercises for the dead members were carried out. In his address to the members, Col. Cutler spoke of the tremendous growth of the order and its growing prestige among the fraternal orders of the country. He spoke of the work which the organization is doing to further the well-being of its members and for promoting a better citizenship. A musical program was rendered in connection with the exercises.

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TACOMA, WASH.

A special meeting of Tacoma Lodge No. 741 of Tacoma, Wash., was held on May 7, 1914, in honor of President Morris N. Schneider and Grand Orator Rabbi M. Friedlander of Oakland, Cal. The occasion also marked the first anniversary of the lodge and the invitation to attend the meeting was responded to by a great number of the members and their friends. The visiting officers delivered addresses on the work of the Order, and at the conclusion refreshments were served and the balance of the evening was devoted to dancing. Preceding the meeting a banquet was tendered the visiting Grand Lodge officers by the lodge at the Tacoma Hotel.

OFFICIAL VISIT OF OFFICERS OF DISTRICT GRAND LODGE NO. 4.

Mr. Morris N. Schneider, President of District Grand Lodge No. 4, and Grand Orator of the District, Rabbi M. Friedlander, of Oakland, have completed a very successful propaganda itinerary in the Northwest. They made a whirlwind campaign, resulting in applications for charters for new lodges to be located in Helena, Mont., Aberdeen and Bellingham, Wash., and Victoria, B. C. They have also received assurance of the rehabilitation of the lodge formerly located at Reno, Nev. Brothers Schneider and Friedlander succeeded in reviving a spirit of enthusiasm in the old lodges.

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SPRINGFIELD LODGE, SPRINGFIELD, MASS.

Springfield Lodge No. 684, held an open meeting, which was characterized by a spirited debate on "Women Suffrage" between Attorney Fred. Cohn and Attorney H. M. Ehrlich for the negative, and J. M. Wanderstock and Ernest L. Sagalyn for the affirmative. The audience decided that the negative won. Dr. J. Z. Naurison addressed the members on the progress of medicine. Rev. Dr. Philip S. Moxom, a well known Congregationalist minister, gave an address on "Citizenship," which was very much enjoyed. He also gave his views on woman suffrage, which aroused interest in the debate which was to follow.

The Degree Club held its first assembly and with their friends spent an enjoyable evening.

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VICTORIA, B. C.

Mr. Morris N. Schneider, President of District Grand Lodge No. 4, and Rabbi Dr. M. Friedlander, Grand Orator of the District, both of Oakland, Cal., visited Victoria and delivered addresses at the Synagogue Emanuel on Friday evening, May 8, 1914, before a large and euthusiastic assembly.

Mr. Schneider, who was introduced by Dr. S. M. Hartman, president of the congregation, delivered an interesting address, declaring that his duty to our nation and Judaism made him leave his home and his business to travel thousands of miles all over the Northwest to get in contact personally with all our brethren in order to make them understand the great work of the B'nai B'rith and what it is accomplishing for the good of the people of our faith. Rabbi Dr. M. Friedlander delivered an eloquent and instructive address, outlining the duties of parents to take care of our younger generations, to teach them morally and physically to be good citizens and good Jews, to respect the countries where they live, to help the poor and strengthen the brotherly love, urging them to organize at the earliest convenience a B'nai B'rith lodge, which stands for the uplift of Judaism. Rabbi Dr. M. Friedlander's impressive address was highly appreciated by all the members. On Sunday, May 3, a special meeting was held in the ante-room of the congregation. Twenty signed applications to form a charter and to organize a B'nai B'rith lodge in this city. The installation of officers will take place after receiving instructions from the grand lodge.

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NEW YORK, N. Y.

E. Everett Lodge No. 97 celebrated its 47th anniversary by a largely attended and very enthusiastic meeting on Wednesday evening, May 20th, there being over 75 members present. Ten candidates were initiated by their degree team which consists of Brothers Julius Levy, Rabbi Nathan Blechman, Arnold Gothilf and Mortimer R. Gordon. Addresses were made by Brothers Charles Hartman, member of the Executive Committee representing District No. 1, I. Irving Lipsitch, chairman of the committee on Intellectual Advancement of the District; also Brothers Maurice P. Davidson, chairman Committee on Laws of the District, Professor Isaac Goldenthal and Louis Osterweis all of Edward Everett Lodge. At the conclusion of the meeting a collation was served. The start just made in the acquisition of ten new members is the beginning of a campaign to show a net increase in the membership this year as per the slogan of the Lodge "47".

What Our Lodges Are Doing

CELEBRATION BY ABRAHAM LODGE, BRIDGEPORT, CONN.

The 48th anniversary of Abraham Lodge No. 89 of Bridgeport, Conn., was celebrated on the evening of April 26, 1914, with a banquet and addresses by prominent members of the Order. Mr. Theo. Steiber, president of the lodge, presided and prayer was offered by Rev. Dr. D. N. Levy.

The first speaker on the program was Brother Chas. Hartman of New York, member of the Executive Committee of the Order, who spoke on the progress the Order has made in the past decade, and urged the members to continue to work in pursuance of the aims and objects of the Order.

Brother Hartman was followed by Brother Sol Sulzberger, Treasurer of District Grand Lodge No. 1, who spoke on the subject, "Character of Man."

Jacob B. Klein also addressed the meeting and devoted his remarks to the development and progress of the lodge.

B'NAI B'RITH SABBATH SCHOOL OF NEW CASTLE, PA.

A large audience gathered on Sunday afternoon, May 24, 1914, to witness the closing exercises of the B'nai B'rith Sabbath School, which is under the auspices of New Castle Lodge, of New Castle, Pa. A well prepared program was carried out. Prizes for attendance and a gold medal for efficiency, which was donated by Mrs. M. Feuchtwanger, were awarded the winning pupils. Refreshments were served to the children by the Ladies' Auxiliary Society.

PORTLAND, ORE.

On May 11 and 12, 1914, the members of the Order in Portland were honored by the visit of Grand President, Morris N. Schneider and Grand Orator Rabbi M. Friedlander, both of Oakland, Cal.

The local committee, headed by District Deputy A. Boskowitz, took charge of the visitors upon their arrival. On Monday noon a luncheon was tendered them at the Hotel Oregon, which was participated in by a large number of the members. In the afternoon they were taken sight-seeing in automobiles and were entertained with refreshments at the Tualitan Country Club.

On Tuesday noon the visitors were the guests of 50 members of the Lodge for luncheon at the Hotel Multnomah. At this function remarks were made by President Schneider, Past Grand President Sichel, President Bamberger of Portland Lodge, and M. Mosessohn of Theo. Herzl Lodge. On Tuesday evening a B'nai B'rith rally was held which was attended by many hundreds of men and women. Inspiring addresses were delivered by President Schneider and Rabbi Friedlander. They told of their trip throughout the District and of their success in forming new lodges in Bellingham, Aberdeen, Victoria, Helena and Reno.

Rabbi Jonah B. Wise delivered an address on behalf of the Portland lodges.

ZION LODGE, COLUMBUS, O.

Zion Lodge No. 62 entertained its members with a musicale and informal dance at the lodge rooms on the evening of April 27, 1914. A vocal solo was rendered by Miss Celia Kahn, who was accompanied by Miss Jeanette Rieser. Jeffrey Lazarus favored the large audience with several piano selections.

The committee on public institutions reports that it has been holding religious services twice a month for the Jewish prisoners at the Ohio Penitentiary. Mr. Jacob Myers, who is chairman of this committee , with the able assistance of Mr. I. P. Jashenosky, has been carrying on this work. Religious services are also being conducted through this committee by M. N. Potterman at the Boys' Industrial School at Lancaster, O.

The committee in charge of the Jewish Educational Alliance, of which A. I. Schattenstein is chairman, and which is being conducted under the auspices of Zion Lodge, reports considerable progress in the work at this institution. The activities are comprised chiefly of the night school for immigrants; the circulating library; the reading rooms; clubs for social advancement; sewing classes; lectures and entertainments of all kinds.

The next meeting of Zion Lodge will be featured by a joint debate and an initiation of a large class.

MINNEAPOLIS, MINN.

The regular meeting of Minneapolis lodge held Monday evening, May 18, will long be remembered as a gala event in local B'nai B'rithdom. The meeting was in the nature of a reception in honor of Sylvan E. Hess, President of District No. 6, and "The Old Guard," the pioneers of Minneapolis lodge. A class of fifty candidates were initiated and the largest attendance in the history of the lodge was present to witness the ceremonies, including a large delegation from Minnesota Lodge of St. Paul, and visiting brethren from other cities.

After the regular meeting the lodge adjourned to the dining room where a sumptuous repast was served by a committee of ladies, consisting of the wives, sisters and sweethearts of some of the members of the lodge.

Professor R. H. Kolliner acted as toastmaster of the evening and delighted all by his eloquence and wit. The following toasts were responded to: "The Purpose of Our Order," Dr. Chas. Rauch; "The Cleveland Orphan Asylum," Mr. Harpman; "Our Duty to the North Side," Mr. Myer Isaacs; Greetings from St. Paul," Dr. M. E. Sherper; "Some Attempts at Jewish Journalism," Dr. S. N. Deinard; "The University Jew," Dr. H. L. Slobin; "Our Lodges," Mr. Sylvan E. Hess.

After extending a vote of thanks to the ladies for the part they took in making the meeting such a huge success the lodge adjourned until its next regular meeting in June.

THE CINCINNATI LODGE NO, 4, I. O. B. B.

On Monday evening, May 25, the Cincinnati Lodge No. 4, held its last meeting prior to the departure of the delegates to the D. G. L. Convention at Toledo. There was an unusually large attendance to witness the initiation of six candidates, making a total of nearly forty new accessions to the membership of the lodge in about sixty days. There still remains a number of candidates to be initiated after the summer recess, and the indications are that the number will be materially increased by fall. Considerable interest has been aroused in matters of fundamental interest to the Order and it is expected that the meetings for the balance of the term will witness some very able and enlightening discussions with a view to securing action by the D. G. L., and the C. G. L. in 1915.

SAN FRANCISCO, CAL.

A boat ride under the auspices of the Committee of Fifty, representing the San Francisco B'nai B'rith lodges, was held on Sunday, June 7, 1914. The purpose of the affair was to raise funds for the entertainment of the delegates to the Constitution Grand Lodge convention, to be held in San Francisco in 1915.

The steamer Grace Barton was chartered for the occasion. Various points about the Bay were visited. At noon the steamer stopped at Monticello Grove, where luncheon was served.

Aboard the steamer dancing was indulged in. There was also music by the Venetian Orchestra, a cabaret show and other features.

DISTRICT NO. 1.

The 65th anniversary celebration of Hebron Lodge No. 5, of New York City, was held at the Home for Aged and Infirm at Yonkers on Sunday afternoon, June 14th. The celebration consisted of an entertainment and collation.

At a meeting of Maccabee Lodge No. 71 of New York City, held on June 2, 1914, steps were taken to organize a ladies auxiliary society.

On Wednesday evening, June 3, 1914, under the auspices of Edward Everett Lodge No. 97 of New York City, a lecture was given by Brother Eugene H. Lehman on "A Proposed New Solution for the Jewish Question."

Jordan Lodge No. 15 of New York City, held a class initiation at its regular meeting on June 4, 1914, which was largely attended. Special invitations were sent to the members of the Intellectual Advancement Committee and the presidents of the lodges throughout the city.

Washington Lodge No. 19, of New York City, paid its annual visit to the Home at Yonkers on Sunday afternoon, June 7, 1914. Music, dancing, refreshments and addresses constituted the program. A special invitation was extended to the members of Asariah and Chananiah Lodges.

At a meeting of Maccabee Lodge No. 71, of New York City, to be held on June 16th, a lecture will be delivered by Brother Samuel Tuchman on "Pure Food and Confectionery."

Jordan Lodge No. 15, of New York City, will pay its annual visit to the Home at Yonkers on Sunday afternoon, June 21, 1914.

At a meeting of Zion Lodge No. 2, of New York City, to be held on June 25th, action will be taken on the report of the arrangements committee to celebrate the 70th anniversary of the lodge.

At a well attended meeting of Adullam Lodge No. 326, of Pittsfield, Mass., held on May 11, 1914, a class of three candidates was initiated. Brother Chas. M. Stern, of Albany, Past President of the District Grand Lodge, paid an official visit to the lodge and delivered an address on the workings of the Order.

On Sunday afternoon, April 5, 1914, under the auspices of Adullam Lodge, Rev. Madison C. Peters, of New York gave an illustrated lecture at the Union Square Theater on the subject, "The Jew as a Factor in America." The lecture aroused much interest among both Jew and Gentile.

In honor of the late Sim. M. Lion, joint memorial services were held at the B'nai B'rith Home at Yonkers, on Sunday, May 24, 1914, at 3:00 P. M. The organizations that participated were the General Committee of District Grand Lodge No. 1, the Home for Aged and Infirm at Yonkers, of which Mr. Lion was president, Maccabee Lodge No. 71, and the Ladies Auxiliary of the lodge.

Ararat Lodge No. 13, of Hartford, Conn., was addressed by Mr. A. H. Fromenson, executive secretary of the National Farm School of Philadelphia, on Sunday evening, May 3, 1914. Mr. Fromenson spoke on the aims and purposes of the Order and the work of the Anti-Defamation League.

The annual meeting of the ladies auxiliary society of the Home for Aged and Infirm, at Yonkers, N. Y., was held on Sunday afternoon, May 17, 1914, at the Home.

A number of the members and friends of Springfield Lodge No. 684, of Springfield, Mass., visited Holyoke Lodge No. 728, of Holyoke, Mass., at a social meeting arranged by the latter lodge, which consisted of a whist and a social. Springfield Lodge is also making arrangements for a joint outing to be held this summer by the lodges of Springfield, Holyoke and Worcester.

Under the auspices of Worcester Lodge No. 600, of Worcester, Mass., Mr. A. M. Hillman delivered a lecture at a meeting of the lodge held on May 26, 1914, on the subject, "The Bible as a Torch Bearer in Civilization."

DISTRICT NO. 2.

Missouri Lodge No. 22 and Ebn Ezra Lodge No. 47, of St. Louis, Mo., are arranging a testimonial dinner to be tendered to Mr. Jacob Furth, Treasurer of the Order, on the occasion of his 70th birthday anniversary at the Columbian Club on Saturday evening, June 13, 1914.

The Menorah, which until last fall was published successfully by Indianapolis Lodge No. 58, has again come to life. The board of editors consists of Rabbi M. M. Feuerlicht, I. Feibelman and Leo Kaminsky.

Cleveland Lodge No. 16, of Cleveland, Ohio, appointed several committees to take care of the graves of Jewish soldiers, buried in Cleveland cemeteries.

District Grand Lodge No. 2, held its annual session at Toledo, Ohio, on June 7, 8 and 9th, at the Hotel Secor. The local executive committee arranged an elaborate program for the entertainment of the delegates and visitors.

Missouri Lodge No. 22, of St. Louis, held a well attended meeting on May 17th, at which a class of candidates was initiated, and officers for the ensuing term were nominated. The special order of business however was the voting of a trust fund of $1,000 to be set aside for the proposed Jacob and Jennie Furth Orphan Asylum.

The warm weather does not seem to dull B'nai B'rith activities in Indianapolis, for on Monday evening, May 25th, Indianapolis Lodge No. 58 initiated a large class of candidates at the Hotel Severin. Following the initiatory ceremonies a banquet was served to the members and visitors on the Severin Roof Garden.

DISTRICT NO. 3.

Under the auspices of Bradford Lodge No. 745, of Bradford, Pa., a ladies auxiliary to the lodge was instituted on May 10, 1914. After the election of officers and completion of routine business, a banquet and dance was given for the members of the lodge.

The Home for Orphans and Friendless Children, of District No. 3, located at Erie, Pa., has made rapid strides since its inception. The first two buildings are about completed and will be dedicated in the month of August.

DISTRICT NO. 4.

The meeting of Rainier Lodge No. 627, of Seattle, Wash., held on May 14th, was devoted to literary and intellectual advancement. The social committee having charge of the evening's program succeeded in making the evening a rare treat.

Rainier Lodge No. 627, of Seattle, Wash., gave a dance on the evening of April 28th, which was a splendid success.

Ophir Auxiliary No. 4, Daughters of the Covenant, of San Franscico, on May 4, 1914, at the B'nai B'rith Hall, gave a social evening, at which a mock trial was held. Besides this feature, an interesting musical program was arranged.

Modin Auxiliary No. 3, of San Francisco, held a public whist tournament on May 25, 1914, at the B'nai B'rith Hall. Prizes were distributed.

Rainier Lodge No. 627, of Seattle, held its regular meeting on May 14, 1914, and completed plans for a vigorous membership campaign until the end of June, when the lodge will adjourn for the summer vacation.

The Anti-Defamation Committee, of Tacoma Lodge No. 741, of Tacoma, Wash., is meeting with the co-operation of the managers of the local vaudeville theaters. Recently, at the request of the lodge, a character that proved offensive was cancelled by the manager. The lodge was also successful in securing the removal of a picture film that tended to ridicule the Jew.

At the meeting of Theo. Herzl Lodge No. 314, of Portland, Ore., held on May 26th, 1914, Brother J. Dautoff, architect of the B'nai B'rith building that is now being erected, addressed the lodge on the manner of the construction of the building and the features it will possess.

President Morris N. Schneider and Grand Orator Rabbi M. Friedlander, visited Bellingham, Wash., and delivered addresses there at a public meeting held in the synagogue. They spoke on the B'nai B'rith and its aims, and succeeded in laying the foundation for a new lodge to be instituted in that community.

On Tuesday evening, May 12, 1914, Rev. Dr. S. Hecht, of Los Angeles, was the invited guest of Lasker Lodge No. 370, of San Diego, Cal., who delivered an interesting talk on "Jewish Ideals" at an open meeting of the lodge, where a large attendance greeted the distinguished guest. A musical program was also rendered.

President Morris N. Schneider, accompanied by Secretary I. H. Aschheim, paid an official visit to Los Angeles Lodge No. 487, on Tuesday evening, May 26, 1914.

The Daughters of the Covenant, Auxiliary to the B'nai B'rith lodges, of Portland, Ore., gave a dance on Tuesday evening May 26, 1914, which was well attended.

A joint meeting of Abr. Geiger Lodge No. 423 and Ida Bloom Strauss, ladies' auxiliary, of Spokane, Wash., was held at the Temple on Monday evening, May 25, 1914. After the close of routine business, the evening was devoted to social features and at the close of the meeting refreshments were served.

The General Committee of District Grand Lodge No. 4, has favorably acted upon the applications for charters for new lodges to be instituted at Helena, Mont., Aberdeen and Bellingham, Wash., and Victoria, B. C.

DISTRICT NO. 5.

Rimmon Lodge No. 68, of Richmond, Va., gave an enjoyable dinner on Monday evening, May 18, 1914, which was

(Continued on Page 16.)

WHAT OUR LODGES ARE DOING.

(Continued from page 15).

largely attended. Addresses by prominent members of the lodge were made.

Dr. Edward N. Calisch, of Richmond, Va., member of the Executive Committee of the Order, was one of the speakers on May 6th, at the celebration of the 70th anniversary of Zion Lodge No. 2, of New York City.

Malachi Lodge No. 146, of Macon, Ga., held an entertainment and dance at the Progress Club on May 25th, which was well attended and served to arouse much interest among the members of the lodge. Under the administration of the present president, Brother Jos. Seligman, the lodge has been awakened from its seeming lethargy and indications point to a large increase in its membership.

DISTRICT NO. 6.

John Hay Lodge No. 634, of Fargo, N. D., was honored with an invitation from the committee having charge of the celebration of the adoption of the constitution of Norway to furnish a speaker for the occasion. Brother B. N. Lesk, the president of the lodge, represented the lodge and delivered an address on that occasion, and at the conclusion of his remarks placed a wreath as a gift of the lodge on the statue of Wergeland.

Minnesota Lodge No. 157, St. Paul, at its regular meeting held on May 11th, was addressed by Brother Dr. Myron Sherper on the subject of "Jewish Nationalism." The address was well received, and at its conclusion discussion was participated in, led by Brother C. David Matt, of Minneapolis Lodge.

Flint Lodge No. 656, of Flint, Mich., is arranging a farewell reception and dinner in honor of Brother Morris Kobacker, who is about to leave the city to make his home in Toledo, Ohio.

Bay City Lodge No. 178, of Bay City, Mich., is arranging for a class initiation in the month of June and has invited Brother Israel Cowen of Chicago to attend the meeting and deliver an address.

On May 28, 1914, Oriental-Hillel Lodge No. 72, of Chicago, opened its new lodge hall at Room 210 Masonic Temple, and initiated a class of candidates before a large audience. At the next meeting of the lodge to be held on June 25th, the election of officers will be held, and all members are urgently requested to attend.

Covenant Lodge No. 569, of Duluth, Minn., arranged a social evening consisting of a card party on Tuesday evening, May 26th. The affair was largely attended and furnished much enjoyment to those who participated. During the evening refreshments were served. Preceding the card tournament the regular monthly meeting was held, at which plans were formulated for a membership campaign to continue throughout the summer months. The lodge has also arranged for a minstrel show to be given some time during the coming fall and for the holding of several social evenings during the summer.

The last meeting of Ramah Lodge No. 33, of Chicago, preceding the summer vacation, was held on June 11, 1914, at the new hall. Preceding the meeting a dinner to the members and invited guests was given at a prominent downtown restaurant. The meeting was largely attended, and the special features were the initiation of a class of candidates, the election of officers for the ensuing term, and short addresses by many of the visiting Grand Lodge officers.

Under the auspices of the Central B'nai B'rith Council, representing the Chicago B'nai B'rith lodges, memorial services were held at the B'nai B'rith Cemetery on Sunday morning, June 7, 1914. A special train was arranged to carry the members and their friends to the grounds. The memorial address was delivered by Rabbi Dr. F. A. Levy. At the conclusion Kaddish was recited by the audience.

DISTRICT NO. 7.

A special meeting of Little Rock Lodge No. 158, of Little Rock, Ark., was held on Monday evening, May 25, 1914 at which the reports from the delegates to the recent convention of the District Grand Lodge were received. After addresses by the various delegates the meeting was concluded with a Dutch lunch.

At a meeting of the B'nai B'rith lodge, of Helena, Ark., the name of the lodge was changed from Esther Lodge to Aaron Meyers Lodge, in memory of Mr. Aaron Meyers, who died on May [illegible] 1914, and who was most active, not [illegible] B'nai B'rith matters, but in Jewish affairs generally.

Houston Lodge No. 434, of Houston, Texas, held a meeting at the Concordia Club on May 20, 1914, at which the delegates to the recent Grand Lodge convention submitted their reports.

Memphis Lodge No. 35, of Memphis, Tenn., held a largely attended meeting on Sunday morning, May 24th. The fact that the Grand President of the District is a member of the lodge, has given Memphis Lodge a fresh impetus and the officers and members are exerting every effort to make the lodge the banner lodge of the District.

DISTRICT NO. 8.

The Grand Lodge for Germany, received a sum of money from a member of the Deutsche-Reichs Lodge No. 332, of Berlin, for the purpose of establishing a Moritz-Manheimer foundation. The Grand Lodge is to announce in the name of this foundation annual prizes for the best treatises on a philanthropic theme in which love of humanity, justice and tolerance are to be designated as the ground pillars of human society. Four prizes are allotted, one of 2,000 marks, one of 1,000 marks, and two of 500 each.

Commercialrat Maximilian Stein of Berlin, who is widely known through his active participation in B'nai B'rith and general Jewish affairs, was recently honored by the Emperor of Austria with the award of the Francis Josef order.

The Grand Lodge for Germany has appointed a special committee on eugenics. The betterment of the physical and moral condition of the people is at the present time arousing great interest in Germany. The German Jews are joining the movement and the Grand Lodge recognizes the importance of this timely endeavor.

The Grand Lodge for Germany celebated its 29th anniversary on March 28th, 1914.

Anhalt Lodge No. 389 of Dessau, celebrated its silver jubulee in March, 1914.

A meeting of the Building Committee of the B'nai B'rith Home at Beelitz, took place on Wednesday, April 8th. This institution is in need of more room, especially for more work-shops. At present there are 31 boys and 13 girls in the Home.

Architect Alterturn was instructed to draft a sketch for additional rooms to cost about 35,000 marks.

On March 29, the Curatorium of the Sigfried-Jacobson foundation met at the office of the Grand Lodge for the purpose of disposing of six applications. Each application was considered separately and all were accepted. Two boys were granted 150 marks each, one boy 100 marks, one applicant 200 marks and one 250 marks. During the year a total of 1,000 marks was granted in subventions.

The Jewish nurses organization is vigorously progressing. The stations, the nurses and the students are increasing in number. New stations were established in Wuerzburg and in Berlin. The Home for mothers founded by the Grand Lodge is being rebuilt and practicaly arranged to suit its purpose. The work of rebuilding will be completed in October.

DISTRICT NO. 10.

Brother Heinrich Mendel of Eintracht Lodge No. 562, Vienna, donated 250,000 crowns for the erection of a building for the B'nai B'rith Asylum for Children and Toynbee Hall.

HOPE LODGE, STOCKTON, CAL.

Hope Lodge, 126, I. O. B. B., Stockton, Cal., has been doing some good work of late. A membership committee, of which Bro. Steinhart is the chairman, in one morning's work recently, secured eight new applications for membership, all of which were duly initiated at one time at the regular meting held on Wednesday evening, June 3. The attendance at the meeting was very large, and the work in connection with the initiation was beautiful and impressive. Hope Lodge has an initiation team of which it may justly feel proud. After the regular business was disposed of, the lodge adjourned, and all present sat down to an elegant banquet, to which all did justice. Speeches were made, President Shragge acting as toastmaster. Past Grand President Martin P. Stein spoke on the duties and obligations of a Ben B'rith. He was followed by Bro. Steinhart, District Deputy Safferhill, Bro. L. Isaacs, one of the oldest members, and several other speakers, all of whom made inspiring and elevating remarks.

HARMONY LODGE OF BRIDGEPORT, CONN., DISTRIBUTES PROCEEDS OF THE RECENT CHARITY BALL.

Harmony lodge, No. 711, through Isaac Moss, its president, Abe L. Kline, chairman of the Entertainment Committee, and Charles H. Shapiro, a member of the State Board of deputies, presented to committees of three charitable societies checks for substantial amounts, representing the proceeds of the recent charity ball at the Casino, which met with such brilliant success.

In presenting these checks to the officers of the Ladies' Hebrew Charitable Society, the Hebrew Children's Aid Society and Ladies' Hebrew Aid Society, Mr. Moss stated that Harmony Lodge in planning this charity ball for the benefit of these societies, had in mind the splendid work that these organizations were performing, especially the efforts which were being made by the Hebrew Children's Aid Society towards the establishment of a day nursery and assured them of the lodge's co-operation and support in their manifold activities.

Charles H. Shapiro stated that Harmony Lodge, which had been awarded a banner for the greatest increase in membership during the past year, might now appropriately enter the contest for the prize which has recently been established by the Intellectual advancement committee of District Grand Lodge No. 1 for the lodge which made the greatest strides in communal work during the coming year.

THE PROBLEM OF THE JEW.

We might as well abandon the idea, first as last, of making them Christians in the theological sense of the word. Their race gave the world Christianity in its purest and most spiritual form. They are not likely to receive it back alloyed with the amalgam of Grecian speculation and Roman imperialism! The Jew is unalterably and incurably monotheistic. He knows the mountain sources of inspiration which, flowing through the hearts of his greater prophets, fed with exalted spirituality and noble ethics the life of the primitive church. He knows that the scripture has furnished the world with the seminal ideas of its truest democracy. And, when that world is willing to return to the sweet simplicity of true Christianity, it may reasonably and hopefully expect the Jew to put the crown of reverence upon the head of his greatest prophet and the world's supreme master in the realm of spiritual things. To utter in choral affirmation the keynote of Humanity's best faith, "Hear, O Israel, the Lord, the Jehovah, is one. And thou shalt love the Lord thy God with all thy soul, heart and mind. And thy neighbor as thyself."—this sublime faith creates no heretics. The Jew has come to this land to stay. We ought to have the wisdom to thank God for it.—Christian Register.

B'NAI B'RITH KINDERGARTEN AT ZICHRON-JACOB COLONY.

Adolf Kraus Lodge No. 689, located at Zichron-Jacob Colony, near Haiffa, Palestine, a year and a half ago established a Kindergarten under the name of Har Sinai, to commemorate and in honor of late Brother Siegmund Bergel, who was instrumental in organizing the lodge. From a small beginning, the Kindergarten has greatly developed and the number of pupils has considerably increased. It is now attended by 70 children, ranging in age from 3 to 6 years. Most of those are children of poor people who are unable to pay anything, children of immigrant Jeminite Jews who came from the distant land of Jemen. The lodge is contributing the greater part of the cost of maintenance.

LECTURES BY PROF. HERMAN COHEN.

To the extreme annoyance of the anti-Semites, Professor Herman Cohen's lectures at St. Petersburg on the Jewish religion have proved a great success. They drew large and enthusiastic audiences of Jews and Christians. The Philosophic Society elected the Professor a member, and many other societies sent deputations to greet him. Baron Gunzburg gave a banquet in honor of Professor Cohen, who also had a hearty reception at the Great Synagogue on Saturday. The Professor stated that he was struck by the patriotism of the Russian Jews. In the various provincial centers he has met with equally cordial receptions.

WINNIPEG, CANADA.

At the annual election of Winnipeg Lodge No. 650 of Winnipeg, Manitoba, Canada, held on June 4th, the following were elected to office: Bros. M. J. Finkelstein, President; E. R. Levinson, Vice-President; M. O. Finkelstein, Treasurer; M. Gardner, Assistant Monitor; L. Leipsic, Trustee; B. Schachter, Trustee; A. J. Abromovitch, Trustee; M. Brotman, Warden; S. Sachs, Outside Guard; H. E. Wilder, Secretary.

The ticket appears to be a particularly well balanced one, all the members elected being eminently suitable for their respective positions. If every one of them will only devote his energy and attention, given his capacity, the Lodge will undoubtedly show a splendid record during their term of office.

Previous to the election of officers the President delivered his annual message and the various committees submitted their annual reports, which were well received. The installation of officers will take place on the 18th of this month, and according to arrangements made promises to be one of the best social events that we have had in the city during the year.

JEWS OF SERVIA.

Dr. Alcalay, Chief Rabbi of Servia, has made a journey through the territories now annexed to that kingdom, with the view to examining the moral and material situation of the Jews in these districts, to reorganizing and reforming them, and to placing spiritual chiefs over them. Some considerable time before the second Balkan War the government of Servia had requested him to prepare a detailed report on the number of Jewish inhabitants of each town, their educational and philanthropic institutions, their requirements and their relations with the authorities. The data which the Chief Rabbi collected showed that in New Servia there are about 20,000 Jews, who are concentrated chiefly at Monastir, Uskub, Istip, and Pristina. In all these places he will arrange for the appointment of Chief Rabbis, whose salaries will be paid by the State. In his report Dr. Alcalay recommended the formation of a Central Jewish Consistory with the Chief Rabbi of Servia at its head and with its seat at Belgrade. The proposal has received the approval of the Government. In Old Servia there are only about 6,000 Jews, of whom 5,500 reside in Belgrade and the remainder at Nisch and Chabatz.

LABOR BUREAU OF THE BERLIN LODGES.

The work of the Bureau suffered greatly from the unfavorable economic conditions. The daily number of applicants for positions was greater than ever and not all of them could be satisfied. Still the Bureau placed 4,773 persons, 142 of whom were given permanent employment without having to work on the Sabbath day. The applicants consisted of 313 from Austria-Hungary, 73 from Russia, 15 from Roumania, 58 from different places outside of Germany and the rest were from various parts of the German Empire. The flow of unemployed elements to the capital is regulated in a remarkable manner by the union of Labor Bureaus of the Grand Lodge, which maintains bureaus in 60 places in the German empire. These endeavor to find work for applicants according to their qualifications, either in their home towns or in the adjoining territory. The intention of the Union is to spread the net of bureaus over entire Austria-Hungary. This would save many applicants, who cannot cope with the conditions prevailing in the capital of Germany, from hasty departure from home and guard them against suffering distress and disappointments. The work of the writing room department which helps out with temporary employment, was quite satisfactory. Six hundred and thirty-one orders were filled which brought 3,800 marks in earnings to persons in need of immediate help.

PROGRAM FORTY-SIXTH ANNIVERSARY EXERCISES OF THE JEWISH ORPHAN ASYLUM. CLEVELAND, OHIO.

Saturday, June 27—10 a. m., confirmation exercises.

Sunday, June 28—9-10 a. m., exhibition of school work, all classes in session; 10 a. m., quarterly meeting of the board; 2:30 p. m., entertainment at Metropolitan Theater; 7:30 p. m., annual meeting of the board; 7:30 p. m., meeting of the alumni.

Monday, June 29—2:30-9:30 p. m., lawn fete.

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First Genera Convention of District Grand Lodge No. 11.

The first general convention of District No. 11 was opened in Constantinople on June 13, 1914, and lasted until June 16. Six sessions were held in all, and each one was well attended. The enthusiasm of the delegates ran high, and much good work was accomplished for the benefit of the Order and the welfare of Judaism.

Grand President Bro. J. Niego installed the new members of the Grand Lodge and then delivered his opening address, which will be published in the official report of the convention.

Bro. Nissim Rousso read a letter containing a detailed report of the recent institution of the new lodge at Jamboli.

The convention resolved to send a telegram to the Grand President of the Order, Bro. Adolf Kraus, informing him of the opening of the convention, and conveying greetings. A committee of eight brethren was appointed to bring the greetings of the convention to the Chief Rabbi of Turkey, Haim Nahum Effendi.

The second session was opened by the Grand President in Hebrew, and Rabbi Bidjerano delivered an eloquent, poetic prayer in the same language.

Among the many telegrams of felicitations read, was one from Mr. Adolf Kraus, president of the Order; the Sephardic world organization of Vienna; Bro. Dr. Ehrenpreis, Chief Rabbi of Bulgaria, who expressed his regret at being unable to attend; and Bro. Dr. Adolphe Stern, Grand President of the Roumanian District.

As a mark of gratitude and honor to the memory of the late Bro. Seigmund Bergel, the founder of District Grand Lodge No. 11, the convention resolved to transmit an expression of sympathy to his son in Berlin.

Bro. Bedjerano described the terrible misery which still exists in the community of Adrianople and appealed for aid to the Grand Lodge. Bro. Niego explained that on a journey which he is about to undertake as a representative of the Ica, he will pass through Adrianople and will study the situation in that city in order to be able to report to the proper authorities.

Bro. Dr. I. Auerbach, Grand Secretary, read his general report of the activities of District Grand Lodge No. 11.

The convention resolved that the General Committee shall send a committee to Palestine and Egypt to investigate the condition of the lodges in these countries.

Bro. Dr. I. Auerbach delivered an address upon "The Greater Development of District No. 11." His expression of the deep gratitude which District No. 11 feels for the Executive Committee of the Order, as well as for all other great Jewish organizations, for the aid which they had extended to the Jews of the Orient during the catastrophies of the last years, was received with demonstrations of long continued applause.

Bro. Auerbach offered the following resolution: (1) The lodges of the different countries and provinces of the District shall form several groups. These groups shall draft uniform laws for themselves, exchange experiences, study the general interests of Judaism in their respective countries, and unite upon measures for the spreading of the principles of the Order, for establishing new lodges, as well as for the elevation of Judaism in their respective countries. The District groups shall elect from the lodges composing them, one from each lodge, or group of lodges, a committee which shall correspond with the General Committee of the District concerning all questions of general interest. The deliberations and activities of these District groups are to be brought to the timely notice of the General Committee by the group lodge or committee, they must be in harmony with the laws, spirit and constitution of the Order, with the laws of the District, and must follow the instructions given to them by the convention or the General Committee. (2) The convention resolves to create a monthly "Review," as an organ of the Grand Lodge, and instructs the General Committee to carry out this project according to the plans of the finance and press committees. (3) The convention authorizes the General Committee to contribute to the traveling expenses of the delegates of such lodges which are unable to undertake these expenditures.

The first of these motions was adopted and the other two were referred to a committee for study and report to the General Committee.

The convention accepted an invitation of Bro. Morgenthau, ambassador of the United States in Turkey, to a tea at his summer residence in Jenikoj.

The Chief Rabbi of Turkey visited the convention. The Grand President welcomed him. Bro. Rabbi Bedjerano delivered an appropriate address, to which Rabbi Haim Nahum responded.

Bro. Rabbi Abraham Danon of Consantinople read his report of the cultural condition of the Jews in Turkey. He closed with the motion that a list of questions, which he had prepared, should be sent to all the District Grand Lodges in order to gather statistical data on all points concerning the cultural condition and the spiritual life of the Jews in the different Districts. This motion was unanimously adopted.

Bro. Nissim Rousso then read his lecture on the economic condition of Jewry in Turkey. He recommended the founding of consumers' companies.

The Grand Secretary moved that a list of questions, similar to the one submitted by Bro. Donan, be prepared by Bro. Rousso in regard to the economic condition of the Oriental Jews and the same shall be forwarded to all the lodges which shall obtain the information necessary for answering the questions in the list. This motion was adopted.

The convention authorized the General Committee to establish a lodge in Tantah.

Bro. Minahemoff, of Rustshuk, depicted the economic and cultural condition of the Jews of Bulgaria. He referred to the differences existing there between Zionists and anti-Zionists, who are for and who are against Dr. Ehrenpreis. The convention resolved to send a delegation of members of the General Committee to Bulgaria to investigate the conditions, and to make an attempt to bring about union between the parties.

Bro. Reschawski, of Belgrade, read his report on the economic and cultural conditions among the Jews of Servia.

The following resolution was unanimously adopted: The General Grand Lodge convention of District No. 11 resolves to levy a tax of 1 franc per capita in favor of the Emergency Relief Fund of the Order until the creation of a general law by the Constitution Grand Lodge in the year 1915.

The monthly Review will appear mainly in the French language, which is understood by all the Oriental lodges. A certain part of it may also be published in Hebrew.

Bro. Rabbi Hedjerano expressed satisfaction with the harmony which is now existing between the Ashkenazim and Sephardim. This harmony is the work of the B'nai B'rith, and it is to be hoped that it will endure in the interest of Judaism.

Bro. Matalon, of Salonika, read his report on the economic and cultural conditions among the Jews of Greece.

A telegram of congratulation was received by the convention from the Medjiliss Djismani, the Central Consistory of the Ottoman Jews, it read as follows:

(Continued on Page 4)

Social and Economic Justice

Address of Brother Jacob Billikoff Delivered at the Sixty-Second Annual Convention of District Grand Lodge No. 2 . O. B. B., at Toledo, Ohio June 7, 1914.

On November the 1st, 1913. the Social Service Committee of this District addressed the following self-explanatory communication to the wardens, the managers and the superintendents of the various State institutions to be found in our District:

"Dear Sir:—The Independent Order of B'nai B'rith is an international organization which aims to advance the welfare of the Jewish people throughout the world.

"The Social Service Committee of District Grand Lodge No. 2, which comprises seven States in the Union, is attempting, among other things, to determine the number of Jewish inmates in the penal and eleemosynary institutions throughout the District, with a view of devising ways and means to restore them to useful manhood and to useful womanhood. What is more, in co-operation with other agencies the Committee proposes to strike at the causes responsible for delinquency and defectiveness.

"As the Chairman of this Committee, I take the liberty, therefore, to ask you to advise us at your earliest convenience, how many Jewish inmates there are in your institution, their names and original addresses and what percentage they constitute of your entire population. Also, be good enough to indicate along what lines we can be of help to you in your work, and will you inform your inmates of the existence of our Committee so that they may know that there is an agency which is vitally interested in the promotion of their physical and moral welfare."

In response to which letter, followed up as it was by subsequent communications, gratifying replies were received from 68 out of 76 institutions. And that you may get a fair appreciation of the manner in which the authorities responded to our appeal for data and our offer of co-operation I shall, with your kind permission, read excerpts from a few of the replies. Thus, for instance, the Warden of the Federal Penitentiary in Leavenworth—an institution with 24 Jewish inmates out of a total population of nearly 1,000, wrote as follows: "I am tremendously pleased to note the interest your Committee is taking in the Jewish prisoners and your readiness in offering the support of your great Order in behalf of discharged individuals so that they may lead good and clean lives. We need not tell you how grateful we are for your co-operation." Later one of the officers sent a note to this effect: "We were certainly delighted to have had you and Rabbi Bernstein visit our institution and let me assure you that your visit has given the Jewish inmates a great deal of hope and satisfaction. The realization on their part that so important an organization as the B'nai B'rith is solicitous about their welfare is bound to instill in them new hopes and new aspirations." And one of the prisoners in another institution confirmed the statement. Listen to the quotation from Oscar Wilde's "Ballad of Reading Gaol" which he sent, as indicative of the sentiments often entertained by himself and his fellow-prisoners:

With midnight always in one's heart
  And twilight in one's cell,
We turn the crank, or tear the rope,
  Each in his separate Hell,
And the silence is more awful far
  Than the sound of a brazen bell.

And never a human voice comes near
  To speak a gentle word;
And the eye that watches through the door
  Is pitiless and hard;
And by all forgot, we rot and rot.
  With soul and body marred.

And thus we rust Life's iron chain
  Degraded and alone;
And some men curse, and some men weep,
  And some men make no moan;
But God's eternal Laws are kind
  And break the heart of stone.

"And, perhaps," added the writer "through the cheer and comfort which your committee may bring us, each day will cease being like a year—a year whose days are long."

From the Superintendent of a Reformatory for Boys there came this note: "I wish to say that I am heartily in sympathy with your desire to assist in every way possible the young men who are released from this institution and I shall be very glad, indeed, to report to Rabbi 'X,' a member of your Committee, every time a Jewish young man is authorized for parole and is about ready to leave this institution so that the Rabbi may lend such encouragement as would be a service to him. Of course, you understand, that the parole department of this institution secures for each man definite, satisfactory employment during the first year that he is out on parole, and sees that the young man is kept employed at a good job, so that he has no trouble in maintaining himself financially, for at least that period, if he has a desire so to do. But we are pleased to have your moral co-operation which will facilitate our work greatly."

And from the commandant of a Soldiers' Home there came this letter: "It gives me great pleasure to inform you that we have no Jewish members in our institution. It gives me pleasure because I know that many of your people served in the Union army, and the fact that in the fifteen years and more that I have been connected with this Home not one has applied for admission proves that their service did not render them dependent, but, on the contrary, when their military service ceased they became provident members of society, and prepared for an independent old age."

Another inmate of a certain penal institution, after being informed of the aims of our Committee, wrote: "I desire to congratulate you and your organization on the work you are undertaking, and knowing of the splendid things which your organization has achieved in the past, I am somewhat surprised that such a movement—that is, a movement along intensive lines—was not started long ago.

"I am of the opinion, in spite of the fact that it is the second time that I am serving a sentence (and I honestly assure you the last), that ninety per cent of those of our faith confined in penal institutions can be redeemed and made useful members of society, if the proper steps are taken to restore them and that can be done at very little cost to your organization.

"But may I suggest that in the work your Committee is undertaking in behalf of those who have done wrong to consider us unfortunate ones, in the words of the poet who said:

"In men whom men pronounce as ill
You will find so much of goodness still
In men whom men pronounce divine
You will find so much of sin and blot
That you ought hesitate to draw a line
Between the two where God has not."

"Wishing you success, which you so justly deserve, and assuring you that if at any time I can be of service it will be a pleasure to me to aid you, I remain sincerely yours, C. B."

And, indeed, it is largely through the advice and efforts of C. B. that your Committee succeeded in re-establishing several men, who, were it not for his splendid co-operation, would be aimless-

(Continued on Page 2)

SOCIAL AND ECONOMIC JUSTICE.

(Continued from Page 1)

ly wandering today over the country, ever conscious of the heart-breaking, monotonous existence they led in the oblivion of the cold, gray walls and fearing to face their fellow-men in their process of readjustment.

But expressions such as are contained in the above letters are to be found in most of the communications received by the Committee from institutional authorities or inmates, and I have cited these particular excerpts not because they are distinctive, but because they are, as already stated, typical of the attitude which the men and women in charge of the institutions or in confinement feel in relation to the problems undertaken by your Committee.

Now as to the statistical data procured from the 68 institutions and such observations as these data suggest. (And I trust that you will be patient while the figures are presented, if for no other reason than to compensate the Committee for the difficult task of collecting the information which follows.) In the 21 out of the 27 penal institutions in the District, and by the term "penal" I mean State industrial schools, reformatories and penitentiaries, there are 14,640 inmates, of which number 125 or 0.84 per cent are Jews. To be more specific, in a population of 3,392 in the industrial schools, there are 42 Jewish boys and girls; in a population of 4,126 in the reformatories, there are 49 Jewish young men; and in a population of 7,122 to be found in our prisons and reformatories, 34 are Jewish men. The summary does not include the Federal Penitentiary in Leavenworth, which has a population of nearly 1,000 with 24 Jewish inmates, and all of whom are recruited from seventeen of the Western and middle Western States. I desire now to call your attention to the fact that the census of 1910 shows that the entire population in our District amounted to 15,868,511, and that, according to the Jewish Year Book, the Jewish population in the District on the basis of the 1910 census was about 196,000, or 1.23 per cent of the population in the District as compared with 2.22 per cent for the entire population in the United States. Considering, then, the fact that we constitute approximately 1.23 per cent of the population in the District and that the proportion of Jewish offenders to the entire number of inmates in penal institutions is only 0.84 per cent, it becomes quite evident that the ratio of Jewish to non-Jewish offenders is smaller and that criminality among our people is not so great as it is among the rest of the population. There is no question that an investigation covering all the penal institutions, including work-houses and jails, would bring the proportion down considerably. For instance, on the Municipal Farm in Kansas City, which is a local institution and is not embraced in our study, there are at the present time about 325 inmates of whom only two are Jews, and the same proportionate conditions would be found to prevail in cities like St. Louis, Cincinnati, Cleveland and Denver. Furthermore, a large percentage of offenses committed by immigrants and which are punishable by fines and workhouse sentences are such non-criminal offenses as the violation of city ordinances and sanitary codes which do not imply actual criminality or criminal motives on the part of its violators. There is no question that the Jews have a decidedly slighter disposition to act in an anti-social manner than our neighbors, the Gentiles. And any attempt to prove racial moral inferiority is completely disproved by criminal statistics not only in this District but wherever statistics on crime among various ethnic groups have been gathered in the past. But a study of the causes responsible for the commitment of the 125 Jews in our reformatories, industrial schools and penitentiaries, unfair though it be to generalize on the strength of such fortunately meager figures, confirms the conclusions arrived at by Dr. Fishberg and other anthropologists and particularly by Ruppin who in his "Criminality among the Jews in Germany" recorded the following observation:

"The differences in the criminality of the Jews as compared with Christians can be summarized as follows: The Christians commit crimes with their hands, while the Jews use their reason for these evil purposes."

One thing is certain and that is: any attempt to account for the differences between Jewish and Christian criminality by innate qualities of race is deceptive and misleading. Social conditions are almost entirely responsible for differences in criminality. The Jew is largely engaged in mercantile and commercial pursuits: he is everywhere an urban dweller and it is perfectly natural that offenses of which he is guilty should be of a "gainful character." But perhaps the tragic feature in connection with the entire problem of criminality among foreigners, and particularly among our people, lies in the fact that when a Jew commits a crime, the fact that he is a Jew is mentioned in conspicuous type in the metropolitan press, and the impression of the incident unfortunately strengthens the already existing antipathy towards us. Then follow very hasty generalizations. All of us are pigeon-holed. And such hasty generalizations are curiously indulged in even by men of scientific trend of mind. So eminent a scientist as Professor Davenport, of the Smithsonian Institution, tells us in his book on Eugenics that the Jews "show the greatest proportion of offenses against chastity and in connection with prostitution, the lowest of crimes." Such statements, of course, are unduly exaggerated. And because they emanate from such sources it becomes even more imperative that we help eliminate that infamous traffic. To the everlasting credit of the B'nai B'rith be it said that it was through its efforts that a bill, making pandering an offense, passed the Illinois Legislature; and other States followed the example of Illinois, and that subsequently the United States passed the Mann Act. I dare say that several of the Jewish inmates of the Leavenworth Penitentiary, serving sentences for the violation of the Mann Act (and there are 12 of them in the Federal Penitentiary at the present moment) were caught, convicted and punished as a result of the efforts of our distinguished President, Mr. Kraus, and his confreres, whose policy it has ever been, to quote his own words, "to aid the authorities in the enforcement of all laws, especially against offenders in our midst."

We come now to the problem of mental defectives. In 30 out of 34 institutions, including the sanitarium maintained by the city of St. Louis, there are 378 Jewish insane, feeble-minded and epileptic men, women and children, or 1.09 per cent. of all the inmates. To be specific, out of a population of 27,749 in the 21 insane institutions there are 295 Jewish wards, and out of a population of 6,817 in the colonies for the feeble-minded and epileptic there are 83 Jews. You will note that, while the proportion of the Jewish population in the entire District to the non-Jewish is 1.23 per cent., the ratio between the subnormal among our people and the rest of our institutional population is 1.09 per cent. If we could have secured data from the hundreds of poor houses, alms houses and infirmaries scattered throughout the District we would have found in these county asylums thousands of defectives with, perhaps, not a single Jew among them, and were their number added to the number of individuals in the State institutions, the proportion of the Jewish to the non-Jewish insane would be considerably lower, although the fact must not be lost sight of that in every large city in the District dozens of Jews are to be found who suffer from neurasthenia and other such border line cases of insanity. Every physician, with considerable practice among the Jews, particularly the immigrant class, can readily testify to the existence of many cases of neurasthenia, and the relief organizations have numerous such records. However, most alienists who have labored among our people and most students of the question are united in the statement that insanity is more frequent among the Jews than among the Christians. Figures for the State of New York and other congested districts show a decided perceptible increase. It is not to be wondered at! As already stated, we are pre-eminently town dwellers and the heavy strain of the nerve shattering city life to which we are constantly subjected has helped to deplete our nervous energy. We are not only urban dwellers but we lead sedentary lives and through the lack of physical exercise and gymnastics our muscular system has become much more prone to enfeeblement. As Leroy Beaulieu has pointed out, "no other human being has had to tax his ingenuity so severely in order to subsist. It is only by miracle of will power and industry that the Jew manages to eke out his existence." No one realizes this truth more than those of us who are thrown in contact with the immigrant population day after day. To cite only an isolated case, out of about 1,800 men and women and children whose existence in Kansas City is due to our co-operation with the Galveston movement and the Industrial Removal Office there is not at the present time a single family dependent upon the charities for support; they are self-sustaining; and in spite of the fact that on their arrival in this country every one of them was friendless and penniless; unaccustomed to our language and unacquainted with our economic and industrial machinery. In addressing recently a large commercial organization in this country I related our experiences with these 1,800 individuals and propounded this query to my audience: "How many of you, who from early childhood have enjoyed advantages infinitely superior to the advantages of those concerning whom I have just spoken to you, would, if transplanted to any continental country, accomplish in the short period of two or three years what these immigrant men and women have achieved?" But creditable and almost unbelievable as the achievements of these so-called "Undistinguished Americans" are it can not be denied that their achievements have been accompanied by a feverish intensity which, in certain cases at least, has tended to overstrain their nerves and disturb the complex network of their cerebral fibers. "The Jew is peculiarly a cerebral individual because he lives more by his brain."

In attempting to ascertain the individual causes responsible for the commitment of the 295 Jewish insane it was found difficult to obtain any definite data, largely because nervous diseases present such a diversity of symptoms, there being over 200 divisions, most of them subject to constant revision, and the classifications in most of our State institutions are very loose and lack scientific value. I imagine, though, that, in a general way, the observations of Dr. Fishberg, Ruppin, Leroy Beaulieu and other students of insanity among the Jews would hold true in the case of those confined in the different institutions of the District. And these observations are to the effect that the Jew is particularly subjected to the affections of nerve centers, especially to spinal and cerebral diseases; that hysteria and neurasthenia are, in the words of Dr. Fishberg, "the characteristic privileges of the children of Israel." In fact, more than any other ethnic group the Jews are afflicted with neurasthenia.

Paranoia is met with in about the same proportion among both classes; mania and melancholia are much more frequent among our people, whereas locomotor ataxia and insanity, due to syphilitic antecedents, are rare among the Jews, and alcoholic insanity is practically non-existent

We come now to the deaf, dumb and blind institutions. In 14 asylums with a population of 2,438 there are 22 Jewish inmates or 0.9 per cent.—a lower ratio than that which exists between the Jewish and the non-Jewish population in the District, although on this point Dr. Fishberg maintains that deaf-mutism is a defect which is no less frequent among the Jews than the people among whom they live, and that the etiological factors responsible for deaf-mutism among our people vary but slightly from the factors which govern other racial groups.

Only three States in the District have established tubercular sanitariums—Indiana, Missouri and Ohio—and out of a population of 574 in these institutions, 16, or 2.09 per cent., are Jews. On the face of which it would seem as though we have a larger percentage of consumptives than the non-Jews, but, as a matter of fact, 574 is only a slight fraction of the number that should be receiving custodial attention, whereas the Jewish consumptive is taken care of better and more expeditiously than his neighbor. It is very rare, indeed, that a Jew suffering from tuberculosis in any of our large cities is not immediately looked after by the Federated Charities, while in the case of the non-Jews there are numerous instances of neglect, which accounts for what appears to be a higher percentage among us

In addition to the 76 institutions with which the Committee carried on a more or less extensive correspondence (and hundreds of letters were exchanged) an attempt was made to determine the number of Jewish inmates in the Homes for Veterans, and only one person was found in an Ohio institution. At the request of the Commandant of the Home arrangements are being made now by the Committee to furnish Comrade B. with artificial limbs for which the State of Ohio makes no provision.

Altogether, then, we found that out of the 52,217 inmates in the 68 penal, charitable and eleemosynary institutions from which we secured definite data 541 or 1.03 per cent. are Jews. In this connection I wish to reiterate that if we could have secured statistical information from the hundreds of city and county workhouses, jails, almshouses, infirmaries and county hospitals we would have undoubtedly found that, relatively speaking, in this District at least, the non-Jews furnish perhaps from 75 to 100 per cent. more defectives and delinquents than are furnished by the Jews notwithstanding the essential fact that, in the last analysis, with but few slight variations, the causes which underlie moral turpitude and mental weaknesses among the non-Jews operate with equal force among our people. So much for the theoretical phase of our problem.

Right here the Committee wishes to make the recommendation that the various District Lodges in the Order be requested to make similar studies to determine definitely the nature and the extent of defectiveness and delinquency in this country, so that proper measures be devised to check whatever anti-social and subnormal tendencies to be found among our people. True it is that very interesting investigations have already been made in New York City by the Kehillah; true it is that splendid work has been done in cities like Baltimore and one or two other Eastern cities; true it is that the Bureau of Personal Service in Chicago, under the leadership of that remarkable little woman, Miss Minnie F. Low, has for years and years kept intimately in touch with the various penal and eleemosynary institutions in the State of Illinois, but as yet no effort has been made to obtain definite information for the country at large, and the Committee is strongly of the opinion that the movement should be nationalized. And by the term "nationalized" the Committee means not only the mere acquisition of statistical data, but an extensive survey of the home conditions of the prisoners and the insane so as to determine to what extent these deficiencies were due to hereditary and to what extent to environmental conditions. For various reasons, the agency best fitted to deal with the entire situation is the B'nai B'rith.

Now as to some of the practical things which your Committee attempted to accomplish. But, before coming to this phase of the work, permit me to make one or two observations, based upon experiences lasting for a period of years. As a member of the Board of Public Welfare of Kansas City—a municipal institution which is in charge of various penal and charitable agencies—I have had occasion to observe that in the average penal institution (and I speak now of 90 per cent. of the penal institutions in the country), the inmate is robbed of his self-respect and will power. Nothing is done toward starting him in the right direction. No effort is made of curing him of his weakness of will, his lack of self-respect, his proneness to idleness and his diseased appetite. He leave the workhouse and jail and penitentiary with a will power that has been dwarfed and paralyzed. His health shattered, his courage gone, he has a shifty bearing, a bitter distrust of his fellowmen and a loss of ambition to win back a place in life. He goes out of the institution in an infinitely worse condition than when he entered it. And if little is done for the man inside the prison walls, less is done for him upon release from imprisonment. No serious efforts are being made with a view of reclaiming the fallen after they have paid the legal penalty exacted by the State. No steps are taken to provide for the care of the prisoners' families. This being the case, it becomes vitally important that we should look after our co-religionists upon their release, not only for their individual sake, not only for the sake of those immediately dependent upon them, but for the sake of the Jewish people who are disgraced and stigmatized whenever one of our own falls by the wayside. Remember, every time one of our own does fall by the wayside, the task of the Anti-Defamation League becomes so much more difficult.

That the majority of men and boys will make good if given a chance; that the majority of men and boys can be restored to usefulness, if at the psychological moment in their lives proper interest is manifested in them, is best evidenced by the fact that of the 10,000 prisoners who, during my connection with our Board of Public Welfare, have been paroled or discharged from our Municipal Farm, at least 65 per cent. have made good, about 15 per cent. left the city for parts unknown, and only

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THE KEHILLAH

BY PROF. GOTTHARD DEUTSCH, Ph.D.

XI.

The ghetto has a cradle song that begins "Moishele werd lernen Toire; Toire is de beste S'choire" (commodity). This explains to us the fact that we find in western Europe the Jews in secondary schools represented six to eight times their pro rata. Even in Galicia, where the majority of the population still is opposed to secular education, one-half of the lawyers, and more than one-fourth of the physicians are Jews, while the Jews form only eleven per cent of the population. Even in Russia, in spite of all restrictions, we find the Jews represented in professions above their pro rata. The ambition that Moishele shall study Toire was merely changed in the subject. When Moishele was changed to a Moritz, he studied law or medicine instead of Talmud, but he studied. This explains to us the ardent interest taken in educational questions since the thirties of the nineteenth century. In a previous article I spoke of the opposition of the rabbis of the old school. This opposition which was so bitter in the last decades of the eighteenth century, practically ceased in the nineteenth. Nehemias Trebitsch (1779-1842), the last Landrabbiner of Moravia of the old school, in his Glosses on the Jerusalem Talmud makes a passing remark on the growing habit of speaking the language of the Gentiles. He also strongly opposed the election of Rabbi Abraham Neuda to one of the congregations in his district, because the latter was supposed to have studied "Taitsch." He did, however, not say it frankly, because the government wanted educated rabbis, and as early as 1820 contemplated the establishment of a rabbinical seminary. This opposition, however, did not go so far as to condemn primary education. It merely objected to an academic education of the rabbis because this would lead, as it actually did, to the abandonment of Talmudic studies. While Trebitsch was Landesrabbiner, a primary school of five grades was opened in Nikolsburg. Five years after his death the seat of the Landesrabbiner was filled by the election of Samson Raphael Hirsch (1808-1888), a native of Germany, and a university graduate, who could not have spoken Yiddish, no matter how hard he tried. He met with considerable opposition on the part of the rabbis of the old school. They looked upon him, much as the Russian immigrant rabbi in America looks upon his American born colleague, whom he considers a sort of dilettante. Hirsch, himself, felt out of place, for after having held his office for four years (1847-1851) he resigned to take charge of the little congregation of orthodox Jews in Frankfurt-am-Main, which had no corporate rights, nor any official standing, though it enjoyed the advantage of being backed by Baron Anselm Rothschild, the oldest of the five Frankfurters. I have it on the authority of my teacher, Isaac Hirsch Weiss (1815-1905), that some of the rabbis who came to Nikolsburg to be present at the installation of the new Landesrabbiner, tried to trip him by starting a Talmudic discussion. Hirsch at first refused to be drawn out, but when he finally made a remark, our rabbi, Marcus Trieschet, turned around and laughed.

During the administration of Hirsch, the momentous changes of 1848 occurred. These changes made the old law on the election of a Landesrabinner obsolete. The Austrian government, always fond of procrastination, appointed temporarily Rabbi Abraham Placzek of Boskowitz as acting Landesribbiner, and he held this practically meaningless office up to his death in 1884. The congregation of Nikolsburg elected, after a vacancy of four years, again a rabbi of the old school, Solomon Quetsch (1798-1855). Quetsch did credit to his name. He was an insignificant looking little man, and the story goes that this name gave occasion to a clever pun. Quetsch, referring to the reformers, amongst whom were many, whose name ended in "son" like Mendelssohn, Jocobson, Philippson, said, "This is just what the Passover Hagadah tells us, 'Our trouble, this means the sons.'" One of the reformers replied, "The Hagadah continues 'suffering that is oppression' (Quetsch)." Rabbi Solomon officiated only a few months, when death took him away. At his funeral, so I was told, the first assistant rabbi, Itzig Weinberger, who being of the school of Marcus Benedict, saw the glory of the old Kehillah waning, delivered a funeral address on the verse, "Because of the mountain of Zion, which is desolate, the foxes will walk upon it." "Yes, he exclaims, pointing to the coffin, "on this Mount of Zion, which is now desolate, foxes are walking, foxes, Lumpen, Taitsche Rabbonism." Rabbi Itzig died in 1868 in his seventy-sixth year and another German rabbi was installed in the place, sanctified by so many great Talmudists of the old school. In 1861, after a vacancy of six years, Dr. Maier Feuchtwang, a native of Pappenheim in Bavaria, was elected rabbi, and although he was strictly orthodox, men like Reb Itzig, saw in his election a downfall of the Torah. Poor Reb Itzig lived long enough to see the time honored position abandoned. The congregation, which up to 1848 counted 620 legally recognized families, or 3,400 Jews, in a population of 8,000, rapidly began to decline. The greatest strain came through the attraction of Vienna, situated about sixty miles distant. Another large number spread over the small towns and villages of the adjacent province of Lower Austria. Many of the Nikolsburg Jews had previously made a living there as peddlers, though they were not permitted to take up their residence since the expulsion of 1670. This exodus vacated a number of houses in the ghetto and Christians took up their residence there. It, therefore, became inconvenient to keep up the time honored custom of "Schulkoppen." Many houses still had a tin plate on the door, where the sexton made his three knocks, to indicate the beginning of services, but it had become useless. The same was the case with the custom of the sexton walking through the streets on Friday evening and Sabbath morning to indicate the beginning of the services by the call "Kabbolas Shabbos," or "In Schul!" The Jew was not the exclusive master of the ghetto any more, and these customs gave occasion to the Christian gamins to mock at them. Another innovation was the introduction of a boys' choir It was true, even in olden times, the Hazan had either a choir or at least the accompaniment of a bass—hence the frequent Jewish name Bass—and of a tenor (Singer, also a frequent Jewish family name), but the innovation was an attempt to read music and to dress the boys in gowns. Feuchtwang, while orthodox, had no objection to these innovations, which had long ago been silently adopted in Germany. Rabbi Itzig, however, saw in them the ruin of the old Kehillah, and expressed himself to this effect in a sermon delivered in his synagogue. The leading men of the congregation were naturally in favor of these reforms. The ghetto had, and still has even today, its own municipal administration, making the president of the congregation the burgomaster of the "Israelitengemeinde." The burgomaster called a special meeting of the council, and cautioned Rabbi Itzig to stop his agitation under penalty of dismissal from office. The old man had children who were quite well to do, and could have done without his salary, but to give up his office, which he had held for forty years, would have meant death to him, so he submitted, but to the rabbi he never spoke a word. Even on his deathbed, when Feuchtwang called on him, Rabbi Itzig turned around, refusing to speak.

I must turn back, however, to Rabbi Solom Quetsch. I did not know him personally, but I knew his widow quite well. She lived in a house adjoining the one in which I lived, if one may speak of adjoining houses in that ghetto, which consisted of rooms irregularly built in the bee-hive fashion. I boarded with a teacher of the Jewish school, Maier Froeschels, who was a disciple of Quetsch's and spoke of him with the greatest veneration. He also attended to the little business of the widow, writing her letters, and collecting her rents, so that I had a good opportunity to obtain some information on the life that existed previous to the change created by the revolution of 1848. For Hirsch, Rabbi Solomon had no particular love. The "Taitsche Chosid" was very unsympathetic to him. He saw in his orthodoxy a mere pose. Amusing were the stories current on R. Solomon's relation to his wife. The "Rebbezin" was always a typical shrew. It may actually have been so, because the Bocher was usually poor, and therefore glad to get a start by marriage. In addition he was not worldly, he never had moved in female society, and he took it for granted that it was his destiny to marry the woman that was proposed to him. A little ancedote would serve to throw light on the situation. "Why," somebody asked, "is it that in former times the rabbis' wives were homely, and altogether undesirable, and now they are not?" The answer is this. In the baker shop the foreman will examine the cakes, as they come out from the oven. If he finds one that is somewhat burned, or not sufficiently baked, or misshapen, he puts it aside, and it is served to the help. It is the same with the Almighty; if he finds a woman a little hunch-backed, or cross-eyed, or half-witted, or otherwise undesirable, He puts her in the corner and says, "This is for My people!" As long as the rabbis were good and "frum," God reserved for them the undesirable women. Now, however, the rabbis have ceased to be "frum," they are no more considered God's own people, and therefore do not get the undesirable females as their mates. However this may be, Rabbi Solomon Quetsch had in the selection of his Rachel, been treated like one of God's most intimate household. The story was current that when he was sick, the Hazan, a well known wit, said, "Rabbi, you will never get well unless you make a pilgrimage to Rachel's grave." The rabbi himself was quite a wit, and when Rachel lamented in his sickness, exclaiming, "My crown," he replied: "The same here with a little change, you are my Kren" (horseradish, symbolizing in the Seder service, the bitterness of life). The following story I remember from personal experience. The Rebbezin Rochel lived with a sister, also a rabbi's widow, called Rebbezin Pessel. Pessel was sick, and the doctor ordered a syringe. According to the primitive conditions of the place, the midwife acted as professional nurse. She was sent for, and came ready for her job. When she arrived both women were in bed, and she didn't know who her patient was. As no one else was present, she asked to whom she should give her services. Pessel was too sick to reply, and Rochel said, "I am the patient; Pessel is just taking a nap." Rochel begrudged her sister the pleasure of the syringe.

The relation of Maier Froeschels to the rabbi showed that there was no animosity against secular education. The school was conducted in a strictly orthodox style. Needless to say, there was no instruction on Sabbath and holydays, and even the minor festivals of the calendar were respected. Friday afternoon was free, and so the afternoon of Rosh Chodesh, although this day had no holyday character in business. Each class had three to four hours instruction in Hebrew every day, and for the advanced boys there was even a Talmud teacher employed. When I arrived in Nikolsburg (1870), the Talmud teacher, Reb Yossef Hasch Knoepfmacher, was still living as an old man, but was retired. I enjoyed the privilege of visiting him once or twice a month, when my Talmud teacher, Reb Shimme, who was his nephew, took me there to show off by reading a passage from the Talmud that was assigned to me for extempore reading (Leienen). One room in the school building was still reserved for a class of beginners in Talmud, under the tutelage of Isaiah Krakauer, who had the formidable surname Reb Schaje Rebeller. How he acquired this name I do not know. It must have stuck to the family for at least one generation, because when I asked about it, I was told that he and his brothers were always called the "Rebellerlech." He may have had in my time still a class of six boys, most of whom abandoned the Talmud when they left school. There was, however, a higher class, conducted by Reb Selig Loeb Hahn, who taught the boys in his own home. In this class I was enrolled, when I entered the Gymnasium, and there were only four students, of whom two were attracted by the prospect of a stipend of fifty Gulden ($20), which came from the interest of a legacy. While the study of the Talmud had declined, primary instruction in Hebrew was very thorough. It comprised the prayerbook, the Pentateuch, and some of the historical books of the Bible. Great stress was laid on the practice of reading the services, and every afternoon before the class was dismissed, the evening prayers had to be read. Very often the teachers had private pupils, especially girls, who were trained in reading their prayers correctly. The change came in 1868, through a legal enactment, which the Jews, and especially the teachers, had greeted with great joy. It was always difficult for the congregation to raise sufficient money for the running of the school. A new school law of 1868 took all the schools under the charge of the state. The teachers were under civil service, were appointed for life, and assured of a pension. The city had to take care of the buildings, but the state also meddled with the curriculum. It was found that some schools had forty hours and more instruction a week, and no vacation. The new law reduced the number of hours to twenty-five or thirty, and the victim was the Hebrew language. State schools allowed only two hours per week for religious instruction, and even the extra hours for Hebrew which the congregation paid, were limited. The fear of the antagonists of Moses Mendelssohn was only too well founded. The systematic instruction in Hebrew dealt a death blow to the Talmud, and the secularization of the school reduced Hebrew to such a small dose that even the ability of reading the services, formerly found in every Jew, who was not directly illiterate, became the exception. The shifting of the population to the large cities. where the schools did not have even the Jewish tradition, did the rest. To our fathers the Bible with the translation in Hebrew characters, was all the literature they cared for; we of the following generation, could at least read it fluently and intelligently, the next generation cannot even do this much. The spiritual life of the Kehillah is dead.

JEWS WIN HIGHEST HONORS AT ANNAPOLIS.

Congressman Edward T. Taylor, of Colorado, in addressing the House of Representatives at Washington, after having attended the graduating exercises of the 1914 class of the U. S. Naval Academy, pointed with pride to the record of two Jewish boys of Denver. He said:

"I had the pleasure yesterday of visiting the United States naval academy at Annapolis and attending the graduating exercises of the class of 1914.

"That class started four years ago with 231 members and graduated only 154. There were three Colorado boys in the class and all three of them were within the ten honor graduates of the closs.

"Midshipman Edward Ellsberg of Denver graduated with the highest honors and was the first one to be presented with his diploma by President Woodrow Wilson. Young Ellsberg not only graduated at the head of the class of 1914, but he led his class during the entire four years' course, and was the honor man at the end of each year.

"In addition to the distinction of making the highest record in scholarship during the entire four years, he won several highly prized medals. He won the splendid silver cup annually donated by the Daughters of the American Revolution for the one in each graduating class who attains highest proficiency in seamanship and international law. He also won the honorary prize of a navigating sextant presented annually by Col. R. M. Thompson of the class of '68, for the highest proficiency in navigation. Also a medal for fencing, another for the championship in duelling, and two or three others for the best English essay work.

"Another boy, Midshipman Frederick E. Pelton of Denver, stood fourth in the class one year, fifth another, sixth another, and graduated eight in the class.

"I am supremely proud to say to the house that those two Colorado boys were my first appointments to Annapolis. They were the two highest in a competitive examination which I held during my first term in congress.

"The other Colorado boy that graduated with honors was Abraham Marron, also of Denver, appointed by the late Senator Charles J. Hughes, Jr. His standing was ninth in the class. I believe I am safe in saying that no state in this union has ever equalled this record. It speaks well for our school system and is an inspiration to the youth of our state. Colorado is proud of these boys, and they are entitled to this mention and this record, because the course at that academy is very hard work.

"By reason of their rank, Midshipman Ellsberg was allowed to select his ship, and he chose the new battleship Texas, while I understand young Pelton and Marron chose the Battleship Maryland, to which they will be assigned."

THE JEWS IN VIENNA

In a series of articles published last year we dealt at length with the gradual decline of the birth-rate among the white races. At first the decrease in the size of the average family was considered to be peculiar to France; we now know that all the nations belonging to the white race are moving in the same direction and that the time is not far off when among most of them the number of births will no longer exceed that of deaths. In the case of no other race is that change coming with greater rapidity than it is in the case of the Jews as soon as they emerge from the East-European ghettoes.

That New York City does not form an exception to that rule is well known to anyone acquainted with the life of its Jewish community. It would, however, for several reasons, be difficult to get at the exact figures which would show us the rate at which the births are declining among the Americanized Jews; i. e., the group in which the decline is strongest. Our vital statistics take no account of the religious confession of the persons concerned; and even if we had exact religious statistics at our disposal, we could not distinguish the children of recent comers from those of the older immigrants. On the other hand, the birth-rate of the whole Jewish population of New York City is not likely to fall rapidly, as long as immigration continues at its present rate, however much it may be falling among those settled for a longer time. Among the Jewish immigrants the annual number of births must necessarily form a high proportion as the immigration consists chiefly of young people of between fifteen and forty-five years of age and includes an almost equal number of women. Should we therefore find that the average birth-rate of the Jewish community in New York City is the same as that of the Jews in Russia, we would know that it is in reality sinking rapidly, as it would mean that a community containing a much larger number of women of child-bearing age multiplies only at the same rate as that from which, on the contrary, a great number of young people had withdrawn.

The statistics of the Viennese Jewry give us to some extent the figures of what we know from experience to be happening among the second generation, and often even in the first generation of the Jewish immigrants to America. By far the greater number of Viennese Jews are not born in Vienna, but are immigrants from Bohemia, Moravia, Hungary, Galicia and Russia. This immigration does not, however, consist of members of the working classes as it mainly does in case of our own Jewish immigration. A considerable proportion of these immigrants are members of the liberal professions, merchants or office clerks, seeking the wider opportunities offered to them by the capital of the Austrian Empire. They correspond, therefore, in education and social standing, not so much to the average Jewish immigrants as we know them in this country, but rather to their American-born children. The statistics of the Viennese Jewry are further of interest, being those of the third-biggest Jewish community in the world; only New York City and Warsaw exceed it in numbers. The following table gives the most statistical facts concerning the Jewish community of Vienna for the years 1890, 900, 1910 and 1911:

	Jewish population in Vienna	Number of Births	Birth-rate	Number of deaths	Death-rate	Excess of the number of births over deaths
890	100,078	1,222	12.19	998	2,220	22.19
900	145,000	1,800	12.91	1,348	3,228	22.17
910	178,268	2,186	12.26	218	2,404	13.5
911	180,000	2,308	12.82	20	2,288	12.7

Thus the third-largest Jewish community in the world has not only ceased to grow of its own strength but, should immigration stop, would in the future show a decline in numbers. Of the increase of the Jewish population of Vienna between 1900 and 1910 only about one-fifth was due to natural growth. In the five years, 1901-1905 the number of births among the Viennese Jewry exceeded that of deaths by [illegible] in the five years, 1906-1910, by 2,379, together, the total natural growth could have accounted only for an increase of little over seven thousand. In reality, the increase would have been even smaller, owing to the great number of Jewish baptisms. Hence, immigration during these ten years (1901-1910) must have amounted to more than the 26,000; that is the figure which we would get by deducting the natural increase from the total growth of the Jewish population of Vienna. During the ten years, 1900-1910, 6,177 members of the Jewish community changed their religion, whereas only 1,266 members of other confessions joined the Jewish community, leaving it with a net loss of 4,911. (A very large proportion of these changes of religion were necessitated by the Austrian marriage laws, which do not admit marriage between persons professing different religions.) Thus, were there no immigration the annual decrease in the size of the Viennese Jewry would be even more considerable than it appears from the figures giving merely the numbers of births and deaths.

It ought further to be noticed that the frequent baptisms make both the birth-rate and the death-rate among the Jews appear lower than they are in reality. It often happens that Jewish parents, wishing to smoothen the path of their children in an anti-semitic country, as Austria is, baptize them as infants; these children of Jewish parentage never appear among the Jewish births. On the other hand Jews who baptize never die as Jews and thus keep the death-rate at a lower figure than that which it would reach had they remained members of the Jewish community. It is, of course, almost impossible for us to evaluate in exact figures the changes in the Jewish birth-rate and death-rate caused by these two factors.—The American Leader.

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FIRST GENERAL CONVENTION OF DISTRICT GRAND LODGE NO. 11.

(Continued from Page 1)

"Medjiliss Djismani, happy that the convention B'nai B'rith is held in the Osmanic capital, heartily greets its delegates, wishes fruitful work, rich in benefits for Judaism."

Haim Nahum Effendi, Chief Rabbi of Turkey, sent the following letter to the convention:

"To the members of the B'nai B'rith "convention: Dear sirs and coreligion-"ists—At the close of the labors of your "convention I feel the pleasant duty to "send my hearty greetings to all the rep-"resentatives of the B'nai B'rith lodges "of the Orient who participated in the "work and to assure them that I enter-"tain the best wishes for the success of "the work for humanity which form the "basis of your association.

"The common sentiments, the tradi-"tional ties of Jewish brotherhood which "unite your brethren, and the interest "which they manifest in all the moral "and material sufferings of our corelig-"ionists are a symptom of the develop-"ment of solidarity in the midst of the "younger generation. Your convention "is the first manifestation of it and I "wish with my whole heart that its ac-"tivity may bring good fruit for the "welfare of Oriental Judaism.

"Requesting you to convey my sincere "greetings to all our coreligionists in "your lodges, I subscribe myself with "the expression of exceptional high es-"teem.

"HAIM NAHUM."

The Ashkenazic congregation of Constantinople, the "Maccabi" organization of Jewish turners, as well as the editors of a number of Jewish papers which appear in the capital, also sent telegrams of congratulation.

The following resolutions were unanimously adopted:

1. In compliance with the wish of Salonika Lodge, regarding the emigration of the Macedonian Jews, the convention resolves that the lodges in the cities where immigration is most possible shall establish immigration offices or committees. These offices or committees shall work in harmony with the Emigration Committee of Salonika Lodge.
2. The convention recommends to all the lodges of the District to establish Labor Bureaus and instructs the General Committee to work out a plan for uniform organization with a central bureau in Constantinople.

Bro. Isaac Epstein, of Salonika, spoke of the part taken by the Order in the work of elevating the Jews of the Orient from the standpoint of education. He offered the following resolutions, which were adopted:

1. Each lodge shall endeavor to introduce manual training in the schools of its respective community.
2. Each lodge shall send at least one student to Palestine to contribute thereby to the training of good Hebrew teachers.

The following resolutions were also adopted:

1. Moved by the danger which threatens the education of the Jewish youth in the Orient in consequence of the propaganda of the missionary institutions, the convention resolves that (a) It is the duty of the lodges to enlighten Jewish public opinion through lectures and the public press, concerning the dangers of the education in these institutions, and to influence the parents so that they should send their children to the secular schools only. (b) It is the duty of the lodges to work for the creation of Jewish schools in which those children can enter who leave the schools of the missionaries. (c) It is the duty of the lodges to work for the introduction of instruction in Jewish history, religion as well as in Hebrew, into the non-Jewish schools, and to see to it that their respective communities make the necessary appropriations for it.
2. The convention resolves to take the following measures in regard to the training of capable rabbis for the congregations in the Orient. (a) The lodges are bound to provide stipends from their own funds, or to induce the congregations to do it, for young men who attend an intermediate school with the intention of studying later on in a Rabbinical seminary of the Orient or in Europe. (b) The lodges have to work for the purpose of having their respective congregations appropriate annual subventions for establishing and maintaining of a higher educational institute, such as an intermediate school, teachers' seminary and Rabbinical college for the Jews of the Orient.
3. The convention approves the initiative taken by the General Committee to form a committee of brethren to combat the traffic in girls in Constantinople, and recommends to all the lodges of those cities, where the traffic in, or the prostitution of Jewish girls exists, to form similar committees, which shall be caused by the General Committee to establish a united organization with a center in Constantinople.
4. True to the principle of brotherhood and harmony which forms the very basis of the Order, the convention of District No. 11 affirms the following: The lodges of District No. 11 I. O. B. B. present a neutral field for every Jewish energy or activity which is fostering the welfare and elevation of the Jewish people. The lodges maintain an absolutely impartial and neutral attitude towards the various rites, currents of opinion, movements or parties in Judaism. The belonging to one or the other of these rites, movements or parties, can form no hindrance to the admission of a candidate as a member of a lodge.

The lodges must not only avoid the assumption of a combative attitude towards any party or controversy, but are demanded always to work with all their power for the adjustment of such conflicts and to help to restore peace in the midst of Jews.

The election of officers resulted as follows:

Grand President, J. Niego.
First Vice President, Elie Sidi.
Second Vice President, Naggiar.
Grand Secretary, Dr. Israel Auerbach.
Grand Treasurer, Isidor Franco.
Monitor, Chief Rabbi H. Bedjerano.

The next meeting of the Grand Lodge will again be held in Constantinople.

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MINISTERING TO THE NEEDS OF . JEWISH INMATES IN PENAL . INSTITUTIONS.

At the monthly meeting of the Board of Managers of the U. A. H. C. it was reported that the Department of Synagogue and School Extension has entered into co-operation with officials of two B'nai B'rith grand lodges for the purpose of ministering to the needs of Jewish persons. In District No. 3 a special committee of the B'nai B'rith, under the chairmanship of Mr. Robt. Davidson, on behalf of the Committee on Social Service, provides voluntary visitors for the various penal and correctional institutions. The department of the U. A. H. C. is supplying such visitors with religious literature. In District No. 2 similar arrangements have been made by the B'nai B'rith with Mr. Jacob Billikoff of Kansas City as chairman of the Social Service Committee.

THE JEWISH CHAUTAUQUA SOCIETY.

The success of the Jewish Chautauqua Society is demonstrating the need of this widespread system of popular education, and the propaganda which it has made throughout the entire country showing practical results, has proved of the utmost importance.

Upon the invitation of the Union of Jewish Literary Societies, Dr. Henry Berkowitz, Chancellor, and Dr. William Rosenau, Vice-Chancellor of the Society, were invited to London to explain this great movement to that body.

The response, spirit, and outcome of the meetings was most enthusiastic. Circle work will be reawakened, lectures will be instituted, and finally a Summer School Assembly will result, the Chautauqua Course Books being used.

At a meeting at Jews' College more than one hundred teachers were present.

Dr. Berkowitz spoke on the "New Education in Religion," emphasizing the "new," explaining that the Chautauqua had adopted this system of popularization of Jewish knowledge, and for twenty years has stimulated and aided thousands of persons in all parts of America to pursue reading courses in Jewish History, Literature and Religion

The whole system had gradually expanded and enlarged its scope of effort from syllabi and plans for study circle to the development and establishment of a school for the Teacher and Parent. In all of these efforts, the attempt has been made to apply the principles and methods of New Education.

"The child's study is our master mission. The child is central in the educational plan. All else is contributory to its requirements."

Dr. Rosenau, Dean of the Faculty, explained the origin and organization and development of the Correspondence School; that he had been met on all sides with the expression of the urgent needs of religious education and the opportunities for training efficient teachers for Religious Schools.

He emphasized the fact that the Courses of Study were written without any bias, the aim being to make them suitable for every phase of Jewish Education and religious activity, and that the student body included not only teacher, but parents.

So much interest was created by the addresses of these two officers that they were requested to meet in joint conference under the auspices of the Jewish Historical Society and the Union of the Jewish Literary Societies at Mocatta Library University College. A large and representative gathering, including members of Constituent Societies, officers of the various congregations, University Lecturers, graduates and undergraduates, members of Oxford and Cambridge Universities, representative business men and many ladies were present.

Dr. Israel Abrahams presided and explained that the purpose of this meeting was to discuss the desirability of holding a Jewish University extension course. As the Jewish Chautauqua Society, through these two officers, had been devoting themselves to the promotion of Jewish study, the Union wished to confer with them and obtain information and assistance for parallel work.

Dr. Rosenau also outlined the work of the Society in arranging lectures at American Universities, that the aid of the Society had been evoked by the United States Commissioner of Education, and emphasized the value of these lectures in removing a deal of ignorance and prejudice concerning the Jews in various parts of the States.

Registrar of Toynbee Hall said that they would gladly welcome such an activity and the Christian population in the East End had much to learn concerning their Jewish neighbors and that the lectures would also be of value to Jews

The Haham expressed the hope that the plan would materialize and that the value of the courses proposed would lie in correcting the shallow dilletantism which is now too prevalent.

A meeting of the British Committee with Dr. Berkowitz and Dr. Rosenau will be held in London and final arrangements consummated for the establishment of the British branch.

The Fourth Western Summer Assembly recently held in Los Angeles, California, was a most successful one attesting the value and strength of the growing process. The Fifth Annual Western Assembly will be held in San Francisco, California, in 1915, and already efforts are being made to make this meeting a notable one.

The Chairman of the Western Assembly is Rabbi Martin A. Meyer, who is also a Director of the parent organization.

Russia and Her Jews

A few weeks ago the "London Times" published an article under the heading 'Russia and Her Jews." We herewith reprint an editorial comment by a London weekly, "Darkest Russia":

A SIGN OF THE TIMES.

The leading article which appeared in last Friday's Times, under the heading "Russia and Her Jews," is in its way a monument of ineffective reasoning tricked out with frothy anti-Semitism. We have become accustomed of late to the process of screening the follies and outrages perpetrated by the Russian Government in which that journal has seen fit to indulge, and with a shrug of the shoulders and a lifting of the eyebrows we have concluded that this is the inevitable tribute to the requirements of the Entente as they are understood in Printing House Square, and to the generous advertisement orders showered on the Treasury in St. Petersburg upon the purveyors of so many amiable Russian Supplements. The article before us, however, is more insidiously harmful to the cause of Russian freedom than any that has gone before, and none the less so because in its earlier part it wears the mask of friendly criticism. It is only towards the end that its real character is allowed to become visible, and then the anti-Semitism that inspires it breaks out in all its reckless and prejudiced stupidity. Seven years ago such an article in such a paper would have been unthinkable. But the effect of the Anglo-Russian Entente, it appears, has been to overthrow some of the highest traditions of British journalism no less than of British policy. Even within the past few months the attitude of the Times toward Russian affairs has suffered deterioration; and we should be blind if we failed to notice that since Mr. Steed became its foreign editor the anti-Semitism that used continually to inform his messages from Vienna has been reflected in the leading columns of that journal.

The ostensible motive of the article is to comment upon the financial crisis produced in Russia by the Government's decision to impose new restrictions on the participation of Jews in joint-stock companies. Having thus linked up the cause and the effect (in spite of Russian official disclaimers of any connection between the two episodes), it would be difficult to imagine how the Times could acquit the Government of blame. But this it proceeds to do in a highly ingenuous fashion. The sole author of the new restrictions, it is maintained, is M. Maklakoff, the Minister of the Interior. The blame, then, rests upon M. Maklakoff, and the Government as a whole is without sin in this matter. "The Prime Minister has not the control over his colleagues in the Cabinet which statesmen holding the same office enjoy in constitutional States." It is satisfactory to learn that the Times does not at any rate imagine that Russia is a constitutional State—an illusion which its Russian Supplements have always seemed designed to foster. But how absurd is the argument that the Government is not responsible for the iniquities of its individual members. There is M. Maklakoff hounding down the Jews, putting a premium upon official lawlessness, and making himself the best-hated man in Russia; but the Minister of the Interior is not the Government. There is M. Kasso waging war upon education; but the Minister of Public Instruction is not the Government. There is M. Schegovitoff trampling Russian justice in the mud; but the Minister of Justice is not the Government. And so in every Department of State we may condemn the policy of the Minister in command; but we must not on that account condemn the Russian Government.

But, even if this preposterous theory could be supported with regard to other Ministerial activities, it could not hold water for a moment when applied to the new company restrictions. It may have been owing to M. Maklakoff's manoeuvring that they were at last enforced; but M. Maklakoff, useful though as he may be as a scapegoat, is not their author. As we pointed out last week, they represent the first step in a campaign long since conceived by the new Minister of Finance, M. Bark, who is an out-and-out Nationalist, and from whose inventive brain the "nationalisation of credit" scheme originally sprang. There are, perhaps, one or two members of the Cabinet who are opposed to the latest restrictions; but there is not the slightest doubt that the majority of Ministers supported their imposition. As for M. Goremykin, whose want of influence over his colleagues the Times admits, we need only recall that at the time of his appointment to his present post we described him as a dummy Premier.

Having thus given the Government credit for wishing to remove the "artificial obstacles" which M. Maklakoff is alleged to have placed in the way of the country's progress, the article proceeds to discuss the general question of Jewish disabilities. There is a widespread demand for the removal of all restrictions upon the rights of the Jews in Russia. "But this demand," we are told, "betrays utter ignorance of the real situation. It is impossible for any Russian Government to abrogate at a stroke of the pen all the disabilities to which the 5,000,000 of Russian Jews are now legally subject." The Russian Jews, it may be remarked in passing, would be content for the present with something less drastic in the way of reform than the removal of all their disabilities "at a stroke of the pen"; but, so far from removing or lightening a single one of them, within the past few years the Government—not this or that Minister, but the Government—has consistently intensified them and added to their number. That is a fact of which the Times is sublimely unconscious, and as it proceeds to enlarge upon its theme its ignorance and anti-Semitic prejudice become more and more patent. We have to realize, we are informed, not only the "immense difficulties" but also the "real dangers" of a general emancipation of the Jews "in the present state of the Russian Empire." And the "dangers" of what is after all an act of simple humanity are described in the following remarkable fashion:

"The Russian peasants are ignorant and needy, and there cannot be much doubt that were the Jews free to move and trade amongst them at pleasure they would very soon 'eat up' the tillers of the soil. Peddling, liquor-dealing, and money-lending are the pursuits to which the Oriental Jews naturally take, and no Russian statesman can desire to see these industries extended."

Here we find expressed, with an assurance that must be simply amazing to every one in Russia, arguments which even the most extreme Russian Nationalists and anti-Semites have long since discarded. They have been discarded because the "exploitation"' theory has been exploded by the peasants themselves and by statistics that admit of but one interpretation.

We are not going to argue the question, because there is in fact no room for argument. All we have to say can be expressed in a single sentence, and we challenge any one to deny its truth. In the Jewish Pale of Settlement, where Jews enjoy comparative freedom of movement and trading activity the peasants display a marked superiority as regards both their material and moral welfare over the peasants outside the Pale. The very obvious cause of this phenomenon is that outside the Pale the elimination of Jewish competition among the middlemen who handle the peasants' produce has created a virtual Trust in favor of an unscrupulous group of dealers who exploit the peasants shamefully and mercilessly, secure in their Christian monopoly. The criminal recklessness of the Times' statements will be appreciated when it is recalled that "liquor-dealing," which is described as one of the natural pursuits of the "Oriental Jews," is in Russia confined by law to the Government itself, and that this very Government has in recent years been guilty of such awful excesses in forcing drink upon the peasants that the Tsar was lately moved to declaim against the traffic in a special Rescript. As for the alleged moneylending exploits of the Jews, it is sufficient to state that the rate of interest prevailing in the Pale is far lower than that obtaining in the rest of Russia, where again Jewish competition has been artificially destroyed.

There are countless other absurdities and gross misstatements in this sorry article. It is implied, for instance, that the Jewish population of Russia is composed mostly of petty traders, whereas the great majority of the Russian Jews are struggling working-men, sharing to the full the poverty and the aspirations of the general proletariat. And in an ectasy of snobbishness it is urged that, while these poor Jews should be held fast in the vice of restriction and oppression, the grip should be loosened for "Jewish financiers," who should no longer be excluded from "the share in legitimate trade and commerce to which their wealth and their abilities entitle them." The whole thing is a pitiful exhibition of ignorance and prejudice. And yet it will no doubt be quoted with glee by all the Reactionary organs in Russia as representing the opinion of the British people; and the gentlemen of the Black Hundred, with joyful surprise, will discover that the arguments in support of the oppression of the Jews which they had cast upon the scrap-heap are not quite so useless as they had thought them. From the land of liberty they will gain a new encouragement in their campaign of calumny, and we may expect shortly to hear of fresh instalments of persecution being dealt out to the poorer Jews —on the Times system.

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SOCIAL AND ECONOMIC JUSTICE.

(Continued from Page 2)

10 per cent. to 15 per cent. had to be sent back to the Farm for violation of their paroles, or because they committed further infractions against the law. Last year, for instance, our men and women, while on parole, earned, to be conservative, about $200,000.00, whereas their incarceration would have involved not only an economic loss to the community but a moral and spiritual deterioration in the men themselves. I am presenting these observations largely to impress the fact that, although on occasion some of the men and boys in whom we might place faith will relapse into their old habits, in the greater majority of instances they will make good, provided there is back of them some agency which will tide them over during their critical days of rehabilitation

Your Committee has had occasion to deal with a few such men and thus far results have been intensely gratifying. Take, for instance, the case of H. G., who was a notorious pickpocket in a city only two or three hundred miles away from Toledo. He had been confined at least a half-dozen times in one institution or another. No sooner did he come out of the workhouse but he was rearrested and sent back because, in the parlance of the police, he was a "timer." No wonder that, if he ever had any moral or spiritual qualities left in him, they were completely crushed by the constant annoyances to which he was subjected! Either as a matter of revenge or because he could not possibly secure a job, he finally concluded to live entirely by his wits. Six months ago the young man was sent to Kansas City by a member of our Committee in the hope that, away from his old associations, he might be redeemed. Your chairman secured the young man a job in a wholesale jewelry establishment, and G. has been working there steadily ever since, earning $12 a week and giving thorough satisfaction to his employer and to those of us who are interested in his welfare.

G. again served three years in one of our large penitentiaries for embezzlement. Upon his parole seven months ago a job was secured for him in a wholesale liquor establishment, and he is at present earning $18 per week as a clerk in the shipping department of that concern.

K. had led a wild life ever since his mother died some eight or nine years ago. His father had no ontrol over him. He became a gambler. Because he stole some jewelry from a lady (?) friend of his, he received a sentence of five years in the Missouri Penitentiary. This being his first legal offense, he was paroled to our Committee after serving six months in the County Jail. A position was secured for him with one of the large news agenies which operate between Kansas City and San Francisco. The fact that only a few days ago K. showed a bank account of $125.00, all of which was earned through his own efforts, shows that the young man has profited by his release and is determined to lead a life of thrift and industry.

F., who left the Ohio State Penitentiary three months ago and whose physical condition was such that he had to be sent to Hot Springs, writes after a stay there of two months: "I shall never forget the kindness of your organization to me. I owe my complete physical recovery to your enlisting Mr. Myer's and Rabbi Rhine's interest in my case. Expect to leave Hot Springs in a day or two for Chicago, where a job has been promised me, and, by my future conduct, I hope to convince you that your efforts in my behalf were not in vain. Perhaps if some one had interested him or herself in me three years ago, when I was physically in a deplorable condition, I would not today be an ex-prisoner."

Several more such cases can be cited to show that the work of the Committee has not been fruitless, at least with the few with whom it had dealings. In addition to which, members of our Committee visited a number of the institutions. Brother Oscar Leonard, for instance, visited the Missouri Penitentiary twice during the year, and Brother David Liknatiz has kept intimately in touch, as he has for a number of years with the inmates of the Federal Penitentiary and Military Prison in Leavenworth. Rabbi Bernstein has visited most of the Missouri institutions. Several members of our organization, notably Brother J. Myers, have kept closely in touch with the work of the various State asylums situated in Columbus, O Rabbi Philo has been of great assistance to the boys of the Boys' Industrial School in Lancaster, O. During the holiday matzos were furnished to the inmates of a number of institutions and services, appropriate to the holidays were held.

But what is even more important than all these things is the fact that the Committee has established such pleasant relations with the authorities that, in the future, the Committee will find its way more readily into these institutions and thus help illumine the gloomiest recesses with cheerful hope and tender service.

But, then, pleased as the Committee is with the results thus far achieved, and we have only scratched the mere surface, justly proud though we be of the establishment of orphan asylums, hospitals, homes for the aged and kindred institutions which owe their existence to our splendid Order; ever conscious though we be of the important role we as an organzation, have played in many of the uplift movements affecting our people, let us not lose sight of the fundamental fact that thus far we have only found satisfaction in those philanthropies which are expressive in brick and mortar; that thus far we have only contented ourselves with trying to save the wrecked remains of human lives instead of saving the lives themselves back in the days before the wreck occurred. Which, in the words of a friend of mine, is "like gathering up what we can of the overflowing wasted waters of a stream instead of conserving it at the source. It is like letting the twig grow rank and unattended and then trying to patch up and repair the gnarled and knotted trunk after the storms have burst upon it and the lightning has riven it year after year. It is like gathering up the wreckage strewn along the beach instead of building light-houses and beacons to warn and guide." Alas, how slow the world is to learn that we can not plant indifference and reap good citizenship; that we can not plant injustice and reap safety; that we can not plant slums and boy gangs and unprotected girlhood and reap public morality!

Heretofore there has been plenty of conventional charity, no lack of almsgiving, but in this doling out of charity the idea of a square deal, which is the ideal of social justice, entered only remotely, if at all. The cry of the world today is for a chance—for two chances in fact, one in the beginning and another to remedy the mistakes which it is only human to make.

And in this inspired movement for social and economic justice, which demands that the dreams of our prophets of old shall be transformed into statutes and that the visions of the seers of old be translated into every day justice, let our, the Bnai B'rith Order, take the lead!

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A B'nai B'rith Religious School.

Patchogue Lodge, I. O. B. B., has set on foot a movement for the conduct of a religious school with the idea of establishing also services for the Sabbath and holy days that will appeal to the younger element. This thriving Long Island village has quite a Jewish population and has a small congregation. Its service is of the strictly orthodox character and the young people there, who have formed a B'nai B'rith lodge, felt they would like to have a service that will appeal to them and that will attach their growing children to the synagogue

NEWS FROM THE ORIENT

By Our Correspondent DR. ISRAEL AUERBACH, Constantinople

In the closing part of my last communication I reported briefly about the visit in Constantinople of Mr. S. Cohen, secretary of the "Jewish Association for the Protection of Girls and Women." The presence of this personality in our city has had the effect of enabling the Jews here to continue their work against the shameful traffic in girls. But before I enter into the practical results of this visit, it will be of interest to touch upon the aspect of this question in the Orient in general and the Jewish standpoint in particular.

Constantinople, as well as other centers of the Orient, principally Alexandria and Cairo, are main markets for this inhuman traffic, just as are New York, Buenos Ayres and Rio de Janeiro, across the ocean. Already in ancient Byzantium this wandering women's slavery flourished, and through all the centuries of history the city on the Bosphorus retained its sorrowful fame as the el dorado of the captors and sellers of girls. But it remained for the last decades to see Jews participate in this dishonorable practice. The fearful misery of our coreligionists in the countries bordering on Turkey has brought about this sad degeneration, it caused a number of our unfortunate sisters to sink down into this inferno, and induced the bad elements of the Jewish population to make use of this misery for their own profit. This infection of the Constantinople Jewry with white slavery elements has in time assumed such a vast extent, in a certain part of the city, in Galata, close to the harbor, that to the foreign visitor, who is a superficial observer, the entire quarter appears as exclusively Jewish and gives him the erroneous impression that all the prostitution in Constantinople is a Jewish phenomenon. This impression, though based in error, inflicts deep injury upon general Jewish honor.

From this standpoint one can easily understand that Jewish men of heart who aim to do good to the Jews, men who are everywhere interested in the eradication of this sorrowful human evil, have looked upon the movement here in Constantinople as being of special necessity. The honor of the Jewish people really demands that an end should be made somehow of this defamation of the Jewish name which struts in the streets of Galata. In the Orient it has already become a self-understood fact that the Order B'nai B'rith marches at the head of undertakings for the general Jewish welfare and this was also the basic thought of our never-to-be forgotten brother, Sigmund Bergel. In the founding of District No. 11 he wished to create a center from which this struggle could be carried on with forceful energy and with a prospect for success for the honor of Judaism and for the deliverance of the lost and suffering children of man. In this he acted in the closest sympathy with the leading men of our Order and in harmony with the endeavors which for several years have kept intensely busy the centers of our Order and lodges also in America. The departed brother has succeeded in a praiseworthy manner in vivifying this basic thought by the founding of, and giving life to, Oriental lodges. During the first years of the existence of District No. 11 it was nevertheless impossible to organize the fight for the suppression of the traffic in girls because the legal and financial foundation for it was still missing. The conditions favoring such work have only developed lately. In the last years the conditions have improved socially and legally because the entire international society of Constantinople, the representatives of the powers and the Ottoman officials commenced to give their attention to this problem and to consider the means for its solution. The work was materially advanced because not only is the constitution Grand Lodge of the Order ready to place its forces at the disposal of the leaders of the movement, but also the Grand Lodge for Germany and the "Association for Protection of Girls and Women" in London are willing to assist them with financial means in the difficult undertaking.

The first momentum for the realization of the old wishes was given a year ago, when the presence of your correspondent in Berlin offered an opportunity to confer about this matter with the representatives of the Grand Lodge for Germany and the Hilfsverein der Deutschen Juden. It was then decided [illegible] Jewish preparatory committee [illegible] Constantinople with the writer as corresponding secretary. The fundamental principles of the work which was to be undertaken later were also firmly established. One of the stipulations proposed for the assuming of activity was the existence or the formation of an international organization for combating the traffic in girls in Constantinople, in which the Jewish committee should be represented and with whom it should work together. In the course of last year the preparatory committee has fulfilled the duties which were imposed upon it; the international organization, the seed of which were planted here years ago, but failed to germinate and to show any positive results, was completely reorganized first of all through the telling work of the American ambassador here, our brother, Henry Morgenthau, and also through the urgent agitation of your correspondent. Two members of the Jewish committee, the brethren, Dr. Auerbach and Dr. Marcus, were admitted into the management as representatives of the B'nai B'rith Grand Lodge. All that is now needed to start co-operation on the Jewish side is for the international organization to begin its activity.

It must be stated here that very serious difficulties confront this activity. In Constantinople it is always something very toilsome to amalgamate the various working elements, which are separated by nationality, language and confession. Idealism in social life, the giving of time, force and means for general duties of humanity are very rare things; the Osmanic legislation is still completely devoid of any definitions which could permit proceeding against the white slavers in the courts. The Turkish police are either more indolent than anywhere else in dealing with the malefactors in the traffic of girls, or they are even connected with them through secret relations in a foul manner; but the greatest hindrance is perhaps formed by the written concessions which prohibit the Turkish executive organs from proceeding against foreign subjects and at the same time forbid the organs of the consulates from entering the houses of Turkish citizens; mutual mistrust in both instances contributes the rest to render it difficult to work in common even with the best intentions. Still, the new organization, which came into life under the protection of our brother, Morgenthau, and the well-meaning support of all the ambassadors of the powers, as well as of the Turkish ministers, can become the proper frame within which the stated diverging interests can meet, confer and create a common basis for united action. The future will show how far these hopes are justified. What is needed at present is to find a secretary who is a forceful leader, who will centralize and strengthen the organization, and who will procure the proper agents for detail work. We Jews try, of course, to have a coreligionist fill this position, so that the Jewish interests are safely guarded, that all kinds of missionary work among the rescued girls are excluded and that such men are doing the work as are familiar with the Yiddish, the language of the greater part of the dealers, as well as of the fallen women who are their prey.

But even after everything has been done, a number of problems still remain, for the solution of which the Jews will have to do additional work, in order to create a forum in Constantinople for the general international fight against the traffic in girls. To organize this additional work, at least to foster this organization, by his wise counsel which is valuable on account of his experience gained during many years of work, the secretary of the "Jewish Association" of London was sent here. After Mr. Cohen had gained thorough information by personal observation and many conversations with all interested persons about the conditions and aspects of the local traffic in girls and the chances for a successful fight against the same, a joint meeting with the committee of our Lodge was held when a program for the work of the Jewish committee was prepared and plans were made for obtaining the necessary means. The Grand Lodge of the Orient gives to the Jewish committee the free use of its office and an assistant secretary. The Berlin and London organizations will aid the committee with annual subventions, a certain portion of which the Jewish committee will have to pay as dues to the international organization to obtain the right of a seat and a vote, so as to be able to wield some influence on its work. How much these subventions will amount to has not yet been positively decided, but at any rate it will be on a sufficient material basis.

The general convention of the Grand Lodge, which will take place in the middle of this month, will offer a favorable opportunity for extending the planned undertaking in a practical manner. The question will be taken up for deliberation during the meeting and a motion will be made to organize subcommittees in all the lodges of the cities in which the traffic in girls exists. These subcommittees shall correspond with our central committee and do parallel work.

In case the financial means of the lodges should not be sufficient, then the Grand Lodge of the Orient, which has no funds of its own for such purposes, will appeal to the executive committee, which surely has the work of the extirpation of the shameful existence of Jewish traffickers in girls at heart in the same measure as it has the many other duties for the welfare of humanity and for the elevation of Judaism.

STATE COMPENSATION FOR POGROM SUFFERERS.

The Council of the Russian Nobility have decided to include Jewish victims of pogroms in their scheme of compensation by the State for sufferers from riots. The proposal is said to have been received with marked favor in several ministerial departments. It is felt that pogroms would no longer be permitted if the State were called upon to pay compensation.

RUSSIA PLACES A WATCH OVER HER BAPTIZED JEWS.

By a decree of the governor of Charkoff the baptized Jews in Russia have been placed under police surveillance. It is the duty of the police to watch closely whether these baptized Jews are really living according to laws of the Christian religion, for the officials entertain the suspicion that these converts to Christianity, like the Maranos in Spain and Portugal in other times, are only pretending to be Christians and secretly observe the laws of the Jewish religion. The police are instructed to report their observations to the governor. In the sense of a proposition made by the Archbishop of Odessa, it is the intention of the Russian government to fix a trial period of six months for all Jews who report for baptism and only when the candidates for baptism can furnish proof that during this time they have led a real Christian life will they be admitted into the Christian church.

A JEWISH PAPER IN MOROCCO.

The first number of a Spaniol paper, under the name of "Kol Israel" (voice of Israel), recently appeared in Tangiers Morocco. The paper has undertaken to represent the various interests of the Jews of Morocco, who are mostly Spaniols, and to bring about the organization of these Jews. In his appeal the editor points out the successful activity of the Spaniol Jews in the Orient and states that it is the highest time for the Jews of Morocco to wake from lethargy and attend to their own interests.

Appeal of Roumanian Jews for Justice

The Union of Native Jews of Roumania, of which Dr. Adolphe Stern of Bucharest, president of District Grand Lodge, No. 9, is chairman, issued a special appeal to the Roumanian parliament in view of the pending revision of the constitution of the land. The appeal follows:

"We are addressing ourselves to you, gentlemen, to ask for justice. Millions of Roumanians will be given new life, material well-being, political and moral improvement. These reforms will do away with many ancient injustices. A new Roumania, strengthened within, will march with surer step toward the realization of the goal dear to the heart of every Roumanian.

"We Jews alone, natives of the land, are denied justice.

"For more than half a century we are held in political and economic slavery. We are kept down morally and materially. We are daily wounded in our human dignity and our manly sentiments are trampled upon recklessly.

"Contrary to the ancient traditions of the country, we have been declared aliens. This has had dreadful consequences for us. Tens of thousands of Jews have been expelled from the country, and many more thousands have been compelled to emigrate. Hundreds of avenues for livelihood have been taken from us. The entire Jewish population has been driven into a few branches of activity. Even in these few branches we are being hindered.

"On this account the vast majority of the Jewish population of this country has been plunged into the darkest poverty.

"The old leaders of the country introduced measures calculated to assimilate the Jews in the army and through the public schools. We Jews responded to these measures readily and willingly. But after a short time we were driven from the public schools. In the army the moral status of our sons is beyond description. We have never refused to assimilate ourselves. We have been kept from doing so by law and other means.

"For years a political policy of elimination has been practiced against us. We feel that we have not merited such treatment. Driven from the public schools, we have established our own schools—Roumanian schools in every respect. The young generations are reared as Roumanians in our schools. We have always manifested a deep and sincere love for our country. In spite of oppression and persecution, we have loved our country because it is the land of our birth, the land in which we live. We are bound to this, our native land, by ties of the soul. Our hearts and our interests are with this native land of ours.

"In 1877, in the war of independence, and in 1913, in the Bulgarian campaign, we native Jews have responded with the same zeal and the same enthusiasm that our Roumanian brother manifested.

"Our appeal now is to the lawmakers of this country. We pray you to decide once for all that the native Jews—the Jews who are not subjects to any foreign power—are sons of this land, citizens of Roumania.

"Pray, do not believe the words of those who hate us and who are prejudiced against us. We have done our duty in the past and are doing our duty now toward this country as good Roumanians. We pay the same taxes, we give our lives as readily as our fellow Roumanians. It is, therefore, proper that we have the same rights.

"Those who oppose us are usually men who do not know us and who are prejudiced. Up to this day this country has never undertaken an investigation of the Jewish question to ascertain the facts and find on whose side is the right.

"Gentlemen of the Chamber and of the Senate, the time has come that we, too, may be hard. Injustice has held sway long enough.

"It is the supreme interest of this country, it is her moral interest, it is essential for her prestige, that the injustice against us be corrected. With the solution of the peasant problem must go also the solution of the Jewish problem.

"Investigate carefully and impartially and you will find that the solution of the Jewish problem will benefit the country. The famous Article VII. in our Constitution has nothing to do with us. It refers to aliens. We are not aliens. The Jewish question can be solved through one of the articles which you are to revise.

"It is our hope that an enlightened body like yours will heed the voice of the Jewish population, and you will decide that the native sons of Roumania should be citizens of their native land.

"Citizens of Roumania! Many of you know us and you know that we merit the rights which we ask.

"Those who do not know us we ask that they study the problem before pronouncing an opinion. If they do that they will be with us.

"We appeal to all not to judge us before hearing our side. We are ready to aid those who desire to study the Jewish problem. We hope to carry on a campaign which will enlighten public opinion and help those who are to revise the Constitution give us justice.

"The Roumanian is naturally kind and loves justice. He does not like oppression. We therefore appeal to you, Roumanian citizens, to give us your aid in this struggle for justice. Without your aid we can gain nothing. With it we can gain everything.

"Surely, you justice loving Roumanians do not wish to see injustice against us continued. Our country has gained an honored name among nations after last year's events. We must not allow any iniquity to darken the fair name and fame of Roumania."

The San Francisco Convention

The B'nai B'rith Special, Chicago to San Francisco

A special train of standard Pullman sleepers, compartment cars, combination observation car, combination baggage and buffet car, with private dining cars, and other equipment of a first class train, such as valet and maid service, barber shop, stenographer, etc., has been arranged for. This train will be for the exclusive use of the delegates, members of the Order and their families.

The route is over the Chicago, Milwaukee & St. Paul Railway to Kansas City, and from there over the Atchison, Topeka & Santa Fe Railway to Los Angeles, San Diego and San Francisco.

The train will be in charge of Mr. C. D. Alberts, representative of the passenger department of the Chicago, Milwaukee & St. Paul Ry., assisted by an experienced passenger agent of the Atchison, Topeka & Santa Fe Ry.

Delegates and members from the entire east, northeast and southeast can meet in Chicago, and thence proceed by the special train. At Kansas City the party starting from Chicago will be joined by delegations from St. Louis, Cincinnati, Memphis, Nashville, St. Joseph, Omaha, Minneapolis and St. Paul. An extra car will be attached to the train at Kansas City in order to accommodate those who will join the party at that city. Delegates from the southern states can meet the special train at Albuquerque, N. M., by taking the new line of the Atchison, Topeka & Santa Fe from New Orleans. Delegates from Omaha can join the special train at La Junta, Colo.

Following is the itinerary:

Lv. Chicago 5:30 p. m. Dinner—dining car. April 20.

Ar. Kansas City 8:00 a. m. Breakfast Union Sta. April 21.

Lv. Kansas City 9:15 a. m. April 21.
Ar. Emporia 12:15 p. m. Luncheon. April 21.
Lv. Emporia 1:15 p. m. April 21.
Ar. Dodge City 7:00 p. m. Dinner. April 21.
Lv. Dodge City 7:00 p. m. Change of time. April 21.
Ar. La Junta 11:15 p. m. April 21.
Lv. La Junta 11:20 p. m. April 21.
Ar. Las Vegas 7:00 a. m. Breakfast. April 22.
Lv. Las Vegas 8:00 a. m. April 22.
Ar. Albuquerque 12:50 p. m. Luncheon. April 22.
Lv. Albuquerque 3 p. m. April 22.
Ar. Gallup 8:00 p. m. Dinner. April 22.
Lv. Gallup 9:00 p. m. April 22.
Ar. Grand Canyon 7:00 a. m. El Tovar Hotel. April 23.
Lv. Grand Canyon 7:00 p. m. April 24.
Ar. Barstow 8:00 a. m. Breakfast. April 25.
Lv. Barstow 9:00 a. m. April 25.
Ar. San Bernardino 12:00 noon. Luncheon. April 25.
Lv. San Bernardino 1:30 p. m. April 25.
Ar. Redlands 2:00 p. m. April 25.
Lv. Redlands 3:30 p. m. April 25.
Ar. Riverside 4:10 p. m. Dinner. April 25.
Lv. Riverside 7:30 p. m. April 25.
Ar. San Diego 11:00 p. m. Hotel. April 25.
Lv. San Diego 9:00 a. m. April 27.
Ar. Los Angeles 12:30 p. m., April 27.
Lv. Los Angeles 11:00 p. m. April 30.
Ar. Bakersfield 7:00 a. m. Breakfast. May 1.
Lv. Bakersfield 8:30 a. m. May 1.
Ar. Fresno 11:00 a. m. Luncheon. May 1.
Lv. Fresno 12:30 p. m. May 1.
Ar. San Francisco 6:00 p. m. Dinner. May 1.

Transportation Rates.

The following preliminary information of excursion fares for the exposition has been announced, subject, however, to change, in which case the change will not be material:

From Chicago to San Francisco and return	$62.50
From Milwaukee to San Francisco and return	65.90
From Kansas City to San Francisco and return	50.00
From Omaha to San Francisco and return	50.00

Fares for tickets in one direction via the direct route, and in the other direction via Portland, Tacoma, Seattle or Vancouver will be approximately $17.50 higher than the fares shown above.

Stop-Overs.

Stop-overs within final limit will be permitted on going and return trips at all stations.

Limitation of Tickets.

Tickets will be limited for return to three months, but not later than Dec. 31, 1915.

Baggage Arrangements.

Special baggage checks will be prepared so that baggage may be checked from starting point to Los Angeles via the special train.

By special arrangement members of the party will have access to their baggage in the baggage car en route if desired.

Baggage, consisting of ordinary wearing apparel, and not exceeding 150 pounds, will be carried free on each full ticket; 75 pounds on each half ticket. Baggage in excess of 150 pounds will be charged for, but no piece weighing more than 250 pounds will be received as baggage.

At San Francisco the baggage will immediately be transferred to the respective hotels by special auto vans.

Sleeping Car Rates.

Chicago to Los Angeles: Standard lower berth	$17.00
Chicago to Los Angeles: Standard upper berth	13.60
Chicago to Los Angeles: Compartment	48.00
Chicago to Los Angeles: Drawing room	60.00
Kansas City to Los Angeles: Standard lower berth	14.50
Kansas City to Los Angeles: Standard upper berth	11.60
Kansas City to Los Angeles: Compartment	40.60
Kansas City to Los Angeles: Drawing room	52.20

Including occupancy of car during layover at Grand Canyon, April 23 and 24, 1915.

Los Angeles to San Francisco: Standard lower berth	$ 2.50
Los Angeles to San Francisco: Standard upper berth	2.00
Los Angeles to San Francisco: Compartment	7.00
Los Angeles to San Francisco: Drawing room	9.00

Minimum Requirements for Occupancy of Compartment and Drawing Room.

When members of the same family occupy one or more drawing rooms or compartments, extra tickets will not be required if the total number of tickets presented for the entire party is equivalent to two whole tickets for each drawing room and one and one-half tickets for each compartment. In computing the minimum number of tickets that will be required from occupants of drawing rooms or compartments, no allowance will be made on account of tickets held by members of the same party who may occupy berth space in the same car or train.

To illustrate: If three members of the same family hold three whole first-class passage tickets, in addition to two compartment tickets, and two members of the family occupy one compartment and the other member of the family occupies another compartment, this complies with the minimum rule.

Children's Tickets.

Children, who are not five years old, are carried free when accompanied by parents or guardians; those who have reached or passed their fifth birthday and are under 12 years of age, require a half ticket; those who have reached or passed their twelfth birthday require a full ticket.

Hotel Accommodations.

San Francisco.

Reservations have been arranged for at the St. Francis, Palace and Fairmont hotels in San Francisco to take care of the delegates and other B'nai B'rith visitors, whose names will be registered, with respective rooms assigned before their arrival.

Under the agreement, as many as possible of the delegates and members will be placed in the St. Francis and Palace hotels. The Fairmont Hotel will be used only in case the first two mentioned hotels cannot furnish all the accommodations required.

The rates agreed upon are as follows: Room and bath, European plan—

St. Francis Hotel, $7, $8 and $10 per day for one or two persons.

Palace Hotel, $7 and $10 per day for one or two persons.

Fairmont Hotel, $7 and $10 per day for one or two persons.

In all cases where a room is occupied by one person the rate for two persons will be charged.

Location of the hotels, size and equipment of the rooms are all that can be desired.

Grand Canyon, Ariz.

During the two days' sojourn at Grand Canyon the members of the party may occupy the sleeping car without any extra cost.

Accommodation may be had also at the El Tovar Hotel, which is conducted on the American plan. Rooms without bath cost from $4 to $6 a day per person, while rooms with bath cost $6 to $8 per person per day.

Los Angeles and San Diego.

The committee is making arrangements for hotel accommodations at these two cities, and as soon as negotiations are concluded full information will be published in the News and also mailed to the delegates.

Return Routes.

Members of the party may return via any direct line without stop-overs to Chicago. Such of the party as may desire a sight-seeing trip on their return journey may use any of the following routes:

Route No. 1, Official Route—

Southern Pacific to Portland, Ore. Stop-over one day. Tacoma, Seattle, stop-over one day. By boat to Vancouver and Victoria, B. C. Return Portland, from there via Oregon Short Line, with stop-over at Boise City, Idaho, to Salt Lake City, Utah. Stop-over one day. Via Denver & Rio Grande, with stop-over at Glenwood Springs, Colo., to Colorado Springs. Stop-over one day. From there to Denver, stop-over one day, via Union Pacific to Omaha, and Chicago, Milwaukee & St. Paul to Chicago. Extra fare per person $17.50.

Route No. 2—

Via Southern Pacific with stop-over at Sacramento, Cal., to Ogden, Utah. Those who desire so to do may make a side trip to Salt Lake City without additional charge. This side trip each way consumes one hour. From Ogden via Union Pacific to Cheyenne, Wyo. Here the journey may be broken for a sight-seeing side trip to Denver and Colorado Springs. Resuming the journey by Union Pacific from Denver to Omaha and from there via the Chicago, Milwaukee & St. Paul Ry. to Chicago.

Route No. 3—

Via the Western Pacific through the Grand Canyon of the "Feather River," to Salt Lake City, Utah, with stop-over there. Leaving Salt Lake City via the Denver & Rio Grande Ry., the "Scenic Line of the World," crossing the continental divide through Grand Junction to Glenwood Springs, Colo. From there through the Royal Gorge to Pueblo, with stop-over at Colorado Springs, to Denver. Leaving Denver via Union Pacific to Omaha or Kansas City, thence via Chicago, Milwaukee & St. Paul Ry. to Chicago.

Route No. 4—

Via the Panama Pacific Line, San Francisco to New York. This trip will take 16 days, including a daylight trip on the Panama Canal. For dates of sailings, rates of passage, etc., inquiry should be made of the International Mercantile Marine Co., at their offices in New York City, 9 Broadway.

A VISIT TO THE WONDER-RABBI OF SADAGORA.

By Karin Michaelis.

In Sadagora we no longer perceived the scent of white violets. All Sadagora is, properly speaking, nothing but a Ghetto village, swarming with half-naked, black-haired children (who called after us "pig" and "satan") and old Kaftan-Jews, with eyes running with tears and ritual locks at the ear. The dung lies in picturesque heaps. The streets are thronged with riding and walking Russians, Roumanians, Bulgarians, and all are inspired with the same belief.

The great open place in front of the dwelling house of the Rabbi looks like a bulwark formed of wagons. Most of the vehicles are covered with street mire up to the axletree. The patiently waiting, devout crowds have taken a position before the door. They only whisper, but gesticulate so ardently that the long beards flutter. In their peculiar garbs they looked as though they just came from the forty years' march through the desert and beheld for the first time the promised land, which is flowing with milk and honey.

The ancient genuine "Wonder Rabbi" died long ago, also his son and grandson. But the power to work wonders is hereditary in his family, and Jews from near and far look up to the Wonder Rabbi who happens to exist as to a mighty and allwise magician to whom all the powers are subjected. His wives hold court, his daughters wear gold shoes. One will travel days and weeks from entire Galicia, Little Russia and Hungary in order to tell the Rabbi of his misfortune and to receive from him consolation and help.

The servant, a type of an Oriental prince, with penetrating, glowing eyes, leads us across the threshold. Properly, the Rabbi does not cast his glance upon a strange woman, he does not even stay in the same room with her. An exception was made in my case, but I was forbidden to give him my hand. And there stood the Wonder Rabbi, hardly thirty years old, a reddish blond man, with a tender white skin and anxious eyes. His stiff, dignified bearing formed a remarkable contrast to his helpless, touching embarrassment. It seemed as though something in his innermost soul was trembling and begging: O leave me in rest. When he was silent or when he spoke he acted like a frightened bird that is seeking a branch in its cage to hide itself.

The men carried on an oppressive formal conversation. I was forced into a sofa corner while the others sat in the center of the room. We stealthily looked at each other; at last I lost my patience, which I had restrained with difficulty, and began to relate how the youth in Denmark is growing up without knowing anything about anti-Semitism and how this praiseworthy ignorance has proved a blessing to the peace of the citizens. While I spoke a change came over him and he listened as though he heard a sweet distant melody which was coming nearer. The other people were forgotten; he listened and asked questions. I had to tell him everything I knew about the Polish and Russian Jews in America, of their sufferings and their prosperity, of their children and their customs. The fine red color came and went on his cheeks. When I was silent he gathered himself up with a jerk and continued his conversation with the men, in which one vied with the other in politeness.

On my way home I expressed my astonishment. How can this tactful, scrupulously virtuous and highly gifted man pose as master of wonders in our skeptical time? Then the truth was explained to me. Nobody knew what was the matter with the first Wonder Rabbi and his son, whether they believed themselves to be in possession of supernatural powers or not. There was nothing to indicate it. Apparently the first Wonder Rabbi possessed such high and cunning intelligence that the peasants of the vicinity came to him because he was wiser than "Moses and the prophets." His advice was asked in times of agricultural distress, he was consulted in regard to matrimonial alliances and sickness, and his advice proved to be good and prudent. The belief in his power to render Solomonic judgment spread over the borders of Russia, Poland and Hungary. The Wonder Rabbit became a fact. In time he increased his knowledge of human nature and extended his widely spread personal connections, and so he became almost omniscient to his oppressed coreligionists. He not only knew the characters of the individual families, but the fact also did not escape him that vice and virtue were inheritable and were transmitted by marriage to other families. It is self-understood that his power and authority rested exclusively upon the superstition which the obscurely religious, unenlightened and eternally persecuted people brought to him. And when the power to do wonders, namely the intelligence and knowledge of human nature, was bequeathed as a tradition in a straight line, it was evident that the Wonder Rabbi had trained his son or sons to enter upon the inheritance after his death. No questions were asked, just as little as an heir to a throne is asked whether he is willing to assume the burden of governing upon himself.

We again rushed through the smell of garlick and untanned skins, while the cry of "satan!" "satan!" by half-naked children sounded after us, away from Sadagora, over the River Pruth back to Czernowitz, which was resting in the quiet of the evening.—*Allgemeine Zeitung des Judenthums.*

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JEWISH CALENDAR, 1914.

New Year's Eve 5675, Sunday, Sept. 20.
Yom Kippur, Wednesday, Sept. 30.
First Day of Tabernacle, Monday, Oct. 5.
Hoshannah-Rabba, Sunday, Oct. 11.
Sh'mini-Atzeres, Monday, Oct. 12.
Simchas-Torah, Tuesday, Oct. 13.
Rosh-Chodesh, Wednesday, Oct. 21.
Rosh-Chodesh, Thursday, Nov. 19.
First Day of Chanukah, Sunday, Dec. 13.
Rosh-Chodesh, Friday, Dec. 18.
Fast of Tebet, Sunday, Dec. 27.

OUR FRIEND? NO!

The American Hebrew, organ of the American Jewish Committee, has at last found an editorial in a sheet named the Houston Herald, which it deemed worthy of reprinting. The editorial is an attempt to belittle the Executive Committee of the Order of B'nai B'rith. It is interesting to note that the Hebrew overlooked another editorial in the same sheet, which is in part as follows:

"They" (readers of the Herald) "recall to memory that something over two years ago a Houston Jew" (editor of the Herald) "said the same thing about the abrogation of the Russian treaty—that it would arouse antagonism and injure the Jews of Russia. Thereupon the whole pack" (members of the American Jewish Committee), "led by Cyrus Sulzberger" (president of the American Hebrew) "barked at him in vicious tones."

It may be said in passing that most of the barking came from the Herald kennel.

Early in 1908, the Executive Committee of the order started a campaign against white slavers. It drafted and caused to be enacted the so-called pandering act in the State of Illinois, which was afterwards copied and enacted in other states, and led to the enactment of the so-called Mann Act by the Congress of the United States. The Executive Committee created a Committee of Fifteen in the City of Chicago, which the president of the order and a few personal friends helped to finance. Similar committees were appointed in several other cities. Care was taken to make them nonsectarian. Those committees made it their business to cause the violators of the new pandering laws to be ferreted out and punished. A number of violators of those laws, are now doing involuntary service in several penal institutions in various states. There is no doubt that there are still a number of white slavers unpunished, but they do not carry on their nefarious trade with impunity as in years gone by. In 1911, three years after the Executive Committee started on that campaign, the editor of the Herald discovered that white slavery existed. He buckled on his armor and went forth with the declared determination to wipe white slavery out of existence. He was aided by about $17,000, placed at his disposal by District Grand Lodge, No. 7. He made New York City the center for his activities. After a year's efforts he returned home with a testimonial, but without having created even a ripple on the muddy waters of white slavery. The usual fate of disappointed men overtook him. His at one time sweet disposition was completely soured. He was invited as one of the speakers at a banquet given by the B'nai B'rith lodges in the City of New Orleans. He there charged the Jews of the East Side of New York with offenses, which if believed would necessarily have the tendency to bring the Jews of the country into contempt. Those who heard the address were amazed. An effort was made by the leaders to suppress its publication, but the Houston editor furnished it to a secular paper and a copy of it was mailed to every member of Congress, thereby furnishing ammunition to those who advocated restrictive immigration measures. The president of the Order took notice of that action, and from that time on, the learned editor of the Houston Herald, proclaiming that he was prompted by motives "to expose faults, lest they destroy," belittled and ridiculed the present administration of the Order. He even allowed his unfriendliness to extend to the members of his District, who in times past have honored him.

In the Herald of July 30th, he charges that the members of District No. 7 boast of what they are doing for the New Orleans Jewish Orphan Home, when as a matter of fact, as he says, they do very little, and if anything, are a hindrance to the orphan home instead of a benefit. The members of District No. 7 need no defense at our hands. They are among the best of American Jewry. They act; they do not boast. In fact, we have even failed to hear them boast of the $17,000 which they spent on a Don Quixote crusade.

It is not in the power of the Houston Herald to injure the Order or stem its progress. The Order is more prosperous than it has been at any time during its history. The convention is the place for members to present their criticisms of the Order's policies and methods and not the newspapers. If unable there to have their own peculiar ideas adopted as the policy of the Order and unwilling to bow to the opinion of the majority as expressed by the action of the convention, they should get out of the Order. A member who belittles the administration of the Order ought not remain a member, he has not the welfare of the Order at heart, and when he pretends that in so doing he acts for the benefit of the Order, he ought to know that he will not be believed.

THE JEWISH INTEREST IN THE WAR.

In agreement with the foregoing editorial, in which we speak as American citizens, we will refrain at this moment from giving expression to our sympathies, if at all we have such. For, be it remembered that American Jewry is as composite as the nation, and that were we to align ourselves with one or the other of the belligerents we might offend a brother Jew who finds himself through early associations linked in sentiment to England or France or Germany or Austria. On the battlefields now spreading out along prodigious stretches of land and water Jewish blood is being spilt freely, and Jew is as much arrayed against Jew as is Pole against Pole and Slav against Slav and German against German, as is Protestant against Protestant and Catholic against Catholic. The head of the Catholic church died of a broken heart over the un-Christian war in which his children are engaged. If the Jews gladly and cheerfully do battle in the ranks of their compatriots, Judaism, the religion of the prophets, has an opinion of its own which no din of cannon will silence. The vision of the day when "nation shall not lift up sword against nation, neither shall they learn war any more," the vision of Micah and Isaiah, it behooves the Jew to proclaim with unabated vigor and to cling to with an undying hope. Until that day has dawned, we Jews have our task still to perform—our work is yet before us. The God of battles is invoked in dome and cathedral, but He whose seal is Peace keeps His own counsel. The Shekinah mourns the agonies of His children, and the cry of the widow and fatherless ascends to His throne. Perhaps that through the battle arrays He is working out the destinies of mankind for a better and purer and loftier civilization which is yet to come. Perhaps that the fate of His people is working itself out in this terrible slaughter. Promises made in the dire moment of distress when a nation strains all its energies to fend off and to attack may not be kept in the sequel. Our Polish friends have good reason to distrust the Czar and his Grand Dukes. It is significant that no such spontaneous promise has been held out to the Russian Jew who, whether as soldier or civilian, will bear the brunt of the affray. Purishkevitch and Milyukov may grasp hands, but the Jew is forgotten. The published reports that the Jews are to be given equal rights do not inspire credence. But promise or no promise, the Jew may find salvation awaiting him when the sound of cannon is hushed. Vast upheavals will certainly follow this unheard of catastrophe. Great losses will come to our European brethren—losses of life and limb and property. There will be an army of the fatherless and dependent which we on this side of the conflict shall be called on to house and to care for. We shall have our hands full to alleviate distress. The Jewish people will be reduced in numbers. If the moment were opportune for forecasts born after all of individual preference the Jewish problem in eastern Europe might find an easy solution. But the outcome is in God's hands and will, and His will be done. Let us hope that the lot of our brethren will be ameliorated. Surely even the Czar cannot fail to see how the Jews of his realm, forgetful of grievances, despite the fact that he has seen fit to treat them as stepchildren, have cast their lot cheerfully with the serried ranks of his armies doing battle for a Slav cause. A nation thus cemented ought to withstand the agitation of the destroyers of national unity who delight in arraying race against race and class against class. We shall patiently wait for the outcome. We Jews shall likewise keep our heads cool. Vast problems await us. Let us stand united to succor and to relieve. Let us at the opportune moment make the voice of our appeal heard, the appeal for justice and humanity. Let the compact that will in the end pacify the battling nations safeguard the interests of the Jewish people. When the sword is sheathed and the sense of justice is again permitted sway, let the Jewish cause find a worthy advocate in the councils of the European nations.

STRICTEST NEUTRALITY.

There is not one among the millions dwelling in peace and security beneath the stars and stripes that has not recognized the wisdom of the President's appeal for the observation of strictest neutrality in the terrible war involving the great and the small powers of Europe and one Asiatic dominion. To be neutral is a duty obviously incumbent upon the nation, that is upon the executive branch of our government. It is an easy task on the surface only. Points of great delicacy arise which are certain to give offense in one quarter or the other and which must be handled with firmness, candor, and an even sense of justice. Overt unneutral acts can be avoided; but there are subtler actions which sometimes slip by the watchful eye of those in responsible positions, and then the mischief is done. As someone has said, to be neutral means not to be caught. Fraught as the actions of our government are with danger, the individual citizen is in ordinary circumstances assured of a wide range of freedom in his sympathies so long as they do not translate themselves into actions. But the present circumstances are by no means of the ordinary kind. We enjoy the privilege of being the only "great" power among the neutrals. Our citizens have ties of blood, language, and culture that unite them to the belligerent nations in Euorpe. A large and not uninfluential portion of our mixed population has believed itself affronted by what it thought to be the unfriendly attitude to the fatherland on the part of the English press of this country. The arraigned newspapers protested that they were not conscious of taking sides, that they printed the news available which happened to be censored or colored, and that they would have cheerfully printed news from the other side could it be obtained. The protestations must be accepted as they are given, albeit the impression that there was a lurking animus in editorial comment cannot so easily be disproved. Be that as it may. the sins of one class of Americans do not justify the offenses of another. For be it remembered that we are all American citizens, that the welfare and honor of this great land are in our keeping. that there is plenty of inflammable material amongst us from which sparks must be kept at a safe distance. The administration has behind it a record unique in the world's history of having averted a long and bloody war by the timely acquiesence in the good offices of mediating powers to the south of us We must not and shall not be entrapped by an uncautious word or act of a group of citizens. We must keep our heads cool while our hearts beat warm, while our instincts prompt us to throw the weight of our influence on the side of one or the other of the belligerents. Stupendous as the European conflagration is in its sweep, momentous as are its effects or consequences, we in this country cannot escape some of the evils which so overwhelming a catastrophe is bound to bring upon us this side of the ocean. But let us remember that Providence has at this juncture set us aside as the standard-bearer of civilization, that civilization which our ancestors and ourselves have brought over from that continent where it is now trampled under the feet of marching millions of soldiery. War is a destroyer of the finer feelings; was is brutalizing at all times But a conflict so gigantic in its dimensions which means to many a nation and power a life and death struggle for its very existence cannot fail to degrade man to depths hitherto undreamt of Let then America stand forward as the torchbearer of order and freedom and the ideals of humanitarianism. The Jews of this country cannot show their Americanism to better advantage than by merging their point of view in the larger one of America. It is a patriotic service we shall willingly perform—for we have distinct Jewish interests and a distinct point of view.

HIGH POST FOR JEWISH GENERAL.

General Valabregue has been appointed Member of the Superior Council for War, the highest military body in France. General Valabregue is at present in command of the Third Army Corps at Rouen, and is the first Jew holding such a command. He will also be the first coreligionist to have a seat on the Superior Council of National Defense, the headquarters of which are in Paris.

BANQUET TO MR. JACOB FURTH.

Mr. Jacob Furth, of St. Louis, treasurer and member of the executive committee of the order for District No. 2, was the guest of honor at a banquet given in celebration of his seventieth birthday by the lodges of the order in St. Louis on June 13, 1914.

Several hundred guests attended the banquet, among them leading members of the order, and the event was a most memorable one Deserved tribute was paid to the celebrant by various speakers for services rendered by him, not only to the order, but to Judiasm and humanity in general, extending over a period of nearly half a century. Dr. Samuel Sale acted as toastmaster, and the speakers included:

Mr. Adolf Kraus, of Chicago, President of the Order.

Dr. S. Wolfenstein, of Cleveland.

Mr. Louis S. Levi, of Cincinnati, president of the Cleveland Jewish Orphan Asylum.

Mr Sol. S. Kiser, of Indianapolis.

Dr. Leon Harrison, of St. Louis.

Judge Philip Stein, of Chicago.

Mr. Carl Vetsburg, of St. Louis.

Gifts and testimonials of various kinds were presented to Mr. Furth by the Executive Committee of the Order, District Grand Lodge No. 2, Cleveland Orphan Asylum, St. Louis B'nai B'rith Lodges and Educational Alliance of St. Louis.

A touching and most eloquent response was made by Mr. Furth, expressing thanks and appreciation for the honor conferred upon him.

In reporting the foregoing event the "American Israelite" speaks of Mr. Furth as follows:

"Mr Furth's services have been too numerous to be recounted here. He has friends by the thousands all over the country and is one of the conspicuous figures in American Jewish history. He has reached the Biblical age of three score and ten, and like Moses, 'his eye is not dim, nor his vigor impaired.' It is to be hoped for the good of the cause that he will so continue for many years to come for he is one of those who could illy be spared and whom it would be almost impossible to replace."

The "American Hebrew" had the following editorial and comment:

"Mr. Jacob Furth, of St. Louis, is entitled to our congratulations. Last week his friends celebrated his seventieth anniversary, and he was the recipient of many good wishes. Mr. Furth is one of the ablest men of western Jewry. In B'nai B'rith circles he is a sagacious adviser, having served for many years as national treasurer. With the late Leo N. Levi, he inaugurated the new era in that order, which is now prospering with a new lease of life, finding itself after its disastrous experience with an ineffectual insurance system. In the affairs of the Cleveland Jewish Orphan Asylum, Mr. Furth was also an active director. He is a man with broad views and strong Jewish feeling. He has our best wishes on his anniversary May he have many happy returns of the day."

DINNER IN HONOR OF MR. CHARLES L. AARONS.

The Central B'nai B'rith Council of Milwaukee acted as sponsor to a dinner given in honor of Mr. Chas. L. Aarons of Milwaukee, the newly elected president of District Grand Lodge, No. 6. In addition to the members of the Council a large number of personal friends, members of the order, were present. The affair was held at the Hotel Wisconsin. Addresses were delivered by Messrs. A. B. Seelenfreund, secretary of the Grand Lodge; Israel Cowen, past president of the District Grand Lodge; Rabbi Chas. S. Levi, Benj. Poss, A. W. Rich and B. Brachman. Mr. Aarons made a fitting response to the laudatory remarks of the speakers.

AN APPRECIATION.

We quote from the message of the president, Dr. Moses J. Gries, to the central conference of American Rabbis at its twenty-fifth anniversary, held in Detroit on June 30, 1914:

"The rabbis of the conference, individually, have lent their influence to the noble work of the Independent Order of B'nai B'rith. We welcome the new Anti-Defamation League and its vigorous activity against defamers and slanderers of the Jewish name and honor. May we not find a way to co-operate with the B'nai B'rith in its plans proposed on behalf of the defectives and delinquents and dependents?"

MRS. WOODROW WILSON.

A Tribute by Hon. Simon Wolf.

On the occasion of religious services conducted by Rev. Dr. I. Silverman at the Fabyan House, White Mountains of New Hampshire, on August 8, 1914, Hon. Simon Wolf gave expression to the following tribute:

"On this sacred day dedicated to religious thought, it is most fitting that as loyal, patriotic citizens, we evidence our sincere sympathy to the Chief Magistrate of the Nation; his loss is irreparable, and all the people, not only of the Republic, but of the world, extend to him the hand and heart of good will and condolence. In the fifty-two years I have lived in Washington I have known every woman who presided in the White House, and none of them, Mrs. Cleveland not excepted, surpassed Mrs. Wilson in the graces and virtues of true womanhood. By birth and environments an aristocrat, she was sincerely democratic in her tastes and domestic life, cognizant and appreciative of the dignified and exalted position she occupied, she was nevertheless enlisted in all the works that ennoble and uplift humanity, not enamored of giddy society, not a faddist, a suffragette or seeking excitement through modern dancing. She had a glorious ambition to be helpful, to bring sunshine, cheer and cleanliness into the homes of the lowly, the helpless and poverty stricken, her entire spare time was devoted to measures of relief, and no more fitting epitaph can be written than the final passage of the bill cleaning the alleys and slums of the Nation's Capitol, whose consummation was her heart's concern. A woman whose highest thought was her husband's welfare; how touching and beautiful her constant request that the President should not know how ill she was; patient, self-sacrificing, the angel smile on her lips, she passed from the shore of Life to the Port of Eternal Joy and Reward, side by side in devotion and sacrifice. She stands in the Walhalla of fame with our sainted Mrs. Isidore Straus. In the midst of a gigantic world struggle, in an age more or less materialistic, it is refreshing to find a representative woman, whose idealism is inspiring, whose example is a spur for emulation, whose memory is embalmed in the nation's curriculum. The domestic life of the Wilson family bore evidence of simplicity, added to culture and refinement was the thoughtfulness for the comfort and hospitable welcome to the stranger at their gate. The nation of progress needs such homes, cherishes such womanhood. Let us while capable of doing good work while appreciating the virtues and worth of our dear ones, remember the beautiful words of the poet, Freiligrath:

" 'Lieb so lang du lieben kannst
Lieb so lang du lieben magst,
Die Stunde kommt, die Stunde kommt
Wo du an Graebern stehst und klagst.'

" 'Love as long as love you can,
Love as long as love you may,
The hour will come, the hour must come
When you at the grave, will stand and say"

"Out of the great sorrows, great happiness may come; the divine will is inscrutible; the greatest tribute to the life work of the sainted dead, may be the trumpet call for womanhood to be true to the ancient trust reposed in her, and that the homes of the nation will be purified and sanctified by the glorious example left us as a legacy and inheritance, for all time to come."

MITIGATION FOR RUSSIAN JEWS.

The Russian newspapers report that the ministerial council of Russia is now considering a proposition for the mitigation of the Jewish conditions. It is known that shortly before his death Stolypin issued an order that all Jews who had already settled outside of the pale of residence in 1886, as well as those who took part as fighting soldiers in the last war against Japan, may live anywhere in Russia. After the death of Stolypin the order was set aside. It now seems that the intention exists to revive the politics of Stolypin and to extend the right of Jewish domicile. But it is very questionable whether the prime minister, who is an outspoken anti-Semite, will permit even the slightest mitigation for the Jews. Alas, the last months have shown a steady increase in the field of Jewish persecutions and the faith is missing that these politics will be discontinued.

EX-PRESIDENT TAFT ATTENDS BANQUET OF MENORAH SOCIETY.

The Yale Menorah Society gave a banquet recently at Hotel Taft, New Haven, Conn., to its members and guests. Among the speakers were Professors Taft, Berden and Clay. Professor William H. Taft, Ex-President of the United States, spoke as follows:

"I begin to feel as if I were almost a rabbi since not long ago I attended the peace services at the Free synagogue and was very much interested. Let me say that I regard this society with a great deal of interest. I do not know that I would have been so fifty years ago; but the present time shows the various denominations working together harmoniously and leaves nothing to fear from the possible narrowing effects of such an organization.

"This society is to study Judiasm; you are to possess yourselves of the spirit that has made Judiasm so large a force in the world to strike earth again like Antaeus and get renewed zeal for effective ideals that shall work for the betterment of humanity. You have such an ancient source that I am surprised you do not mention it more often; it makes us feel almost parvenus when we consider what comparative newcomers we are. You have shown that it is the hard path beset with obstacles that leads upwards. Let not ease and comfort soften the fibre that has made you so powerful a force. I congratulate you and wish you success in keeping up your ideals."

GREEK POLITICS IN SALONIKA.

The immigration of the Jews from Salonika has lately been somewhat abated. The Greeks seem to have become gradually aware of the fact that it would be a misfortune for the old commercial city of Salonika if the Jews, who form the principal element, were to leave the city. The governor of Macedonia has recently expressed his wish to the Chief Rabbi of Salonika to come into closer contact with the accredited leaders of the Jews. This wish was complied with and the Chief Rabbi appeared with the Jewish leaders before the governor. The government official received them very cordially and expressed his regret over the hostile agitation in the Greek press. He assured them that in the interest of the country the government wishes to subdue all animosity. It desires that the Jews should feel themselves well satisfied under the new regime and should contribute to the welfare of the fatherland. This address made a very good impression upon the representatives of the Jews and they assured the governor that the Jews entertain the fervent wish to live in peace with the Greeks.

The incident will be greeted with joy as a symptom of the change in Greek politics. But it is very questionable whether the government will be strong enough to subdue the dangerous policy of the Greek press, which has already done much mischief. Words alone will do no good. What is needed is an energetic determination which shall eliminate with a strong hand all obstacles from the path of a healthy development.

AUTONOMY FOR HUNGARIAN JEWS.

During the coming month a congress, consisting of representatives of all Jewish communities in Hungary, will be held to take steps for the protection of constitutional rights of the Hungarian Jews. It is exected that the congress will pave the way for an agreement as to the methods which are best to carry autonomy into effect.

The ministry of public worship and education have been called upon for aid in this movement, and in reply to a petition to that end the ministers stated that the settlement of the question of Jewish autonomy would be of much interest, also to the government.

CHIEF RABBINATE OF SALONIKA ABOLISHED.

The last vestige of Jewish independence in the important Jewish community of Salonika has been wiped out recently by the abolition of the office of Hacham Bashi there. The Salonika Jewish community will henceforth become dependent on the chief rabbinate of Athens, an office which is still in its infancy. The migration of the Jews from Salonika is still continuing and this latest move on the part of the Greek authorities will probably drive many Jews to seek a home elsewhere. Rabbi Jacob Meir, the **well-known Hacham Bashi**, of Salonika, will probably take up his permanent abode in Jerusalem.

EMANCIPATION OF JEWS IN ROUMANIA.

On June 14th last a convention of delegates of all the local committees of the Union of Native Jews of Roumania was held in Bucharest to consider what action should be taken to influence both the Constituent Assembly and also public opinion in favor of the emancipation of the Jews. At the close of the conference a report was given to the press of which the following are the principal passages:

The Union will organize a monster petition, will hold meetings at a convenient time, and during the sittings of the Constituent Assembly will distribute throughout the country appeals and pamphlets in hundreds of thousands of copies, and will convene at Bucharest a meeting of Jews who were mobilized in the army during the war, with the view of protesting against the injustice done to them and of testifying their solidarity with the native Jews in the fight for emancipation.

The Conference decided to adopt measures so that the political demonstrations of the native Jewish population on the occasion of this fight, shall be of such a nature as to convince the public that the injustice which is being done to us is unmerited and cannot be continued any longer.

The Conference appeals to the Press and to Roumanian citizens to support these steps, for it cannot be to the interests of the country, either from the moral or the national point of view, that a part of the indigenous population which has proved that it is Roumanian and is worthy of being recognized as Roumanian by law, should exist in a state of political and economic slavery

THE CEDARS OF LEBANON.

It fills the mind with sadness to hear that these trees, around which legend wove its golden threads, have nearly died out in their Palestinian home. An American traveler, John D. Whiting, tells how the plateaus and slopes upon which mighty woods of cedars once swayed and rustled in the breeze are today waste and desolate. Only a little grove with a group of about 400 trees which have been protected by a stone wall against the gnawing of the goats remains upon the slopes of the Dshebel el Aretz, the "Cedar Hill," near the village of Bsherreh. The oldest trees of this last cedar grove reach to a height of 27 meters. The circumference at the stem of the highest tree is 15 meters. It may be assumed that some of these giant trees are more than a thousand years old

DINA DEMALKUTA.

The "Univers Israelite" reports the following incident from Salonika: In harmony with the Talmudic principle, according to which the law of the land in which we dwell is also our law, the **Chief Rabbi, Jacob Meier**, has exempted all the Jews who are employed on barges and wagons in Salonika from the duty of abstaining from work from the fifth to the eight of Sivan, so that they could give their indispensable aid to the thousands of Greeks who were driven out from Turkey, and are arriving daily in Salonika destitute and deprived of nearly everything they possessed. In sacrificing their rest for the sake of ameliorating the distress of so many unfortunates our coreligionists in Salonika, whose own condition in these very critical times is so very deplorable, have done something exceedingly good. It is highly interesting to see how these Jews transport for ridiculously low pay the heavy packs and the tired women and children of these poor people over rugged and steep paths from Salonika to distant places, and how these wornout Jews return exhausted to Salonika where an uncertain fate awaits them They stand between the fighting Turks and Greeks, between the cross and the crescent, their future is unsafe and they may at any time be forced themselves to grasp the wandering-staff, yet they are ready to give their feeble help to the Greek refugees.

RESTRICTION DISCOURAGES CONVERSION.

A new restriction issued by Minister of Education Kasso will be a great blow to the many Jewish students who embrace the orthodox religion so as to be admitted in the Universities. The new law provides that students who adopt Christianity should not be admitted to the Universities unless their parents also become converts to the dominant faith This is explained as a precaution against the bona fide intention of these converts.

SINS OF NATIONS

By Dr. Max L. Margolis

Written for the B'nai B'rith News.

In that grandiose opening of the prophecy of the shepherd of Tekoa, the preamble to the great arraignment of the prophet's own divided nation, six Syro-Palestinian powers are made the target of the moralist's invective. Universalist they call him, precursor of the teacher who in later days taught a band of Jews to disown the prerogatives of their little nation. It may be taken for granted that Amos loved his people dearly, though in the onesided accentuation of justice he overlooked the complement of divine grace, the vision of which opened itself up to the tenderer soul of his northern compatriot, Hosea. Morals are not morals if they do not apply generally, universally. There is no favoritism when right is trampled under foot and might insolently usurps the seat of honor. Wrong is wrong, whether committed by foe or friend. Moab is scathingly denounced, though the victim of his barbarous act was the King of Edom, Israel's arch enemy. And so we may discount the prophet's self-interest when he upbraids some of the other powers for acts perpetrated on Israel. Warfare was no more barbarous then than it is to-day. It is true the slave trade no more exists among civilized nations. But tales are being spread of prisoners treated inhumanely, and in the internecine warfare between races we have heard of cruelties which were in antiquity the pastime of warring soldiery. What transcends the comprehension of the simple-minded child of the desert is that nations should make war upon one another "that they might enlarge their border." Territorial aggrandizement we call it to-day. It is one of the most prevalent sins of the nations of modern times. It is dignified by the name of imperialism, the white man's burden, and what not. The powerful nations speak insolently to the little nationalities, and for trivial causes—pretexts they usually are—an army of occupation swoops down upon a neighbor, and a period of political enslavement ensues.

While religion proclaims the gospel of universalism, the nations are pursuing particularistic policies which border upon selfishness. The dominant race imposes upon the aliens within its borders its language and culture. It is a strange contradiction that the most chauvinistic nations are the most imperialistic. It is clearly impossible for the modern state so to be constituted as to exclude races not kindred. The partition of Poland was effected by the three bordering states, with two of which at least the principle of nationalism is carried to excess. Autonomy was wrested from Poland and Finland by the Russian bear. The Germanization of the Province of Posen was attempted, but little success marked the onslaught against the holiest possession of the subdued race. The dual monarchy is a conglomerate of warring races; here the national principle has broken down completely. The hydra of anti-Semitism raised its head in the Teutonic empire of Bismarckian policies; France, recreant to the ideals of the great revolution, nurtured that ugly beast; philosophic in western Europe, it was translated into bloody pogroms in the East; even England proceeded to discriminate against the alien Jew. Europe is rent asunder by racial antipathies. It is harvesting now the seed of hatred between race and race. It is the principle of nationalism in unholy alliance with imperialism that is breaking down completely in these days. You cannot enlarge your territory without taking in alien races which refuse to be absorbed. A new principle which shall mean not enslavement of races, but the federation of nationalities, the great and the small, each living its own life, each speaking its own tongue, each worshiping its God in its own way, a principle which will make for unimperialistic nationalism is forming in the furnace of the European conflagration. What we have achieved this side of the Atlantic remains to be imitated beyond the ocean. Europe will be at rest when it ceases to grasp and grab, when the land hunger will be appeased at last because men will recognize the ills of territorial aggrandizement, the [illegible] of [illegible] war that the border may be enlarged.

[illegible] would persuade us that all wars, ancient and modern, are rooted in economic grounds. It is not the land hunger, but the greed for trade, for commercial supremacy, for the markets of the world. The modern world and modern statecraft are grappling with the phenomenon of commercial warfare which is international. The laissez faire policy of the middle of the last century has given way to the socialized state. Everywhere the state is proceeding to legislate monopolies out of existence. The rights of the individual are proclaimed to be secondary to the supreme rights of the corporate society. A distinction has been made between legitimate and illegitimate corporation. For a corporation, unless it is state-owned, is but a larger and more formidable individual whose greed must be curbed and whose powers for throttling competition must be held in check. State ownership is downright socialism, but state control is the next step to it. Cornering the market is a sin. Not from any materialistic conception of society. The protection of the weak against the strong receives its sanction from an appeal to the old verities which we were taught had almost been discarded. Across the ages the voice of Israel's prophet rings in our ears which is the gospel of the poor against the rich. Mightier than the sword is the pen, Mightier than the battle cries of warring society is the still, small voice of righteous indignation against them that barter away their soul for dividends and rebates and ill-gotten wealth. Success unless righteously achieved is a sin. The modern watchwords are false; the eternal command alone is true, Thou shalt not steal.

If the greed of corporations within the state bids fair to be curbed by the machinery of national government that bases itself upon the Decalogue and the Golden Rule, international competition is still at the root of the warfare among nations. It were idle to ignore the instinctive antipathies of race against race. Slav and Teuton are not compatible. And were it simply a question of race, I am free to confess that my own sympathies are on the side of the Teuton. It is true the Teuton has been overweening, arrogant. But his culture is the higher, the more valuable. With the hordes of the Czar triumphant, civilization will retrograde. We Jews have suffered at the hands of Germany, but we have suffered vastly more under the ruthless rod of the Muscovite empire. Pogroms and ritual murder trials are too fresh in our memories. But the war of the nations is racial and cultural only to a certain extent. It is much less noble. It is the ignoble ship of commercial rivalry. It is a struggle for the conquest of the routes of commerce. Not because England loves Russia or even France, has Albion abandoned her traditional isolation and horror of entangling alliances. England is making war upon Germany's commercial aspirations. What the outcome will be none can foretell. But here again the international competition carried on ruthlessly and bitterly is not a whit more sacred than the intranational variety. It is a sin, pure and simple. Here again the principle of national isolation and of national commercial aggrandizement is as shortsighted as it is immoral. The federative principle must come into play, the principle which is animated by the concept, live and let live. It must win the day against that besetting sin of greed, of the greed which stalks behind the roar of cannon and which has for its watchword, kill or you will be killed.

There is no cause for despondency. The hordes of Gog and Magog must precede the advent of that kingdom of righteousness and peace which it is the everlasting pride of the Jewish prophets to have proclaimed at a time which was no more propitious than are the gloomy days which we are witnessing now. That kingdom of federated humanity will come though it be delayed. The allies of to-day will be the foes of to-morrow. Perils of all kinds are ahead for Europe. Western Europe will unite some day to crush Muscovite barbarism, or that barbarism will have passed away before an era of enlightenment and broader humanitarian views. And Europe and America may be called upon to drive away a common foe whose religion is a heathenish superstition under the veneer of European culture superficially imitated. And we may close this homily after the traditional manner with the formula, And may the redeemer come to Zion. Out and above the clash of national competition there shall come the kingdom of universal peace, whose roots are sunk in the soil of the mountain of the house of the Lord, when war shall be at an end and all mankind be turned to the one God, the God of Israel.

Convention of District Grand Lodge No. 2

The 62d Annual Convention of District Grand Lodge No. 2 was held at Toledo, Ohio, on June 7th, 8th and 9th, 1914. There were more than ninety delegates and Past Grand Presidents in attendance, representing a membership of over five thousand. A large number of the delegates were accompanied by their ladies.

The convention was called to order by President Harry Simon, Rabbi David Alexander, of Toledo, made the opening prayer. Governor Cox, of Ohio, who was to have delivered the address of welcome on behalf of the State was unable to attend. Mr. W. H. Diemer, President of the Komos Club, substituted for him. Mr. I. Silverman, President of the Toledo Lodge, welcomed the convention on behalf of the lodge. President Simon made a fitting response to the welcome address.

After the convention was fully organized, President Simon read his message which was a resume of the activities of the District and the Order during the past year.

A feature of the convention session was a report of the social service committee, headed by Mr. Jacob Billikopf. This report showed a great deal of work accomplished by the committee and was very gratifying from the standpoint of the number of Jewish inmates in the various penal and eleemosynary institutions.

Another interesting report of the Sunday session was by Mr. David Bressler, of New York, Manager of the Industrial Removal Office, wherein, after citing statistics showing the scope of the work, presented arguments for distribution instead of restriction of emigrants.

During the afternoon the visiting ladies were entertained by a sight seeing tour of the city in autos.

The Sunday evening feature was a reception at the Conservatory of Music, followed by dancing.

The Monday morning session was taken up by presentation of boards of officers and standing committees.

A resolution was adopted to present to Mr. Jacob Furth, on the occasion of his seventieth birthday anniversary, with a memorial made especially by the Bezaled School, as a token and testimonial of the esteem in which Mr. Furth is held by the members of the Grand Lodge. The convention also listened to two interesting addresses, one by Judge Fred S. Spiegel, Mayor of Cincinnati, and the other by Dr. E. N. Calish of Richmond, Virginia, a member of the Executive Committee of the Order of District No. 5. Mayor Spiegel spoke on B'nai B'rith in its relation to Zionism, while Rabbi Calish devoted his address to the aims and objects of the Order.

Monday session of the convention was given over to routine business.

One of the subject matters which called forth an animated discussion was the resolution concerning the age limit of eligiblity to membership in the Order. After a heated debate, the recommendation of the majority of the committee recommending the adoption of a resolution reducing the age limit to eighteen years was rejected by a large majority.

An important incident of the convention on Monday afternoon, was the adoption of a resolution commending the views taken by the President of the United States on the question of a literacy test for emigrants. The resolution urges that the gates of this country remain wide open to all who flee from religious persecution and, further recommends that the Government take up the work of proper distribution of the emigrants.

During Monday afternoon the visiting ladies were entertained at the Progress Club with a musical and in the evening the delegates and ladies enjoyed a moonlight ride on the Steamer Owana

The sessions on Tuesday were devoted mostly to routine matters and the presentation of and action on reports of the various convention committees In the afternoon the election of officers was held and resulted as follows:

Officers.—President, Joseph S. Kornfeld, Columbus; First Vice-president S. J. Kornhauser, Cleveland; Second Vice-president, Karl M. Vetsburg, St. Louis; Secretary, Victor Abraham, Cincinnati; Treasurer, William Ornstein Cincinnati.

Representatives to Constitution Grand Lodge Meeting at San Francisco, Cal., in May, 1915.—Indianapolis, Sol. S. Kiser. St. Louis, Harry Simon, Jacob Furth, Emil Mayer. Columbus, Joseph Kornfeld. Cincinnati, Victor Abraham, Alfred M. Cohen, William Ornstein. Toledo, David Alexander. Denver, Milton Anfenger, Meyer Friedman. Kansas City, Jacob Lorie, Leon Block. Cleveland, S. Wolfenstein, A. Lewenthal, Martin A. Marks, Max E. Meisel. Louisville, Joseph Myers

General Committee.—L. J. Borinstein, Simon Lazarus, Jacob L. Lorie, Moses Schwab, Louis Bernstein, Joseph M. Michaels.

District Court.—Alfred M. Cohen, Nathan Drucker, Shepard R. Evans, A. Biccard, Harry Levison.

The next convention of the District Grand Lodge will be held in 1915, at Columbus, Ohio.

On Tuesday afternoon the visiting ladies were entertained by a trolly ride around Maumee Valley, and a luncheon upon their return, at the Woman's building.

LADIES' AUXILIARIES

By Eliot M. Epsteen of San Francisco

The subject of Ladies' Auxiliaries to the Order of B'nai B'rith demands serious attention. They are no longer in the experimental stage. San Francisco has three such successful organizations. The requirements for membership generally are that the men must belong to the Order of B'nai B'rith, and any woman of the Jewish faith is eligible.

Auxiliaries are forming in other places upon the Pacific Coast. The membership roll of each is large. The meetings are more than well attended. They have become an active, potential factor, capable of the accomplishment of much practical good.

In years gone by, auxiliaries were formed, flourished for a time, then disbanded, leaving no cause of the failure. This lesson should be heeded. The ladies' organizations of today are stronger than any of the past. They have been accorded official recognition by the Grand Lodge of this district.

The cause of the failure of the past has been the lack of some plan of effort, upon practical lines along which to work. There is today, as there was then, no general plan of organization; each auxiliary is now, as then, a separate and distinct entity, sovereign in everything. Each auxiliary today has different membership requirements. Each has different modes of procedure; no general ritual of initiation is recognized, and, of far greater importance, none has given itself anything material or practical to do. As a mere social organization, it cannot endure, and the prophecy serious and substantial work is allotted to them, all these auxiliaries, like their predecessors of the past, will die untimely and unnatural deaths.

The Grand Lodge of the district, in a measure, has recognized this condition, and, in a feeble way, has endeavored to remedy it. A deputy to the auxiliaries has been appointed; also a Grand Lodge committee to Ladies' Auxiliaries, high-flown titles, whose members so far have distinguished themselves by doing nothing.

The condition, then, presents itself: Here are strong, well attended, active institutions, which have allied themselves with the Order of B'nai B'rith. They are composed of the younger set of the community. They constitute an active, enthusiastic, potential factor, capable of and willing to do good work along the lines of general Jewish uplift. They constitute, at present, a disorganized band of well-meaning and striving Jews and Jewesses. There should be unanimity in their work; there should be a parent organization, with sovereignty over them, to direct and inspire them to greater efforts. The Grand Lodge of the district is the only logical place where this can be done. The Constitution Grand Lodge of the order meets in San Francisco in 1915. There should be presented the effort to enfranchise these auxiliaries. There should be made the fight to give them full representation in the Grand Lodge of the district.

Unless immediate and proper steps are quickly taken to conserve and foster this powerful factor for good, these Ladies' Auxiliaries, the Order of B'nai B'rith bids fair to lose the greatest element it has acquired in its history for the advancement of the order, and for the betterment of our people.

NEWS FROM LONDON

BY OUR CORRESPONDENT DR. M. EPSTEIN

London, August, 1914.

"O God! that whole damned war business. Sherman said, 'War is Hell.' So it is. Any honest man says so—hates war, fighting, blood-letting. I was in the midst of it all—saw war where war is worst—not on the battlefields, no—in the hospitals: there war is worst: there I mixed with it: and now I say, God damn the wars—all wars: God damn every war: God damn 'em! God damn 'em!"

Probably my readers know these words; they are from Walt Whitman's Conversations with Mr. Traubel. In our heart of hearts we all feel some such sentiment as that. Be the cause righteous, be the appeal to force never so needful, be the diplomacy that preceded as well meaning as you like, the fact remains that the black cloud of war is over the whole of Western Europe. Countries that but yesterday were cultivating the arts of peace are now at each other's throats, and the simple-minded peasants of many a Belgian village see the August sun go down in blood. "The Angel of Death is abroad in the land; we may almost hear the beating of his wings." And why? The whole trend of modern democracy is for peace among nations. It cannot therefore be the wish of the people. No. There is only one possible answer. The interests of crowned heads, the pride and ambition of all-powerful monarchs who claim to wear their crowns by the grace of God—there's the enemy. Here he is called Czar; there Kaiser. But always he stands for unlimited monarchy; always he is a type of a mediæval institution that is bound sooner or later to be swept away. Possibly that may be one of the good things that the war will bring.

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Meanwhile the war and war news occupy men's minds to the exclusion of pretty much all else. And what is true of the general community holds good for Jews also. We hear little of communal activities. True that in the month of August communal activities are at their lowest ebb. But unless the war is over fairly soon, nothing is likely to be taken up. For one thing, a good many businesses have been severely hit. The Stock Exchange is closed; financial and industrial undertakings are exceedingly limited, compared to the volume of trade in normal time. The old economic equilibrium has been disturbed and it will take some time before a new one is established. Hence a good number of Jews, in common with very many of their fellow citizens in England, have small inclination to think of anything but their daily bread. When the war is over there is little doubt that an improvement will set in. But the waiting till then is irksome.

As is generally known, there is a large number of German Jew residents in this country, more especially in London. Some, though they have been here a score of years and more, have not been naturalized. Hence, technically they are regarded as "alien enemies," and as such have to be registered and are subject to certain minor disabilities, such as having to report themselves to the police every three weeks, or being limited to a radius of five miles from their homes, beyond which they are not allowed to travel without special permission. As one can easily imagine, some people with German sounding names are a little nervous. Those who are acquainted with the English character know but too well that such fear is childish. All the same a goodly number of persons of German origin, who are now British subjects, are changing their names to such as have an Anglo-Saxon ring about them. Thus, Hoffman becomes Codrington, Schloss becomes Castle, Gunzenhauser becomes Gee, Schacht becomes Dent, Rosenzweig becomes Rose and Lange becomes Lang. It is one of the humors of the situation; but will anyone condemn these men; Perhaps the acme of the fun is exemplified in a notice in a London barber's window: "This is a Ingelische Shopp."

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What of the Jews in other lands? In France, in Germany, in Austria-Hungary and in Russia we know that they are fighting in their country's cause. It is a pity too deep for words that Jew should be forced to kill Jew, but it is only part of the greater tragedy that the German should be forced to kill the Frenchman or the Russian the German. It proves that the peace-ideal receives merely lip-worship in European civilization. As Jews we must deplore this. We have recently been reading the report of the Carnegie Commission to inquire into the Balkan Wars. The details given by this trustworthy document are sickening in their brutality. We deplore them as human beings; we specially deplore them as Jews. Will the present European war be different? The degree may vary; the thing is the same. Shall we not hear of pillage and slaughter and worse? Of lies and tricks and deceit? Of the basest elements in human nature? In the light of this thought, what are we to say of the news which has come to hand this morning, *via* Paris, that the Czar is very shortly to sign a proclamation giving to the Jews in his dominions equal civil and political rights with his other subjects? Are the people that have dwelt in darkness to see a great light? Are the Jews in Russia to be set free? It sounds too good to be true. It may be only one more of the baits held out to oppressed peoples as a bid for their continued allegiance. The Poles have been given specious promises; the vision of a united Poland has been dangled before their eyes by the Russian Commander-in-Chief. Who knows? It may be. But one feels in such a case that seeing is believing. As the candidate for parliamentary honors promises much and recklessly at election times and does little once he is in the Legislature, so the general of armies about to begin operations, or even the Government whose servant he is, feels moved to be generous in pledges. We can understand it. But we Jews have been tricked too often not to have become a little suspicious of these wordy extravagances. The treaty of Berlin gave the Roumanian Jews, for instance, definite promises of civil and religious equality—promises that were solemnly signed and sealed. Were those promises kept? And when the Treaty of London was about to settle the political fate of many communities in the Balkans, what did M. Take Jonescu, the Roumanian Foreign Minister, say? He gave a written declaration that those Bulgarian Jews who were to become subjects of King Charles should lose not one jot of their existing liberties. What became of that promise? Were the words translated into action?

So in the same way, the new Russian edict may not be worth the paper it is written on. We need hardly say that we hope and pray that it will be carried out. Perhaps the spirit of liberty, which is known more or less intimately in Western Europe and America, is spreading to Eastern Europe, too. Perhaps toleration and justice may become realities in the land wich only a month or two ago was at the feet of Rasputin, a sort of twentieth century Cagliostro. But it all depends on so many circumstances. Will Russia be victorious? If she is, possibly the promise may become a reality. If she is not, what will the promise be worth? Or, say there is a revolution in Russia if she is not victorious? Or, again, suppose Russia has to fight an alliance of the states of Western Europe when the present war is ended? Will the Russian Jews still be in possession of their "equal civil and political rights?" If only it turned out a lasting reality! It would solve many a big problem. It would open a new page in Jewish history.

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And will the German Jew be any better off after the war? On paper our German brethren have long enjoyed absolute equality as citizens. But as a matter of fact, as everybody knows, they have had to swallow many a rebuff. It is of no great consequence, to be sure, that Jews may not become officers in the German Army. But as a matter of principle and of right, their exclusion is unjust and intolerable. The same applies to their exclusion from the University Senates. A Jewish *ordinarius* is a rare bird in Germany; possibly just one degree rarer than a Jewish High School teacher. Not that the capacity is lacking. Only the Jewishness stands in the way. It may be that German Chauvinism (as also its French sister) will learn a lesson in the war. It does not require an extreme optimist to realize that the shaking-up which all the countries in Western Europe have just received is bound, in the long run, to bring great changes. And they will be changes for the better—for more liberty and equality and justice. If this prophecy comes true, the Jews in Western Europe will at least cease dreaming of these elementary rights. They will possess them.

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It is not too early, even at this stage, to begin thinking of the Treaty which will settle the destinies of nations afresh and make a new map of Europe. Many questions will have to be decided. Let us see to it that the Jewish question is not neglected. This is the first occasion in the world's history when Jews may claim as a right that they should be heard. The teaching of Rousseau and Voltaire has done its work, and the Jew may come to the bar of "history in the making" and demand his rights as a man and as a citizen. Not favors he asks for; not special treatment, not exceptional legislation. He wants justice—no more. And if the Great Powers show the way, the lesser Powers will follow suit. If Russia and Germany agree to give justice to the Jew, Roumania and Greece will not dare to do less. The coming Treaty of Peace (it must come soon or late: God grant it come soon) ought therefore to find the Jews prepared for their request. The Jews in the countries affected by the present war may be too exhausted to prepare their case. But the Jews in those lands untouched by the conflict must help by clear thinking. Foremost stand our co-religiionists in America When it was a question of a just cause, they have been first in the field before now. We are certain they will not fail on this occasion. It is not only the Jewish cause, though Jews be involved. It is the cause of humanity, a cause very fitting to be supported by citizens of a great civilizing state which as early as 1776 adopted the Declaration of Independence.

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It is interesting to speculate whether the present European war will be a turning point in the recent history of small nationalities. Two generations ago, the world was all for cosmopolitanism. We got a universal language. We read cosmopolitan monthlies. We started the Peace Movement. But somehow all this did not last long. National sentiment would not be crushed. We saw it in Macedonia, in Greece, in Bulgaria and Servia, and in the Hapsburg monarchy. But we saw it also in the growth of Welsh and Irish national feeling. We heard of Irish universities, of the Irish theater and of Mr. Synge; we saw the foundation of the Welsh National Library and Museum and we noted a great revival of Celtic. Side by side with all this, we also observed the rise of Jewish Nationalism. Was this a mere accident or was it a movement parallel to the others? Who shall say? Certain it is, however, that Zionism has grown along with Pan-Slavism and Pan-Germanism—or was it because of these? Into all this growth comes the war. Nay, its very origin was rooted in the clash of nationalities. Because the Slav would have none of the German yoke, Austria must needs fight with Servia, and so draw in Russia, Servia's big brother. Whereupon Germany flew to the rescue of its ally and attacked France by way of Belgium, thus involving Great Britian. That is the pother in a nutshell. Now comes the question. Will this nationalism disgust us with its pettiness and spite, and so prepare the way for that new universalism of which Tennyson wrote—"the Parliament of Man, the Federation of the World?" Or will its nobler aspects win the day and divide Europe on a racial or national basis, so far as that is possible? It is an exceedingly interesting question. In either event the Jew will be affected, for, as somebody once said, the Jew is like the chameleon. If nationalism survives the present war and triumphs, Zionism will find an accretion of strength that may surprise even itself. If, on the other hand, the European nations realize that their common humanity is what matters most in life and so open a new era for a more lasting universalism, is it not most likely that Zionism will fizzle out, an interesting and useful interlude in Jewish history? No one will gainsay that the problem is worth cogitating upon. But in any event, the solution will not become apparent for a generation or so.

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In the meantime the Present is with us, and we must chronicle one or two matters of interest that occured just at the close of the season and before the war broke out. For the first time in its life, the Jewish Historical Society of England has elected a non-Jew to be its President. The compliment has been paid to the Rev. Dr. H. P. Stokes, of Cambridge, who has certainly deserved well of Anglo-Jewish History. His latest book ("Studies in Anglo-Jewish History") is a fine piece of work and marks out the author at once as well qualified for the position of President of the Jewish Historical Society of England. Dr. Stokes would like to see more work in Anglo-Jewish research undertaken and those who know him are agreed that he will give an impetus to it. In connection with the Historical Society it should be mentioned that last month we heard some very good accounts of your fine Chatauqua and University Extension movements from the two men who run them in America, Drs. Berkowitz and Rosenau, recently honored and welcomed guests in our midst. Whenever distinguished American Jews come over here we always wish that we had more of them; and time and again we have personally longed for an interchange between English and American Jewry of workers and teachers, of scholars and preachers, of men and women of all sorts. Both sides would gain in the process. Nay, more. It might even be extended to Jews of other countries. The fact is we do not know as much as we might about our brethren in other lands. The Order might with advantage set the work going, and possibly the First Lodge of England might be a convenient clearing house.

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If such a scheme were carried out, some of the pettinesses which from time to time come to the surface in our communal life like so many ugly pimples would soon disappear. We should be ashamed of them before visitors from abroad, and rise to the best within us. Recently we have witnessed one such incident at our training college for ministers which seems to have become a veritable College of Unreason. It all arose out of the question as to who should teach Homiletics. No great matter, you will say, and you would be right. But this insignificant cause produced much bitterness in people whom one looked up to, and who ought to know better; and worse than all, these same people showed their bitterness, venting their spite on the pate of others. One is ashamed to have to relate this unseemliness, but here, at the time, it was the great topic of conversation and nearly wrecked the existence of Jews' College. Happily all is well again, though the personal feeling is not abated

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Two gatherings were recently held in London which merit some attention from thoughtful people. The one was the Conference of Anglo-Jewish ministers; the other was a mass meeting of the *Agudas Yisrael*. The first was local in its appeal; the second said its appeal was universal. And both ended in nothing very much. Clearly the Conference of Anglo-Jewish ministers is a poor imitation of the Conference of American Rabbis. Like the *Agudas Yisrael* meeting, the conference lacked definiteness. It wanted to set the tone in religious thought and aspiration, but it could not forget that it was a Trade Union. In saying this no blame is necessarily attached to the ministers or their conference. Both are the results of the peculiar environment here, which we all hope will be gradually changed. One method to this end was to be the establishment of provincial rabbinical authorities. About these we heard much sometime ago, and a large sum of money was going to be collected for their organization. But nothing has been done, nor, as some people think, is anything likely to be done. If we had these bodies perhaps there would be less need for the *Agudas Yisrael* in England. Dr. Jung, who by the way, has become a member of the London Lodge, and Dr Hildesheimer (of Berlin) no doubt have some clear conception of the possibilities of the Frankfort organization which is now seeking to establish a branch in London, but they have been singularly unsuccessful in making clear to others what they think. The solution of the prevailing Jewish communal problems in the sense of the *Torah* soundes like a bad translation of a not very illuminating German original. Of course, if the fault lies in the workmanship of the translation, this can, and should, very soon be corrected But in some quarters it is asserted that the indefiniteness to which we refer is constitutional with the *Aguda*. Whatever be the case, however, only high motives are actuating those who are helping to graft the Frankfort plant in the soil of London

The Anglo-Jewish community had recently to mourn the loss of two of its ministers, the Rev. George Emanuel of Birmingham and the Rev. S. Conquy of London. One had grown gray in service, the other was comparatively a young man; one was an *Ashkenazi* the other a *Sephardi*—one was a preacher, the other a *Chazan*. While George Emanuel died on the evening of his days, Conquy was cut down in the midst of his career. He was ever ready to throw in his lot with his brethren. A respected member of the London Lodge, he is the second whom the Great Reaper has taken from the Brethren; but his cheery countenance will be long remembered. For the moment the First Lodge of London is in vacation; we do not meet again in the ordinary way until October. We are united in many things, but in none more so than the great desirability of largely increasing our membership. We are convinced that the right kind of men, the men we want, exist, and we are determined to reach them.

Convention of District Grand Lodge No. 6

The forty-sixth Annual Convention of District Grand Lodge No. 6 was held at Lake Harbor, Michigan, July 6th, 7th, 8th and 9th, 1914. Delegates numbering ninety-two from seven states and various provinces of Canada were in attendance.

Monday morning session was devoted to the organization of the Convention and the presentation of distinguished guests, among whom were:

Mr. Adolf Kraus, President of the Order,

Mr. Philip W. Frey, Past President of District Grand Lodge No. 2,

Dr. Gotthard Deutsch, of Cincinnati, Ohio.

The President thereupon read his annual message, reviewing the work of the district, which was well received.

The reports of the officers and chairmen of the standing committees were then presented, showing the district to be in a most healthy condition, its membership having exceeded the five thousand mark.

The afternoon and evening sessions were devoted to the election of officers and delegates to the Constitution Grand Lodge Convention to be held in San Francisco the coming year.

The election resulted as follows:

President, Charles L. Aarons, Milwaukee;
1st Vice President, Benjamin J. Samuels, Chicago;
2nd Vice President, Dr. Haim I. Davis, Chicago;
Secretary, A. B. Seelenfreund, Chicago;
Treasurer, Benjamin Braun, Milwaukee;
Sergeant-at-Arms, Sol Levitan, Madison.

Members of the General Committee:
Philip Stein,
Edward Menkin,
Albert F. Mecklenberger,
Alphonse Lefkow, of Chicago;
Sylvan S. Hess, St. Paul;
Isaac Petersberger, Davenport;
Isaac H. Louis, Danville;
A. B. Roman, Bay City;

Delegates to the Constitution Grand Lodge:
Adolf Kraus,
Philip Stein,
Edward Sonnenschein,
Israel Cowen,
A. B. Seelenfreund,
Wm. Wilhartz,
Adolph D. Weiner,
Julius H. Meyer,
Benjamin J. Samuels, of Chicago;
Charles L, Aarons,
Benjamin Braun, of Milwaukee;
Sylvan E. Hess, of St. Paul;
Sig. Livingston, of Bloomington;
Sam Folz, of Kalamazoo;
Gus M. Greenbaum, of Danville;
Jonas Weil, of Minneapolis;
Jacob Ely, of Grand Rapids.

During the Convention a round table discussion on the subject "How to raise the standard of the lodges" was held, with President Sylvan E. Hess presiding. The discussion was participated in by Messrs. Isaac Petersberger, Sam B. Ullman and A. B. Seelenfreund. A general discussion followed.

Tuesday morning session was devoted principally to the presentation of reports, among them one by Judge Philip Stein, member of the executive committee of the Order, reviewing the condition of the Order and reciting its achievements during the past year.

The newly elected officers were installed by the President of the Order, Mr. Adolf Kraus, and at the conclusion he addressed the Convention, giving a synopsis of the history of the Order and its various endeavors and accomplishments in the field of humanitarian service.

Various resolutions were presented and were referred to appropriate committees.

In the evening the intellectual advancement program was carried out with Mr. Edward Sonnenschein as chairman. Addresses were delivered by Dr. Louis Bernstein, of St. Joseph, on "The Highest Social Service" and by Madam Bella Pevsner, of Palestine, on "The Rejuvenation of the Holy Land."

Wednesday morning's session was devoted to the consideration of reports of the standing committees. At noon a memorial service was held and the memorial address was delivered by Dr. Samuel N. Deinard, of Minneapolis. At the conclusion the Convention arose and [illegible] the "Kaddish."

The evening program consisted of an entertainment, styled the "Modern Cabaret," under the direction of Mr H. M. Seligman, and the proceeds were devoted to B'nai B'rith Free Employment Bureau of Chicago.

Thursday's session was taken up with the consideration of the balance of the reports of the standing committees, and the disposition of unfinished business.

At noon the degree team of Central B'nai B'rith Council of Chicago, consisting of Messrs. A. B. Seelenfreund, Wm. Wilhartz, Adolph D. Weiner, and Julius H. Meyer, exemplified the initiatory work, which evoked much applause.

The following resolutions were adopted:

The Grand Lodge concurred in and supports the action taken by the Board of Trustees and Directors of the Jewish Orphan Asylum of Cleveland relating to the removal of the home outside of the crowded part of the city of Cleveland.

The maintenance of the B'nai B'rith Kindergarten in the poor section of Constantinople was urged and recommended to the favorable consideration of the lodges and its members.

The work of the various charitable, philanthropic and eleemosynary institutions such as the Jewish Orphan Asylum of Cleveland, National Jewish Hospital for Consumptives at Denver, the Leo N. Levi Memorial Hospital at Hot Springs, the B'nail B'rith Free Employment Bureau of Chicago was commended, and the lodges of the District and their members were urged to contribute to the full measure of their ability toward these most worthy causes.

The lodges were requested to appoint committees to co-operate with the Industrial Removal Office of New York City in the matter of securing employment for immigrants and to administer to their immediate wants and comfort.

The establishment of B'nai B'rith Libraries of Jewish Literature at the various university centers in the District was recommended.

The work of the various Central B'nai B'rith Councils in the District was endorsed and the creation of further Councils in the District wherever feasible was urged.

The establishment of chaplain services for Jewish inmates of correctional and penal institutions was referred to the General Committee to devise ways and means to carry on this phase of social work.

The creation and establishment in the near future of an Orphans' Home by Winnipeg Lodge, of Winnipeg, Canada, received the approval of the Grand Lodge and its moral support was pledged.

The creation of a committee on social service work was approved by the Grand Lodge. This committee is to consist of a chairman and one member for each state and province under the jurisdiction of the District Grand Lodge. The duties of said committee shall be to effect a comprehensive survey of the field of social service work in which the District shall engage and to work out a practical and scientific plan of operation.

The work of the Anti-Defamation League was highly commended and the Grand Lodge expressed gratification at the splendid results achieved by the League and the co-operation of the lodges and individual members was recommended.

The annual conference of presidents of the several American District Grand Lodges was deemed of much importance.

The creation of a B'nai B'rith memorial day was favorably acted upon by the Grand Lodge and the lodges were urged to properly observe such memorial day.

The creation of a new District Grand Lodge to be composed of the lodges of the Order situated in the Dominion of Canada received the approval of the Grand Lodge.

The erection and maintenance of B'nai B'rith buildings wherever possible received the approval and encouragement of the Grand Lodge.

The work of the Educational League for the Higher Education of Orphans was commended and the lodges were called upon to further the cause of the League and to enlist the co-operation of Sabbath Schools and Congregations located in their respective communities.

The following appropriations were made:

For Propaganda Purposes, $750.

For Intellectual Advancement Purposes, $750.

For the B'nai B'rith Free Employment Bureau of Chicago, $1,250.

For the B'nai B'rith Kindergarten of Constantinople, $250.

For the Educational League of Cleveland, $100.

For the Central B'nai B'rith Councils in the District, $600.

During the Convention addresses were delivered by the distinguished visitors, Dr. Deutsch, and Past President Frey, also by the Hon. Samuel Alschuler.

Before adjourning, President Aarons addressed the Convention and urged the delegates to co-operate with him in bringing the district and its lodges to the highest degree of efficiency, whereupon the Convention was brought to a close with the benediction by Rabbi Chas. S. Levi, of Milwaukee.

STRONG ACTIVITY IN DISTRICT NO. 4.

Five New Lodges the Result of an Official Trip—One More Lodge Forming.

When President Morris N. Schneider and Rabbi M. Friedlander, his Grand Orator, started on their official tour north, late in the month of April, they vowed that they would not be satisfied with the usual routine visits, but that they would come home showing substantial results. They have kept their vow and in consequence the District is enriched by five new Lodges which, though they may not add largely to the sum total of our membership, they at least round off our jurisdictional lines. The importance of organization as such is rarely emphasized, but, much stress is laid upon the meaning of numbers. Now, it cannot be gainsaid that, when a community of two or three thousand Jewish souls, disorganized and isolated from Jewish life and influence, finally organizes, no matter under what auspices, and thereby interlocks its communal existence with other Jewish communities, a victory for Jewish solidarity may be recorded.

The two eminent representatives of the District organized the Jews of the cities of Helena, Mont., Bellingham, Wash., Victoria, B. C., Aberdeen, Wash., and Reno, Nevada. Helena, Victoria and Reno had B'nai B'rith Lodges some twenty years ago, but the original stock of the Jewish population in these cities did not grow apace with the general advance of the western country, while the newcomers seemed to have little in common with the old pioneers or their descendants; the lodges, in consequence, had to surrender their charters. At this period there is a total change in the character of the Jewish population and the responses that came to the invitations of Brothers Schneider and Friedlander were spontaneous and sympathetic.

On June 21, 1914, District Deputy Brother Samuel Goodman of Butte, Mont., assisted by Brothers I. Simon, G. N. Oppenheimer, H. Coddon, J. H. Blaustein and Gus. Weinstock, of Butte, and Brothers Joseph Binnard, a resident of Helena as well as Rabbi, Brother J. K. Levin, formerly of Winnipeg Lodge, instituted Helena, Mont., Lodge No. 755 under the happiest of auspices.

On June 28th, District Deputy Brother J. Harris of Seattle, accompanied by Brothers F. Falk, A. J. Spear, G. Schwartz, David Lipman and J. Lewis, members of the two Seattle Lodges, repaired to the city of Bellingham, Wash., and there instituted Bellingham Lodge No. 756, composed of a promising membership.

On July 5th, the President of Tacoma Lodge, Brother Theo. Feist, took with him a number of members of his Lodge and in company with Brother Herbert Schoenfeld, the tireless and progressive President of Rainier Lodge, Seattle, and Brother Dr. Hartman, then a prospective member of Victoria Lodge, went down to Aberdeen, Grays Harbor in the Southwestern part of the State of Washington bordering on the Pacific Ocean, and there instituted Grays Harbor Lodge No. 757, enrolling in its membership the entire Jewish communities of the two thriving lumber towns of Aberdeen and Hoquiam. Brother Feist had previously attended the inauguration of Bellingham Lodge.

July 19th, Brother D. N. Mosessohn of Portland, Ore., representing President Schneider, instituted Victoria Lodge No. 758, composed of the elite of the Provincial Capitol of British Columbia. He was accompanied by Brothers Falk, Lewis, Meyer Cohen and Schaefer of Seattle, Weaver, Dobrin and Goodstone, of Vancouver, and Verstandig of Bellingham.

August 2d, Reno Lodge No. 760 was instituted by President Schneider, assisted by Rabbi Friedlander and Secretary Aschheim. The Israelites of the thriving metropolis of Nevada state turned out almost a unit and enrolled themselves under the B'nai B'rith banner.

Since the return of the Grand Officers from Reno, a package has been received from Brother Verstandig, containing twenty-nine applications for a charter from the Israelites of Everett, Washington. Action will be taken on those applications at a meeting of the General Committee to take place Tuesday, August 11th. There is no doubt that the petition will be granted and that the installation will take place shortly thereafter. This will make the seventh Lodge in the State of Washington, and, including British Columbia, the seventh Lodge on Puget Sound.

This report cannot be concluded without a word of acknowledgment to each and all of those mentioned in this report, whose zeal moved them to finish the work begun by President Schneider and Rabbi Friedlander. They are all men who typify in their respective communities what is best in B'nai B'rithism and never miss an opportunity of giving testimony of the faith that is in them.

DEDICATION OF B'NAI B'RITH ORPHANAGE AND HOME FOR FRIENDLESS CHILDREN OF DISTRICT NO. 3.

One of the most modern and scientifically constructed homes in the country to be used for the care of orphans and friendless children was dedicated on Sunday afternoon, Aug. 30, 1914, in Fairview Township, Erie County, near Erie. Pennsylvania.

The buildings are to be erected in a series of units of four each, and the cottage plan of architecture will be followed out. Two of such units were ready and were dedicated with interesting ceremonies when many of the best known men in the country attended.

The dedicatory address was delivered by Rabbi J. Leonard Levy of Pittsburgh, and Mr. Isador Sobel, past president of District Grand Lodge, No. 3, and to whom a great share of the credit for the success of the institution is due, was master of ceremonies. Among the many who made addresses were Rabbi Max C. Currick of Erie, Mr. A. Leo Weil of Philadelphia, A. J. Sunstein of Pittsburgh, Morris Schaffner of Erie, Rabbi S. Peiser of Cleveland, superintendent of the Jewish Orphan Asylum located in that city.

Excursion trains were run to Erie from Pittsburgh, McKeesport and several other places. Several thousand people attended the dedicatory exercises, which began at 2 o'clock in the afternoon.

Tables were set in the fine orchard not far from the main building, and there refreshments were served by the committee specially appointed for that purpose. In the evening the prominent out-of-town guests were entertained at the Country Club.

The two buildings dedicated are of brick, concrete and slate and are fireproof. They are three stories high. with a deep basement.

As one enters the wide and attractive entrance, a view for miles around is provided from the porch. The main door opens into a reception hall and on one side is a living room, bright and homelike—in fact, there is nothing about the building to indicate that it is an orphanage; it is a beautiful modern residence. The rooms are all large, perfectly lighted and ventilated. The dining room is on the first floor, also reception rooms and offices, etc. On the upper floors are the dormitories for the boys and girls, matron's room, lavatories, etc. Each building will accommodate thirty children.

The four large dormitories are equipped with all the latest ideas in ventilation—in fact, experts say the plan is perfection. Adjoining each are the washstands, shower baths and other accessories. The plumbing is of the latest design and handsome in appearance.

In the well-lighted basement of each building is a large playroom for the children, to be used when the weather is unfavorable. The furniture is now being installed and is of the latest design.

The orphanage fronts on the main roadway, the Erie-Conneaut trolley cars passing in front, thus making it convenient of access from the east and west. There will be a park with the dimensions of four city squares, and this is to be set out with trees, shrubbery walks and drives.

Thoughts and Tidings--A Review of Passing Events

By H. Eliassof

The European War.

Suddenly and unexpectedly a catastrophe of destruction overwhelmed enlightened Europe. The cataclysm of war came like the sudden bursting of a dam. The declarations of war flashed like lightning from all sides, and before the people were fully aware of what had happened they were called to arms in Germany, Austria, France, England and Russia, and were rushed to the battlefields to face untold horrors of devastation and death. The neutral nations of the world still stand aghast at the contemplation of this conflagration, and those who fortunately have not been drawn into the vortex of this war ask one another in amazement and awe: "Has Europe gone mad? What has become of humanity's golden dreams of the dawn of true democracy and of the cheering promises of universal peace? Where are the influences of religion, of modern philosophy, science and art, which our sages and seers, our poets and pastors continually conjured up before our longing and yearning eyes? Is the civilization of the twentieth century, of which we boasted so much, and of which we expected so much, dead and buried? There is only one answer to all these questions: Yes, Europe has gone war mad, the golden dreams of humanity have so far remained dreams only, and the influences of religion, science and art have failed to make the slightest impression, because the peoples of Europe have permitted their crowned heads, their aristocracy and their yunkers to turn the civilization of the twentieth century into an element of destruction. The peoples of Europe allowed themselves to be fooled and hoodwinked by their war lords, who constantly cried peace, peace, and wanted nothing but war. Goaded on by "landlust" and passion for supreme power, they developed a vast militarism, added cannons to cannons, dreadnaughts to dreadnaughts, harnessed all the inventions of modern science and all the ingenuities of modern civilization to their war engines, their weapons of death, and robbed the treasure house of constructive civilization to form and to foster a civilization of destruction.

Henry Thomas Buckle, the famous historian, undertakes, in his "History of Civilization in England," to prove by historical evidence that civilization is divided into four distinct and separate elements: Imagination, understanding, moral and intellectual. It seems to me that the history of the Christian church and of militarism and war suggests to the observing mind a further division of civilization into two additional elements, namely, constructive and destructive. Primitive civilizations were almost entirely of a destructive character. The primitive man was surrounded by too many fierce enemies, and in order to be able to exist, he was forced to invent means by which to overcome and destroy them. He had first to learn how to use a wooden club, how to make an ax of stone and arrows of flint, weapons of destruction, before he could devote his thoughts to the invention of greater comforts of life, such as a better and safer dwelling place, better coverings for his body and a variety of pottery for preparing and storing his meat and drink. His entire civilization was concentrated upon the invention of suitable implements of war, therefore his was a destructive civilization. With the developments of understanding man added constructive civilization to his destructive one. In the excavations in some of the abodes of prehistoric races pottery, and even ornaments are found side by side with stone axes and flint arrows. But also with these somewhat advanced races the destructive civilization still was more predominant. Even later on, when tribes and nations were formed they were mainly warriors, and destructive civilization still had the upper hand in their midst. The ancient Babylonians, Assyrians, Egyptians and Hellenes, who built magnificent cities to dwell in and colossal temples for the worship of their gods, paid their greatest attention and devoted their strongest energies to offensive and defensive wars and their civilization was in the main a destructive one. These peoples worshiped the warrior who killed the greatest number of adversaries. The national bards sang their sweetest and best songs in the praise of the heroes on the battlefield, and the successful military leaders were publicly crowned with wreaths of glory and of fame.

Thirty-three centuries ago a boy was saved from the waters of the Nile. He was named Moses and when he grew up to manhood he transformed a multitude of slaves into an independent people. He led them from bondage to liberty, from the influences of pagan polytheism to the worship of one spiritual God, and from a destructive civilization to a culture of construction, based upon moral law, supported by intellectual force and sustained by truth and justice.

Nineteen centuries ago a Jew named Jesus was nailed to a cross in Jerusalem. He was hailed by many as the "Prince of Peace," and was acclaimed by the world as the originator of so-called "Christian civilization."

Eighteen centuries ago the Romans destroyed the national independence of the adherents of the Mosaic culture of construction. The flaming torch of the Romans laid their sanctuary in ashes, but it could not consume the love of justice and truth which had found an abiding place in their hearts and in their souls. All through the woeful centuries so-called "Christian civilization" strove to extinguish the perpetual light of the Mosaic culture which the Jew carried with him in all his weary wanderings from land to land, but it too failed to accomplish the task.

For nearly two thousand years the world followed the lead of this "Christian civilization," which always failed to influence man in the crises caused by the outbursts of human passion and never succeeded in restraining its followers from committing acts of violence, because it is a civilization of destruction, because it is a civilization based upon imagination, and not upon reason and understanding, and while it emphasizes the doctrine of love, it neglects the principle of justice. It is hardly human for a man to love his enemy, but he may try to do him justice.

In the medieval age, from the eighth to the fifteenth century of the Christian era, Christian civilization lost entirely all the traces of the constructive element and became vehemently destructive in tendency and practice. The crusades and the inquisition, these two cataclysms of destruction, were direct manifestations of the influence of the Christian church, and it requires no stronger evidence to prove the destructive character of Christian civilization. That Europe was able to rehabilitate itself from the destructive influence of the middle age and to revive the element of construction was due to the French revolution and not to the Christian church. The wildly inflamed passions of man burned themselves out in the upheaval of this revolution and during the protracted Napoleonic wars which followed it. The middle age was overthrown by the forces of reaction and not by the influence of Christian civilization. After all this has been said, there is certainly no wonder that religion, which, with the belligerent nations of Europe, means nothing else than the Christian church, was unable to prevent this fearful European war.

The strangest thing about this European war is the entente between France, England and Russia. It awakens mistrust, and is looked upon by the world as a sad misfit. That France, the republic, and England, the liberal constitutional monarchy, could unite with barbaric and tyrannic Russia is hard to understand. They should have known that such a union must bring upon them the contempt of the world. But it seems that France was so blinded by her hunger and passion for revenge on Germany that she was not very choice in the selection of her allies. It now appears that England is already tired and heartily ashamed of her alliance with the Russian Czar, for it is reported that England has advised Russia to mend her ways and treat her people with more decency.

Many public writers and men of prominence are giving expression in the public press to words of hope and reassurance. Oscar Straus stated in an interview in London that in his opinion the great blessing that will result from this titanic world clash will be the obliteration of every monarchy in Europe. H. G. Wells, Forbes and others seem to be assured that a great peace is in store for Europe after this crash is over.

In the first place, it is hard to believe that all the crowned heads of Europe, the winners as well as the losers, will fall so quickly after this war. How will they be obliterated? They certainly will not all abdicate their thrones. Is there any hope that the masses of the people will rise in every country and force their kings and emperors to relinquish their ruling power? This, too, is hardly to be expected. Many of the fighting men who will return home from the terrible war, even those who are victorious, will for a long time be so tired and worn out by the hardships they had to endure, and so bowed down by the losses at home, that they will not be in the mood to rush into new fights and new troubles, and will be glad to let things go on in the old way. It is an alluring dream and nothing more. Is there really a great peace in store for Europe after this war is over? It seems not. The unfortunate alliance of Enland with Japan rather points to new wars right after this war is over. If Germany is successful she will surely wish to retaliate on Japan for its interference in Kiachau, and if England is victorious she will not look with equanimity upon the gain of a merchant marine by the United States and the expansion of our trade in Asia and South America during the European war.

But let us hope for better days—days of liberty and peace for all mankind.

The War and the Jews.

It is estimated that between eight and nine million Jews live in the countries now involved in war and that there are nearly 400,000 Jews fighting in the armies of the belligerents. In the Russian army alone there are 250,000 Jewish soldiers, in Austria-Hungary 70,000, in France 10,000, and in Germany 6,150. The rest are distributed among the other armies. In all the other lands except Russia the Jews, who now again give proof of their loyalty to the flag of their home country, may hope to strengthen their position as citizens after the war is over. The Russian Jews know that they are throwing away their lives, that they are fighting for an enemy, not against an enemy, and often against a brother in faith. This certainly makes the war a thousand times harder for them. The American newspapers recently published persistent rumors that the Czar had promised before the war to better the conditions of the Russian Jews by removing all the restrictions which now exist in Russia against them. It is easily understood that the Russian Jews can place no trust in the Czar's promises, if he made any. They have had too bitter experiences in this direction. They know well enough now that the Czar's promises are soap bubbles and cannot be relied upon. If the Russian Jews hoped to gain something by Russia's alliance with England they must be sadly disappointed, for in consequence of these friendly relations between England, the land of Jewish emancipation, and Russia, the land of Jewish oppression, a part of the English press, like the London Times, has become anti-Semitic and is furnishing the Russian Black Hundreds with arguments, based on ignorance and prejudice, in support of the persecution of the Jews. The Novoe Vremja and the other anti-Semitic organs of the Russian official press gain from the London Times material and encouragement for their dastardly campaigns of calumny with which to crush down the suffering Jews deeper into degradation and misery. The bitter lot of the Russian Jews is growing more bitter, more desperate and more hopeless from year to year, and if Russia is victorious in this war it may even grow worse. We know that a Russian drunk with vodka can become bestial enough to instigate a pogrom, but we do not know what a Russian drunk with both victory and vodka is capable of doing to the Jew.

Modern anti-Semitism was born in Germany after the Franco-Prussian war of 1870. Then, as now, the German Jews fought bravely and willingly shed their blood for their fatherland side by side with their fellow citizens. Many Jews distinguished themselves on the battlefield, and were proudly wearing the iron cross and other marks of bravery and courage. But nationalism ran riot among the victorious Teutons, the bravery and loyalty of the Jew was quickly forgotten and he was looked upon as undeserving of the name of German and unfit for promotion in the army and for professorships in the university. There is danger that if Germany is victorious the Treitschkes and the Stoekers will again raise the cry of Teuton and Arian against the Semite. But, for all that, the Jews cannot wish for the success of the Russian arms against Germany. In Germany at least the Jew can do his duty and hope for the best.

In England, France and Austria the Jew is not now looking for any improvement in his political standing. His citizenship is safe in these countries and he is ready to share in the burdens as well as in the prosperity of his beloved fatherland. He is used to a little zoreh here and there as long as he is sure of his manhood and the respect of his fair-minded fellow countrymen.

THE LEO M. FRANK CASE.

The following communication was sent to the American press by Mr. Walter B. Brown of Chisholm, Minn.:

When race prejudice reaches such a height that a state can hang a man on the strength of it, when the clamor of a brainless mob is given precedence over facts and evidence while the life of a human being hangs in the balance, when the constitutional rights of man are being defiled by a few individuals apparently for self aggrandizement and acquiescence to local sentiment, is it not time that you, an American citizen, should lend a hand in the fray and save this, your country, from the smirch of sectarian hatred, the brand of oppression that "Christian" Russia has borne for centuries?

You have heard of the case of Leo M. Frank, a young Jew, thirty years of age, married, a graduate of Cornell University and superintendent of a large pencil factory in the city of Atlanta, Georgia, who has been convicted of the murder of a fourteen-year-old girl and is now awaiting execution.

From evidence introduced in the case, from mob demonstrations during the trial, from the aroma of racial hatred that fairly impregnated the atmosphere of the community in which he was tried, the conviction of this man under such conditions is the most disgraceful affair that has ever occurred in these United States. The only damaging testimony against Frank, introduced by the state at the trial, was that of a negro roust-a-bout, several times convicted of crimes, and his statement, in direct denial of numerous affidavits previously sworn to, reeked with the stench of perjury.

That there is question about the guilt of Frank, that the state of Georgia is not inquiring deeper into the case is very likely to be committing judicial murder can be concluded from the opinion of Judge L. S. Roan in overruling the first motion for new trial. He said, "I am not convinced beyond a doubt of this man's guilt or innocence, but I consider it my duty to overrule the motion." Oh! where in the history of jurisprudence is there a parallel to this remark. It is presumed that the benefit of doubt belongs to the defendant. At the hearing on second motion for new trial Judge Ben Hill overruled the motion and in the same breath said that he would grant a bill of exceptions to the defendant so the case could be taken to the state supreme court. Such statements as these following decisions adverse to the defendant may be in perfect accordance with legal ethics but to the common lay mind they sound as did the words of that great dictator of ages past, "I am innocent of the blood of this person, see ye to it."

After scouring the country for criminals and questionable characters to give testimony to besmirch the moral character of Frank and turn public sentiment against him, in which they were quite successful and which coupled with hatred of his race were the fundamentals of his conviction, the police of the city of Atlanta place themselves on record at this time with a denial that charges of immorality were ever preferred.

You know of this case. Will you in the cause of humanity and for the sake of our country's boasted justice make an effort to secure full publicity of this case in your community that the injustice of it all may readily be brought to the bar of public opinion and judged by minds free from restraints of conventionalities?

This is not an appeal for the acquittal of Frank. I have never met him and am not interested in him but as an American citizen I am deeply concerned over the methods employed which have denied him his constitutional rights simply because he is a Jew. I am not a Jew and am under no obligation to the Jewish race, I do not proclaim Frank's innocence even though Detective William J. Burns after exhaustive investigation has declared him innocent but I do plead with you to make an effort through publicity to secure a new trial and a square deal for Leo M. Frank. If he is guilty he can be proven so at a second trial but he should be found so in an environment that is not teeming with mob demonstrations and race hatred.

What Our Lodges Are Doing

ANNUAL VISIT OF WASHINGTON LODGE TO THE HOME AT YONKERS.

The friends and members of Washington Lodge No. 19 of New York paid their annual visit to the Home for the Aged and Infirm at Yonkers, N. Y., on Sunday afternoon, June 7, 1914. The occasion was one of the most interesting in the history of the Home, and will long be remembered as one of the most enjoyable afternoons for the inmates and the visitors. The program of entertainment was voted by all present as worthy of the highest commendation. Following the entertainment there was general dancing in the dining room. As this was the very first occasion that dancing was ever permitted in the Home, the innovation was welcomed with delight.

A noteworthy feature of the program was the playing by the Washington Lodge Junior Orchestra, a fine organization of exceptional talent assembled from among the members and their sons, and ably conducted by Bro. William Goudeket of Washington Lodge.

Another feature of the day was the appearance on the program of two active governors of the Home, one, Bro. Henry Meyers of Washington Lodge, the other, Bro. Henry Duschnes of Ed. Everet Lodge; in addition to both these, Mrs. Henry Duschnes, a member of the Ladies' Auxiliary, presented a pretty fairy tale in a most brilliant and entertaining manner.

A specially appointed committee of members and their ladies, headed by Bro. Harry C. Adams, visited those inmates of the Home who, through illness and infirmity, were unable to attend the exercises, and made to each of them individual gifts of flowers and goodies. On the whole, the day was a very happy one.

Addresses were delivered by Dr. Meyer M. Stark, president of Washington Lodge, and Louis Kempner, president of the Board of Governors of the Home.

HARMONY LODGE, BRIDGEPORT, CONN.

A large number of enthusiastic members and friends of Harmony Lodge No. 711 of Bridgeport, Conn., attended a smoker and entertainment given by the Lodge at its club rooms on June 23.

Harmony Lodge has had a very successful season, a number of important events having taken place during the past year.

Among these may be mentioned the presentation to it by the Grand Lodge of a fine banner for the greatest increase in membership for the District; the turning over by it of a large sum of money as the proceeds of its recent charity ball to the three Hebrew charitable societies; the children's Washington birthday party; a reception in honor of the twenty-fifth wedding anniversary of President Isaac Moss; an address by former Congressman E. J. Hill on "Mexico," and the public installation by Col. Harry Cutler of Providence, R. I., one of the foremost Hebrews in New England.

It is expected from the plans under consideration by the various committees that the splendid work already done will even be eclipsed during the fall season and it is anticipated that under the auspices of its "Forum" many speakers of national renown will deliver addresses on subjects of general interest.

An excellent musical program was furnished and luncheon was served during the evening.

MONTEFIORE LODGE, SAN FRANCISCO.

Montefiore Lodge has reawakened. Dr. C. E Schwartz, Robert Karmelinski and Louis Becker have brought in a class of 37 members since their own initiation, May 26th, and a large number of candidates are awaiting initiation next meeting, owing to their energetic work. These three members would make any Lodge of themselves, and their enthusiasm is contagious, as all the members of the Lodge, both those who were working hard before, and those who were dormant, have been straining every nerve getting new members.

Acting Grand President Harry K. Wolff, who is a member of the Lodge is aiding by his presence at each meeting. He took part in the last initiation of a class of twenty-seven, in conjunction with the Initiatory Team of the Committee of Fifty.

DR. MOSES GASTER LODGE, MANCHESTER, ENGLAND.

The President, Brother Samuel J. Cohen, as Chairman of a Special Canvassing Committee in connection with the Manchester Victoria Memorial Jewish Hospital Appeal, succeeded with the assistance of a number of the brethren of the Lodge, in raising the sum to £8,000. The brethren personally combined to contribute the sum of £250 and have thus been enabled to endow in perpetuity a Bed to bear the name of "The Dr. Moses Gaster Lodge, I. O. B. B., No. 720, Manchester."

A continued increase in the number of members on the roll is noticeable. At the last meeting of the Lodge, held on the fifth of May, Brother Augustus Kahn, President of the First Lodge of England, No. 663, London, was present and took part in the initiation of fifteen new members, of whom there now are sixty. While at the inauguration of the Lodge the brethren were almost all connected with the Sephardic section of Manchester Jewry, a large proportion are now Ashkenazim, a fact which must help the Lodge to exercise additional influence in the community, it being the hope of the local committee that it will shortly be possible actively to participate in various educational and other communal movements so proving the Lodge to be a valuable force in the important city. The present officers are: President, Bro. Samuel J. Cohen; Vice-President, Bro. Joseph A. Hamwee; Treasurer, Bro. Joseph A. Susman; Monitor, Bro. Gabriel E. Besso; Guardian, Bro. Jerome Jacobs; Hon. Secretary, Bro. The Rev. Isaac D. Duque; Bros. Solomon N. Arditti, Isaac Cansino, Isaac Levy, Joseph N. Levy and Moise de Picciotto, are the other members of the Council.

INSTITUTION OF B'NAI B'RITH LODGE AT PATCHOGUE, N. Y.

On the afternoon of Sunday, June 28, 1914, in the Supreme Court Chambers, a new lodge was instituted at Patchogue, L. I., under the name of Patchogue Lodge No. 759. The institution ceremonies were conducted by the First Vice-President of the District, Brother Herman Asher, assisted by Brothers M. P. Davidson, Joseph Rosenzweig, and I. Irving Lipsitch, of the General Committee of District No. 1. The initiation ceremonies were conducted by Brothers William Asher and Dr. A. V. Greenstein.

Patchogue Lodge is the only Jewish fraternal organization in the county, and the members thereof look forward with much enthusiasm toward the strengthening of its membership from among the leading Hebrews of the various communities.

The visiting brethren presented the Lodge with a beautiful Bible and a silk American flag, and the individual members of the Lodge were presented with B'nai B'rith buttons by the Grand Lodge.

It is anticipated that in the very near future a Sunday School will be organized, and various other activities will emanate from the new lodge and an efficient corps of officers, who are as follows:

President, Dr. Louis Feldman.
Vice-President, Alfred Blum.
Monitor, Harry Weiss.
Treasurer, Leonard Cohn.
Recording Secretary, Samuel J. Siegel, Jr.
Financial Secretary, M. A. Feynman.
Inside Guardian, Benjamin Churner.
Warden, Sol Cantor.
Trustees: L. J. Feynman, Maurice Beck, Hiram Rossuck.

MANHATTAN LODGE, NEW YORK.

Manhattan Lodge No. 156 held its annual meeting at the Home at Yonkers on May 17, 1914. Rev. Simon Schlager, cantor of Temple Emanuel, and other artists, presented a splendid program.

Mrs. Loth, 80-year-old resident of the Home, made a most inspiring address.

The Ladies' Auxiliary Society held its annual meeting at the same time, which was attended by a large number of its members. At the close of the two business meetings the two societies combined in exercises at the raising of a flag presented by Mrs. G. Falk. The ceremonies were closed with the singing of the national hymn by the assembled multitude.

HEBRON LODGE, NEW YORK.

On June 14th Hebron Lodge No. 5, I. O. B. B., celebrated its 65th anniversary by giving the inmates of the Home at Yonkers an entertainment and collation, and so adding an additional ray of sunshine to the lives of our old and infirm brethren. The occasion was well attend- and everybody seemed to be having a pleasant time. The Hebrew Orphan Asylum Band furnished the music that was much appreciated by all present.

Hebron Lodge No. 5, I. O. B. B., was instituted on April 10th, 1849, and the officers were installed by Bros. Dr. Metzbacher and Renauer. The Charter members were Bros. B. Rothchild, I. Muhlheiser, Joseph Ochs, I. Weinschenck and I. Muslmer. On that same evening 14 members of the Jacob's Sons (a local organization of this city) were initiated in Hebron Lodge.

On July 2nd, 1850, Hebron Lodge voted to have a banner made, and the late Bro. Julius Bien, then a member of Hebron Lodge, was selected to decorate it.

On Sept. 25th, 1850, Hebron Lodge No. 5, in conjunction with two other lodges, gave a ball, the proceeds of which were given for the foundation of the institution known as the Maimonides Library, which was dedicated on Jan. 25th, 1852.

In 1850 the members of Hebron Lodge No. 5 founded a society for the protection of widows and orphans, and it was chartered under the laws of the State of New York in 1851. The first contributor to this fund was Bro. Gerson N. Herrman, who in 1863 became President of Dist. Grand Lodge No. 1.

In March, 1851, Hebron Lodge No. 5 resolved to participate, in conjunction with three other Lodges, in building a hall at No. 56 Orchard street, New York, to be known as the Covenant Hall, and to be used for B'nai B'rith purposes.

On April 2nd, 1851, one of the Lodges withdrew from this pact, but Hebron, with the aid of the other two Lodges, continued to build.

The cornerstone of this building was dedicated in 1851, and the building itself was dedicated in 1852.

On Sept. 7th, 1851, the first session of the Dist. Grand Lodge No. 1 took place.

It is to be regretted that all the records of Hebron Lodge No. 5, between the years 1852 and 1869, were lost in the fire in Orchard Hall, where Hebron Lodge at that time was meeting, but this did not hamper their good work, as the following list of benefits since 1869 will show:

Endowments	$189,800.00
Sick and Convalescent	20,656.50
Charity and Relief	10,328.48
Widows and Orphans	6,799.00
General Fund for the Maintainance of the Home at Yonkers	14,168.77
Maimonides Library	2,427.30

NEW ORLEANS, LA.

A joint committee representing all the B'nai B'rith Lodges of New Orleans held a meeting in the latter part of June, at which a committee was appointed to map out a plan of campaign for the coming fall and winter months. At the subsequent meeting, held July 9th, the committee submitted its report, outlining a plan of activity which was concurred in.

The election of officers of the joint committee was then held, and it was resolved that the six lodges of the city be requested to elect three delegates to the joint committee, and they were urged that only such brethren be selected as would take active interest in the work of the committee and assist personally in its labors.

NEW ORLEANS, LA.

A meeting of the joint committee of the B'nai B'rith lodges of New Orleans was held on Aug. 5, 1914, at which the election of officers took place. Various committees were appointed, among them one for the purpose of securing a suitable meeting place for the lodges and a home for the members of the Order. Another committee was appointed to visit the lodges at their next meeting in order to secure a consolidation of all the lodges into one.

ABRAHAM LIPPMAN LODGE, PITTSBURGH, PA.

Abraham Lippman Lodge, No. 672, I. O. B. B., has, during the five years of its existence, proved to be a tower of strength among the communal Jewish agencies of this city. It has rendered invaluable assistance financially and morally to the B'nai B'rith Orphanage and Home for Friendless Children of the district. It has raised the largest sum of money towards the building fund of any lodge in the district. This was done in co-operation with the Ladies' Auxiliary of this lodge. This Auxiliary, which receives its inspiration and encouragement and direction in the lodge proper, has likewise established for itself an enviable record. It has, in co-operation with existing charitable societies, rendered considerable service to the Jewish poor of the city of Pittsburgh. Abraham Lippman Lodge has assisted financially the Federation of Jewish Philanthropies of Pittsburgh, the Labor Bureau of the Council of Jewish Women and the Vigilance Committee of Dallas, Texas. In 1913 this lodge made a survey of the Jewish religious education that is being afforded to the youth of the city of Pittsburgh, and has also supported the work of the Educational Committee of Allegheny county, whose purpose it is to give religious inspiration to the Jewish boys at reformatory institutions.

In 1913, Abraham Lippman Lodge amalgamated with Iron City Lodge. The latter has had a remarkable record of fifty years of service in this community, rendering a beneficent influence in this city and having on its roll of membership some of the leading citizens of the community. Too much space would be required to enumerate all it has done along benevolent, educational and charitable lines. For a long time Iron City Lodge has given financial assistance to the Irene Kaufmann Settlement, Montefiore Hospital, the Home for the Aged of Pittsburgh, and to the Erie Orphanage, et. catera, et cetera.

NEW LONDON, CONN.

Under the auspices of Fraternity Lodge, No. 743, of New London, Conn., a remarkable meeting was held on the evening of June 9, 1914, when prominent Jews of Rhode Island and Connecticut spoke on the same platform with Christian ministers, all espousing the cause of the brotherhood of man regardless of creed, religion or race.

An audience of more than 300 persons greeted the speakers, among whom were Col. Harry Cutler, of Providence, past president of District Grand Lodge, No. 1; Mr. Charles H. Shapiro, of Bridgeport, district deputy of District Grand Lodge No. 1; Rev. Walter Samuel Swisher, pastor of All Souls Unitarian Universalist Church, and the chairman of the meeting, Dr. E. A. Henkle.

Fraternity Lodge is to be congratulated upon making possible meetings of this character, which tend to break down barriers of creed and race and make for a more united and generally better community.

WOMEN'S AUXILIARY TO OAKLAND LODGE ORGANIZED.

A preliminary meeting for the purpose of organizing a Women's Auxiliary to Oakland Lodge, No. 252, of Oakland, Cal., was held at the home of Mr. Morris Schneider, president of District Grand Lodge, No. 4, on the evening of June 23, 1914. The members of the Hadassah Club discussed the most feasible methods of establishing such an auxiliary and were willing to lend their aid in formulating the new society. Eli Schwartzbaum and Grand President Morris Schneider gave brief talks regarding the importance of an auxiliary to the I. O B. B. Lodge and urged that steps be taken at once for future work. Application blanks will be sent to the members of the B'nai B'rith Society shortly, advising them of plans for the undertaking. Miss Rebecca Kletz, of the Hadassah Club, called the meeting together and made a few preliminary remarks. Mrs. Henry Mauser, who was organizer of several auxiliaries of the order and is secretary of Modin Auxiliary of the I. O. B. B. Lodge, addressed the women and dwelt upon the ideals and purpose of fraternal auxiliaries.

What Our Lodges Are Doing

DEBORAH LODGE, GREENVILLE, MISS.

At the last regular meeting of Deborah Lodge No. 161 of Greenville, Miss. held at the Olympic Club in June, a class of candidates was initiated. Rabbi Sternheim, who has accepted a call to the rabbinate at Baton Rouge, La., delivered his farewell address. After the meeting adjourned an enjoyable smoker was given by the Lodge. The Lodge adopted the following resolution in connection with the departure of Rabbi Sternheim:

Whereas, Our beloved brother, Rabbi Emanuel Sternheim, has accepted a call to the Rabbinate of Baton Rouge, Louisiana, and will shortly depart from our midst for that city; and,

Whereas, In the removal of Brother Sternheim the Lodge has suffered a great loss in being deprived of his helpful assistance, genial companionship, and of the deep and affectionate interest that he has always taken in its welfare and progress, he being a punctual and regular attendant at its meetings where he was ever judicious in counsel, aggressive in view and faithful to the discharge of any duty assigned him; therefore, be it

Resolved, By Deborah Lodge No. 161 of the Independent Order B'nai B'rith, of Greenville, Mississippi, that the removal of Brother Sternheim is a serious loss to our Lodge and a cause of genuine regret to each and every member thereof; that we will greatly miss our brother and personal friend, but though gone from our midst, we hang his picture, framed in love, upon the wall of sweetest memory, feeling that he was a good and faithful brother among us, wise in counsel, and a tireless worker for the good of our beloved fraternity and our holy religion; be it further

Resolved, That it is the fondest hope and prayer of this Lodge that Brother Sternheim and his family will at all times be accorded God's choicest blessings, may their future journey through life lead over a pleasant pathway carpeted with the ever-blooming roses of health, happiness and prosperity; be it further

Resolved, That a copy of these resolutions be presented to Brother Sternheim, a copy sent to the press for publication, and a copy thereof spread upon the minutes of this Lodge.

M. M. Hartman,
M. P. Schlesinger,
A. L. Johl,
Committee.

B'NAI B'RITH OF LOS ANGELES ENTERTAIN GRAND LODGE OFFICERS.

The officers and members of Los Angeles Lodge No. 487 of Los Angeles, Cal., were honored with the presence of President Morris N. Schneider and Grand Secretary I. J. Ascheim, and Grand Orator Dr. L. Friedlander of District Grand Lodge No. 4, on May 26, 1914. A luncheon was arranged in honor of the visiting officers, which was attended by all the officers and past officers of the Lodge. In the evening a well attended meeting of the Lodge at its own club rooms was held, at which a class of candidates was initiated and which was concluded with a smoker and entertainment.

B'NAI B'RITH CLUB BUILDING AT PORTLAND, ORE.

The work of erecting the new B'nai B'rith Club building in Portland, Ore., is now nearly two months under way. The permit authorizing the construction of the building cited $25,000 as the cost of the two-story building, but it is estimated that the completed building, fully equipped and furnished, will cost the association in the neighborhood of $50,000. The exterior will be of light brick, with stained joints and trimming of stone. Included among the features will be spacious clubrooms and quarters for both the men and the women, a large swimming pool and gymnasium, with appointments, a running track and billiard and smoking rooms. Isaac Swett, president of the building association, is authority for the statement that the Portland building will be the largest B'nai B'rith home in the world. The new building will be the home of the Portland lodge and the Theodor Herzl Lodge of the order, of which there are 600 members in Portland.

INSTITUTION OF B'NAI B'RITH LODGE AT VICTORIA, B. C.

On Sunday, July 19, 1914, Mr. David N. Mosessohn, of Portland, Ore., representing the President of District Grand Lodge No. 4, instituted Victoria Lodge No. 758 at Victoria, B. C. amid much enthusiasm. Delegations from Seattle, Vancouver and Bellingham, Wash., were present. Mr. Mosessohn was assisted by Mr. Goodstone of Vancouver, Dr. Falk of Seattle, L. Verstandig of Bellingham, I. Lewis of Seattle, M. Cohen of Seattle, and H. Dobrin of Vancouver.

Following the institution ceremonies a class of 22 candidates was initiated into the Order and this was followed by the election of officers and their installation into office.

An elaborate banquet followed, at which Dr. Hartman, president of the lodge, acted as toastmaster. Responses were made by all the visiting Grand Lodge officers. The feature of the banquet was the reading of many messages of congratulation from the lodges throughout the District.

Mr Mosessohn in officially reporting the institution of Victoria Lodge says: "I cannot help but add that should all newly instituted lodges consist of such a splendid element as Victoria Lodge can boast of, the future of B'nai B'rithism is absolutely assured. The class of membership, their conservatism, their intellectuality and high Jewish ideals appealed to your deputy to the highest degree. I feel justified from the most favorable impression that I received, in predicting for Victoria Lodge a great and glorious future."

INSTITUTION OF BELLINGHAM LODGE.

Bellingham Lodge No. 756 of Bellingham, Wash., was instituted on Sunday, June 28, 1914, with Mr. M. Harris, District Deputy, as installing officer, assisted by Dr. Falk and others. A delegation of 15 prominent members of the Order from Seattle and Tacoma were present. After the ceremonies were concluded the members with their guests repaired to the banquet hall, where the ladies of the members served an elaborate banquet. All the visiting Grand Lodge officers and guests spoke on the work of the Order and Judiasm in general. Much encouragement was given the new lodge by the visitors, who helped to organize a new link in the chain of the B'nai B'rith fraternity.

ACTIVITIES OF McKEESPORT LODGE.

McKeesport Lodge No. 573 was instituted on April 24, 1904. Among the activities of the Lodge may be recounted the following:

Organization of a Sunday-school and maintenance of same, incurring an expenditure of nearly $700 for this purpose.

The organization of the United Hebrew Charities of McKeesport was due to the initiative and active work of the members of the Lodge.

During the floods in 1907 the Lodge distributed among the Jewish sufferers over $1,300.

During the Ohio floods in 1913 it also raised funds and contributed $220.

In connection with the B'nai B'rith Orphanage at Erie, Pa., the Lodge has furnished a cottage at its own expense.

In social service work the lodge has to its credit the rescue of a Jewish girl who was persuaded by missionaries to embrace Christianity.

It took an active part in the campaign against the reading of the Bible in public schools and also opposed restrictive features of immigration bills.

Since its existence the Lodge has disbursed over $4,000 for various charitable, educational and social purposes.

INSTITUTION OF RENO LODGE, RENO, NEV.

Reno Lodge, No. 760, was instituted on Aug. 2, 1914, by President Morris N. Schneider of District Grand Lodge, No. 4, who was assisted in the work by Grand Secretary I. J. Aschheim and Grand Orator Dr. M. Friedlander. A class of twenty-seven petitioners was initiated in due form. This was followed by the installation of the newly elected officers. At the close of the ceremonies a banquet was held in honor of the visiting Grand Lodge officers, at which remarks for the good and welfare of the order were made.

INSTALLATION OF HARDENBERG LODGE NO. 750.

The installation of Hardenberg Lodge at Frankfort-on-the-Oder took place with appropriate ceremonies on March 22, 1914. It is the 80th lodge of the District for Germany, and the 750th of the entire Order. The attendance was very numerous. Besides the 60 members with their ladies and the members of the General Com., many ex-presidents and brothers and sisters of the Order were also present. Grand President Bro. Timendorfer delivered an eloquent oration, in which he explained the principles of the Order and its motto of benevolence, brotherly love and harmony. In the evening a grand banquet was tendered to 200 guests, and the speeches delivered at the festive board enthused every participant for the noble aims and achivements of the Order.

SAN FRANCISCO, CAL.

Under the auspices of the Committee of Fifty, representing the San Francisco B'nai B'rith lodges, a picnic was held on Aug. 23d at East Shore Park. The proceeds of the affair will be devoted to the fund now being raised to entertain the delegates to the Constitution Grand Lodge convention, to be held in San Francisco in 1915.

Athletics, games, dancing and concerts were the features of the picnic entertainment. In the morning a baseball game was played between the San Francisco lodges and Oakland Lodge. A trophy cup, donated by A. J. Simons, was awarded the winning team.

PITTSBURGH, PA.

The members of Abraham Lippman Lodge, No. 672, I. O. B. B., their friends and members of other lodges, will be interested to learn of a series of social affairs, to be held monthly, that have been inaugurated by the Propaganda Committee of the lodge. The plan is to have only one business meeting per month and the second meeting, the fourth Wednesday in the month, to be devoted entirely to matters musical, literary and social.

For the evening of Sept. 23d, it has been decided to hold a corn roast. This is to take place during the festival season, and a large turnout is expected. A very unique entertainment has been provided for in addition to the corn roast. For instance, the Cruso trio have agreed to perform on three string instruments—the mandolin, guitar and zither. Another feature will be a vaudeville act by a German actor recently arrived from Vienna. This act in particular is bound to prove most delightful.

The Propaganda Committee wishes to emphasize the fact again, that it is to be an open meeting and members are requested to bring their friends.

SAAR SHOLEM LODGE, PITTSBURGH, PA.

Saar Sholem Lodge No. 154 of Pittsburgh held a well attended meeting in June before the summer adjournment. A pleasing feature was the visit of some old members, who in their time had been most active in B'nai B'rith work.

The work of the Educational League of the Allegheny County Lodges was discussed. This League looks after the religious welfare of Jewish boys who have been sent to reformatories and schools of correction by the Juvenile Court, and also investigates the merits of individual cases.

INSTITUTION OF GRAYS HARBOR LODGE AT ABERDEEN, WASH.

On July 5, 1914, District Deputy Feist, president of Tacoma Lodge No. 741, instituted Grays Harbor Lodge No. 757 at Aberdeen, Wash. The ceremonies were in charge of the officers of Tacoma Lodge. The installation of officers was of a public nature. Much interest was manifested and the new lodge promises to be one of the active lodges of the District.

After the ceremonies a banquet was served by the ladies, which was very much enjoyed by the members and their guests.

* * *

So let the fair white-winged peacemaker fly
To happy havens under all the sky,
Till each man find his own in all men's good,
And all men work in noble brotherhood,
Breaking their mailed fleets and armed towers.
—Tennyson.

FAIRMONT LODGE NO. 726, I. O. B. B.

Fairmont Lodge was instituted on March 2, 1913, with a membership of 19. The Lodge at once assumed an important aspect in Jewish affairs of the city, and its membership slowly but steadily increased, until almost every Jewish citizen of Fairmont and surrounding communities was enrolled as a member; it became the center of Jewish activity in the social and religious life, and under its auspices many undertakings have been accomplished, that otherwise could not have occurred; co-incidental with the Institution of the Lodge on March 2nd, with the assistance of Rabbi Brill, a Sunday-school was established, which is maintained by the Lodge, and is known as the "B'nai B'rith Jewish Sunday-school;" Bro. Simon D. Goodman was elected Superintendent, and Miss Edith Klaw and Miss Sadie Oliker as Instructors. The interest of the membership is centered upon the success of the School, which has become the pet hobby of the Lodge. Shortly following the organization of the Lodge, a Ladies' Auxiliary was formed, and under the auspices of both, many pleasant social functions have been held.

During the Holy days of 1913, religious services were held by the Lodge, which were the most successful in interest and attendance ever held in the city. All of the important Jewish Holidays are observed by holding services under the auspices of the Lodge, and a Class of eight boys and girls of the Sunday-school were recently Confirmed on Shebuoth. (Feast of weeks.)

No greater good ever came to the Jewish people of Fairmont, than the I. O. B. B. Lodge established here, and although since its inception the Lodge has been successful beyond its most sanguine expectations, much more is expected to be accomplished for the membership and community in the future.

BELLINGHAM, WASH.

On the return trip of Mr. David N. Mosessohn from Victoria, B. C., where he instituted a new lodge, he visited the newly organized Bellingham Lodge at Bellingham, Wash. At a meeting of the lodge specially called in his honor practically the entire Jewish population was present officially to greet Mr. Mosessohn, representing the President of the District Grand Lodge. A class of candidates was initiated, after which Mr. Mosessohn delivered an address upon the duties of the immigrant Jew in the land of his adoption, calling attention to the necessity of rationally modernizing general old country customs and rising above materialism for the uplift of humanity in general. Others who spoke were Rev. Cohen and L. Verstandig, president of the Lodge.

FORREST CITY, ARK.

A regular meeting of L. Barnett Lodge No. 754, of Forrest City, Ark., was held on June 7, 1914, at which initiation of candidates took place and several propositions for membership were acted upon. Though this is the youngest Lodge in District No. 7, its membership is composed of a class of men who contribute materially towards making the meetings of the Lodge interesting. At the last meeting an entertainment committee was appointed to provide programs for the social meetings of the Lodge to be held during the coming season.

JOINT INSTALLATION OF OFFICERS OF NEW CASTLE AND ELLWOOD CITY LODGES.

Under the joint auspices of New Castle and Ellwood City Lodges, an enthusiastic meeting was held on Sunday afternoon July 12th, at New Castle, Pa. A large gathering of members of the Order participated in the afternoon exercises and an interesting program was carried out for the occasion. Mr. A. L. Solomon, of Pittsburgh, past president of District Grand Lodge No. 3, assisted by Mr. Marcus Feuchtwanger, of New Castle, second vice-president of the Grand Lodge, installed the newly-elected officers. The afternoon exercises also included a large class initiation.

New Castle and Ellwood City Lodges maintain splendid religious schools, and many other Jewish activities are sponsored by the members of these two lodges.

WHAT OUR LODGES ARE DOING.

(Continued from page 15).

District No. 1.

The neighboring lodges of Springfield and Holyoke, Mass., held an outing at Westfield on July 19th, 1914.

The degree club of Springfield Lodge, No. 684, of Springfield, Mass., gave an entertainment on the evening of July 7th, on the roof of the Myrick Building, which was largely attended and proved very entertaining.

As a result of a request made by Adullam Lodge, No. 326, of Pittsfield, Mass., the city librarian of Pittsfield inserted in his July catalogue a page list of books in the library which relate to Jewish religion, history and customs.

On the occasion of the sixty-fifth anniversary of Hebron Lodge, No. 5, of New York City, celebrated at the Yonkers Home for Aged on June 14, 1914, the lodge published a souvenir pamphlet containing a resume of its philanthropic and charitable activities during its existence.

District No. 2.

Topeka Lodge, No. 698, of Topeka, Kan., gave its annual picnic on Sunday, July 12th, at Fisher's Grove. The picnickers were carried to and from the grounds by means of automobiles. More than 100 people took part in the festivities, a large number being visitors.

Missouri Lodge, No. 22 of St. Louis, Mo., met on June 21, 1914. There was initiation of candidates, reports of delegates to the District Grand Lodge convention, and the election of officers for the ensuing term. A discussion was held participated in by many members regarding ways and means to increase the membership of the lodge.

The excursion given by Missouri Lodge, No. 22, of St. Louis, Mo., on Sunday evening, Aug. 2, 1914, was a decided success financially and socially. As a result of the excursion twenty new petitions for membership were secured.

The last meeting of Cleveland Lodge, No. 16, of Cleveland, Ohio, before vacation season, was held on Sunday, June 28th, 1914. The election of officers was the principal feature of the meeting. Many matters of importance were disposed of. Mr. S. J. Kornhauser, first vice president of the District Grand Lodge gave an interesting report on the recent convention of the Grand Lodge, held in Toledo.

At a meeting of Akron Lodge, No. 719, of Akron, Ohio, held on June 9th, 1914, a class of ten members were initiated by the degree team of the lodge. After the business meeting of the lodge was closed the social program of the meeting was carried out, to which the ladies were invited.

At the last meeting of the season of Indianapolis Lodge, No. 58, of Indianapolis, Ind., held on June 15th, 1914, at the Jewish Communal Building, Rabbi M. M. Feuerlicht, I. Feiblman and I. Halpern gave reports of the recent convention of the District Grand Lodge, which met in Toledo.

At the meeting of the Past Presidents' Association of District Grand Lodge, No. 2, held in Toledo on June 8th, 1914, Mr. Leon Block of Kansas City was elected president.

District No. 3.

The annual picnic of New Castle Lodge, No. 609, of New Castle, Pa., was held on July 26, 1914, at Dewey Park, a suburb of New Castle.

An interesting meeting of Har Sinai Lodge, No. 8, of Philadelphia, Pa., was held on July 9, 1914. The special order of business was the election of officers, which was followed by their installation by Mr. David Bortin, representing the Grand Lodge. Notwithstanding the inclement weather a large attendance was present and an interesting discussion took place on the good and welfare of the order. At the close of the meeting refreshments were served.

The concert and dance given by Ibn Gabirol Lodge, No. 114, of Pittsburgh, Pa., on July 15, 1914, was a most successful one. The "Schenley Lawn" was taxed to its utmost by members and their friends.

Jericho Lodge, No. 44, of Pittsburgh held special memorial exercises in memory of the late Herbert Rosenbaum. The meeting was well attended and eulogies were delivered by Brothers A. L. Solomon, A. J. Sunstein and others. The lodge, in honor of the memory of the deceased brother, made a special contribution of $100.00 to the B'nai B'rith Orphanage at Erie, Pa.

The last of the series of dances of Homestead Lodge, No. 586, of Homestead, Pa., for the benefit of the Homestead Hebrew Religious School, was held on Wednesday evening, Aug. 26, 1914, at the Park Pavilion.

Ibn Gabirol Lodge, No. 114, of Pittsburg, Pa., held an enthusiastic meeting on July 14th, 1914. The principal work consisted of the installation of the newly elected officers for the ensuing term by Mr. Wiesenthal, deputy of the District Grand Lodge.

The last meeting of Star Sholem Lodge, No. 154, of Pittsburgh, Pa., was held on July 5th, 1914. It was largely attended. Mr. Adolph Edlis, member of the General Committee, installed the newly elected officers and assisted in the initiation of the candidates.

District No. 4.

Tacoma Lodge, No. 741, of Tacoma, Wash., held a well-attended social meeting in June. A mock trial was the main feature, and at the close of the program a card party was held and refreshments were served.

Columbia Auxiliary, No. 1, Daughters of the Covenant, of San Francisco, held a public installation of its officers on the evening of July 13, 1914. The ceremonies were followed by a musical program arranged by the Social Committee.

At the last meeting of Laskar Lodge, No. 370, of San Diego, Cal., a debate on Zionism was held.

Under the auspices of the Committee of Fifty, representing the San Francisco Lodge, a lecture on "Social and Statutory Laws of Eugenics" was given by Dr. B. M. Jackson on Aug. 12, 1914, at the B'nai B'rith Hall.

The last meeting of Los Angeles Lodge, No. 487, of Los Angeles, Cal., held in June, was one of the most successful ever held by the lodge. The occasion was the presence of Mr. Morris N. Schneider of Oakland and Mr. I. J. Aschheim of San Francisco, the president and secretary, respectively, of District Grand Lodge, No. 4.

Modin Auxiliary, No. 3, Daughters of the Covenant, of San Francisco, installed its new officers at a meeting held on July 27th, which was open to the public. Judge I. M. Golden acted as installing officer.

Preparations are under way for the annual ball of Ophir Auxiliary, No. 4, Daughters of the Covenant, of San Francisco, to be given on Sept. 13, 1914.

Oakland Lodge, No. 252, of Oakland, Cal., held its first meeting in its new clubrooms in the Temple. Several hundred members were present.

The last meeting of the season of Abraham Geiger Lodge, No. 423, of Spokane, Wash., jointly with its ladies' auxiliary, was held on the evening of June 22d, 1914. After the business session, the ladies gave an enjoyable entertainment, consisting of a basket social, and was concluded with a card party and informal dance.

Hildesheimer Lodge, No. 503, of Seattle, Wash., entertained its members and friends with a card party on the evening of July 18th, 1914. At the close of the affair prizes were distributed and refreshments served.

The Committee of Fifty, representing the B'nai B'rith lodges of San Francisco, gave a boat ride on Sunday, June 17th, 1914, that was enjoyed by a large number. Members of the Woman's Committee assisted in arranging the outing, and the proceeds of the affair will be devoted to the entertainments of the Constitution Grand Lodge convention to be held in San Francisco the coming year.

A grand outing was given Sunday, June 21st, 1914, at Bull Run Park, by Theo Herzl Lodge, No. 314, of Portland, Ore., and its auxiliary, the Daughters of the Covenant, for their members and friends.

Columbia Auxiliary, Daughters of the Covenant, of San Francisco gave an outing on Sunday, June 19th, 1914, at Redwood Canyon, in honor of Miss Mauser, president of the auxiliary.

District No. 5.

At the regular meeting of Gates City Lodge, No. 144, of Atlanta, Ga., a resolution was adopted commending the work of the Civic Educational League of Atlanta, and pledging the co-operation and assistance of the lodge in the future, so far as the activities extend among the broad humanitarian lines, for which both organizations stand.

The closing meeting of the season by Argo Lodge, No. 413, of Washington, D. C., was held on June 24th, 1914. Various appropriations for charitable purposes were made. A committee was appointed for the purpose of devising ways and means how to bring about a marked increase in the membership of the lodge. After the close of the routine business, remarks for the good and welfare of the lodge were made by many brothers, who aroused much enthusiasm among the members.

The last regular meeting of Athens Lodge, No. 736, of Athens, Ga., held before the summer adjournment, was well attended. The special feature of the meeting was a debate on "Immigration Laws," participated in by several of the members.

District No. 6.

Mr. Isidor Ziegler delivered a most interesting address on the "Monroe Doctrine," before Nebraska Lodge, No. 354, of Omaha, Neb., on June 14th, 1914.

The members of Flint Lodge, No. 656, of Flint, Mich., tendered a farewell reception to Brother Morris Kobacker and family on the evening of June 14th, 1914, on the occasion of his removal from Flint to Toledo, Ohio. The lodge, through its president, presented Brother Kobacker with a ring emblematic of the order.

District No. 7.

The regular meeting of Memphis Lodge, No. 35, of Memphis, Tenn., was held on Sunday morning, June 28th, 1914. In addition to the routine business of the lodge, the semi-annual election of officers took place. At the following meeting, held July 12th, installation of the officers was conducted by Mr. Samuel Schloss, the oldest member of the lodge.

A feature of the July meeting of Beth Zur Lodge, No. 84, of Mobile, Ala., was the installation of the officers. After the installation ceremonies were concluded addresses were delivered by the newly elected officers and a social hour was spent.

At a meeting of Herzl Lodge, No. 608, of Houston, Texas, held on June 17, 1914, election of officers was held. A committee was appointed to secure the sentiment of the sister lodges regarding consolidation. A further committee was appointed to work in conjunction with a like committee of the other lodges of the city for the purpose of securing the 1916 Grand Lodge convention of the district.

District No. 10.

Austria Lodge, No. 399, of Bielitz, the first lodge of District No. 10, will celebrate the twenty-fifth anniversary of its institution on the evening of Nov. 1, 1914.

OPHIR LODGE, SAN FRANCISCO.

Ophir Lodge No. 21, of San Francisco, celebrated its 59th anniversary on Wednesday evening, Aug. 19, 1914, at the B'nai B'rith building with a literary and musical program, concluding with a dance. Mr. Wm. Saalburg, Past Grand President of the District, and a charter member; Grand President Morris N. Schneider and Grand Secretary I. J. Aschheim addressed those present. The young women of Ophir Auxiliary assisted in the arrangements and reception.

SUMMER SCHOOL WORK OF THE JEWISH CHAUTAUQUA.

The Jewish Chautauqua Society is emphasizing another phase of its usefulness and activity in its Summer School work in the Universities. This scope of its effort, inaugurated in 1909, has expanded each year to a marked degree of success and increasing interest.

Rabbi Alex Lyons, of Brooklyn, delivered a course of ten lectures before the University of North Carolina on the subject of "The Prophets." The lectures were attended by professors, teachers and students, the discussions evincing such deep interest that he was invited to preach at the union services, not only before the student body and professors, but to the general community.

Rabbi Harry Ettelson, of Hartford, Conn., gave a course of lectures at the University of Virginia on "The Wisdom Literature," which course proved to be of profound interest.

Rabbi Jacob H. Kaplan, of Terre Haute, Indiana, was at the University of Illinois, and the course of his lectures was "Creative Judaism."

This work of the Society is bringing messages of Jewish life in directions where otherwise obtains a pernicious ignorance on the part of non-Jew.

Similar courses of instruction are to be assigned for the next summer season in various summer schools throughout the country. This, at the request of the United States Commissioner of Education.

B'NAI B'RITH IN THE ORIENT.

A meeting took place some days ago in Constantinople which by its form, debates and decision can be looked upon as a pleasing sign, that by consciously pursuing work the Jewish interest and feeling among the Oriental Jewry may be successfully developed.

This was the meeting of the Great Lodge of B'nai B'rith Order, which has grown to be a small Jewish Congress, and no doubt in time will be the beginning of further energetic work for the welfare of Oriental Judaism.

Besides the presence of the delegates of the Constantinople Lodge of the B'nai B'rith Order, many other representatives of the Lodges of the Balkan States, Asia Minor and Palestine participated at this meeting. The debates and decisions could naturally not be made public, but we dare say the conference found lively interest far beyond the number of participants, and at any rate serves best to strengthen the necessary solidarity feeling of the Jews, which is quite indispensable for our purposes.

The American Ambassador, Mr. Morgenthau, received a deputation of the Great Lodge at his summer residence on the Bosphorus. He also was present at the banquet which finished the Congress, and on this occasion made a speech, in which he expressed once more the strong interest he takes in the development of Judaism in Turkey and Palestine.

Under the most able management of Dr. Niego, the Constantinople Lodge, as well as the Great Lodge, has, considering the short time of its existence, promoted excellent work. Here, where up to the present one could scarcely perceive any signs of modern Jewish work, an attempt has been made for the first time through the Lodge to unite the Jews from all different directions and to keep them together in continued positive work. In fact, that is no unimportant merit these Lodges have gained and must be gladly recognized.
—Jewish Comment.

THE JEW AS A CITIZEN.

New York City's mayor, whose official appointments have confirmed his words, has just gone on record in praise of the "idealism, sanity and brilliance" of the Jew, judged by his record as a citizen, civic reformer, journalist, philanthropist, and seeker after knowledge since he first invaded the metropolis in large numbers. With the largest aggregation of representatives of this race of any city of the world, New York naturally becomes the focal center for such adjustments to democratic institutions as are necessary among a people so long disciplined by autocratic rule and subject to discriminations that in the United States are escaped. Consequently, if in New York City, with its congested housing conditions, its allurements and its overwhelming tide of commerce and trade, the verdict is so favorable, it must be even more so in communities where the process of fusion and assimilation can be carried on more readily and where the perspective of life is somewhat different.

Students of contemporary politics in the United States, using the word politics in its higher sense, are solicitous about the relatively larger numerical strength of groups and races that have a history of subjection to political and ecclesiastical authority. The political boss and the advocate of State socialism alike welcome the coming of immigrants that are used to being "controlled" and that have little or no intellectual ambition because it never has been cultivated. Standing out in contradistinction to this attitude of so many immigrants is the Jew, independent and individualistic in temperament, passionately devoted to pursuit of learning, reared in a faith that at its best emphasizes personal and community righteousness and generous in support of agencies that increase knowlege and succor humanity. The political boss is finding him intractable, not easily to be "delivered" en masse. Ecclesiastics who would undermine the public schools find the Jew stanch in defense of them. Statesmen and public officials who want administrators will turn to the race that knows, as the demand grows louder for rationalized methods of government and planned modes of community existence
——Christian Science Monitor.

We live on hope all our lives; and even when Death calls, we obey his summons, hoping still—Voltaire.

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B'NAI B'RITH NEWS
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JUDAISM AND MODERN IDEALS

(An address delivered at the Nineteenth Annual Conference of the Brotherhood of the Kingdom held at Marlborough-on-the-Hudson, Sept. 1st to 4th, 1914, by Edward Chauncey Baldwin, Ph. D.)

B'NAI B'RITH FUND FOR WAR SUFFERERS.

We have been asked by several members of the Order whether the B'nai B'rith fund will be used solely for the relief of members of the Order. We are authorized to state that the money is to be used for the relief of all sufferers regardless whether they belong to the Order or not. The fund will be distributed by the officers of the Grand Lodges of the Order in Europe, who are in best position to quickly and properly distribute the fund where most needed.

The Executive Committee has contributed $10,000 to the fund. In Chicago Ramah Lodge No. 33 and Oriental-Hillel Lodge No. 72 and the President of the Order started the subscription list by each donating $1,000. A number of $200 and $100 subscriptions have been reported from individual members. A full list will be published in our next issue.

That the ideals of Christendom are rapidly changing there can be no question. One after another the old theological dogmas, which we supposed were as deeply rooted and as unchangeable as the everlasting hills, are being ruthlessly dumped into the scrap-heap of discredited traditions, because they are no longer tenable by any living faith. Most emphatically is it true today that "from scheme and creed the light goes out." The light is going out of the ancient creeds, because the dominant idea that underlay them was the necessity for individual salvation, to be attained only through reunuciation. The new ideals are social rather than individual. Whereas formerly the salvation of the individual soul for the future was the chief concern, today the salvation of society for the present is regarded as of the highest importance and men are content to leave the salvation of their individual souls to the merciful decision of the "Judge of all the earth" believing that He "cannot but do right."

Today the ascetic ideal no longer commands allegiance. Monastic vows, the hair shirt, flagellation, no longer serve as expressions of the piety of a generation that believes social justice in the present is a more desirable as well as a more attainable goal to strive for than future sainthood. In other words, to quote the statement of a prominent Christian writer of our day, "The goal toward which modern Christendom is striving is not the saved individual, nor the saved church, but a saved world."

And so our home missionaries in the South are today devoting themselves to the eradication of the cattle-tick and the boll-weevil as a means of laying a broad economic foundation for their evangelistic work that is to follow. And our foreign missionaries are teaching sanitation and personal hygiene as preliminary to work that was formerly regarded as exclusively their mission.

With such a change of emphasis has come a corresponding change of watchwords. Instead of world-renunciation, we hear much of world-consecration as the phrase best adapted to express the ideals of an age that is coming to believe with the Second-Isaiah that God's highest call is the call to service.

Now this change of emphasis and this consequent change of watchwords, though new in Christendom is not new in the world's best religious thought. It is certainly as old as Israel's prophets whose ideas are an integral part of our modern Christian thought. Well has Emerson said of them:

'The word unto the prophets spoken;
Was writ on tables yet unbroken;
The word by seers or sibyls told,
In groves of oak or fanes of gold,
Still floats upon the morning wind,
Still whispers to the willing mind."

The prophetic word was a demand for social righteousness. They did not believe the world could be saved except through religion, but they unsparingly condemned [illegible] failed to harmonize religion in its ceremonial aspects with religion in what may be called its social implications. Amos, the first of the "writing prophets," announced amid the revels of the feast at Bethel the impending fall of the Northern Kingdom; and declared that this would be the result, not of a lack of ceremonial godliness, but of social righteousness. "Thus said the Lord: For three transgressions of Israel, yea, for four, I will not turn away the punishment thereof; because they have sold the righteous for silver, and needy for a pair of shoes; that pant after the dust of the earth on the head of the poor, and turn aside the way of the meek." The only hope of averting the ruin that Israel's social sin involves is, he insists, in the inauguration of a new era of social justice. "Seek good and not evil, that ye may live; and so the Lord, the God of hosts shall be with you, as ye say. Hate the evil and love the good and establish justice in the gate: it may be that the Lord, the God of hosts will be gracious unto the remnant of Joseph."

EDWARD CHAUNCEY BALDWIN, PH.D.,
Professor University of Illinois.

The prophets who succeeded Amos were not less insistent than he had been upon the idea that social righteousness is the only thing that God cares about. They, like him, stressed in the religious life, not the creed and ceremonial, but righteous living, without which religion is as nothing. "I desire goodness and not sacrifice," said Hosea, and Jesus liked to quote the words. The book of Isaiah begins with a contemptuous description of the means then in vogue with the ritualists of his day for averting God's wrath. "Wash you and make you clean," he says, "put away the evil of your doings from before my eyes; cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow." Micah no less emphatically denies that God "will be pleased with thousands of rams, or with ten thousands of rivers of oil. He hath showed thee, O man, What is good, and what doth Jehovah require of thee but to do justly, and to love kindness, and to walk humbly with thy God?"

Jeremiah, also, regarded the social duties of man as of supreme religious importance. Most emphatic is his assertion that social justice is of more account than Temple worship. "Thus saith the Lord of Hosts," he says, "amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words saying the temple of the Lord, the temple of the Lord, the temple of the Lord are these. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute justice between a man and his neighbor; if ye oppress not the stranger, the fatherless and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt; then I will cause you to dwell in this place, in the land that I gave to your fathers, from of old even for evermore."

Following the example of the earlier prophets, Ezekiel, the priest-prophet of the Exile, whom we should expect to be less radical than his predecessors, indicated not less clearly than they had done the social importance of religion, and insists no less strenuously upon social ethics in these words: "But if a man be just, and do that which is lawful and right ...... neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbor's wife ...... and hath not wronged any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; He that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true justice between man and man, hath walked in my statutes and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord of Hosts."

The preaching of the prophets never varied in its insistence that religion is in the first place a matter between man and his Maker, then a matter between man and society; that it must inspire men to act justly toward others, and that no people can be called religious that does not demand justice for itself and do justly to others. Even the last of them, those like Malachi, who preached when the Jewish religion had become a book religion, and Judaism had narrowed into a church, when even the prophets had become zealous for the law, for the Temple, and its ritual, were by no means blind to the fact that the national church, with its intolerance and its disregard for social justice could not claim the favor of a holy God, who always regarded the inward and spiritual above the outward and visible. Malachi denounces ecclesiasticism and formal observance of a ceremonial cult, assuring his people that God will be a "witness against the sorcerers, and against the adulterers, and against the false swearers; and against those that oppress the hireling in his wages, the widow and the fatherless and that turn aside the stranger from his right and fear not me, saith the Lord of Hosts." Indeed there is no reason to question the justness of Professor George Adam Smith's assertion, when he says, regarding the teaching of the prophets, "The student of the prophets, as he realizes their equal insistence . . . upon the religious and economic rights of every common citizen and upon the substitution, for confidence in ritual, of the ethical service of men, must recognize principles of which all social philosophies and systems since constructed present only the fragments and details."

For Description of Situation in Portions of Germany and Austro-Hungary See Page 7.

As the earliest exponents of the fundamental truth that religion and ethics are inseparable, that the chief concern of religion is development of character, the equitable adjustment of human relationships, and the conquest of poverty and vice, and that these concerns are pre-requisite to a realization of the long-deferred hope of the kingdom of righteousness on the earth, the prophets made a vital contribution to the most important problem of our day.

Our aims are identical with theirs, for we, also, long for a time when righteousness shall cover the earth as the waters cover the sea. To us in this day, confused in our ideas of what religion really is, and groping blindly for a method of hastening the coming of a better day for humanity, the message of the prophets comes with clarifying power, affirming that religion is to "seek judgment (justice) and relieve the oppressed"; and that until we make society religious in this sense, we shall not realize our ancient hope of the kingdom of God on earth which these men promised.

It is a strange thing to reflect upon that though the site of the holy temple is occupied by a mosque, and the soil of Palestine, sacred alike to Jew and Christian, is in the possession of infidels, and the sceptre seems forever to have departed from Judah, Israel is yet furnishing us with the ideal by which we live.

It would be interesting, were there time, to consider what part, if any, the Jewish race is to play in the future progress of our race. That the Jewish race has played its role completely no thoughtful student of history—one I mean who sees in human history more than an unrelated succession of fortuitous events—can possibly believe. They are the only race that has survived the downfall of its national life. They are the only people who do not believe, and who never have believed, that the religious doctrines of some particular period in its history are the last word on religion. What that last word will be we cannot, of course, forsee but that the race has been preserved to make some further contribution to the spiritual life of the modern world seems absolutely certain. Within the last few years the Jewish race in this country has passed through an amazing transition. We have in America now about a million Jews most of whom have come here, after walking through the fiery furnace of European persecution. On their arrival they did just what one would expect people to do who felt themselves suddenly emancipated. They threw to the winds all the old restraints. They followed the apostolic injunction at

(Continued on page 6.)

WESTERN RECORDER ATTACKS JEWS

Anti-Delamation League replies

Anti-Defamation League,
Chicago, Ill.
September 16, 1914.

The Editor, The Western Recorder,
Louisville, Ky.

Dear Sir: In a recent issue of The Western Recorder appeared an article under the caption "The Jew as a Social Factor." The author of the same has made accusations against an entire people, which, if truthful, would indicate a most serious state of affairs. He has fallen into the too common error of accepting as true general misconceptions, and by specious logic has given to these the authenticity of established facts. We assume that the author, as well as those interested in your publication, have no desire to disseminate false accusations against any people in this land, or to defame their character or repute. We assume further that you will welcome any suggestions which may point out to you the fallacies to which you have unconsciously given publication. If we deemed that the article was fathered by any ill will or improper motive, we assure you that we would not have written to you in the spirit which pervades this communication.

First, you charge "in all the great movements that make for the moral uplift of mankind, he (the Jew) is reactionary, first, last and at all times." This is a severe and wholesale indictment,—an indictment so broad and sweeping in its extent that it bears the badge of inaccuracy upon its very face. If you have read understandingly the history of every revolution, you have found that Jewish manhood and genius were always at the forefront, battling in the cause of humanity. In the great and bitter struggles of Europe to wrest from despotism the liberties of the people, you have found the Jew in the midst of battle. The greatest economic revolution of Europe was founded by Karl Marx and Ferdinand Lasalle, two Jews; and in the great struggle of Germany, combating the tyrannic ideas of Bismarck, you have Lasker, a Jew; in France, battling for the advancement of liberty, you have Crimieux, a Jew; and in England, uniting the people of the British Empire under a constitutional government, you have Disraeli, the son of a Jew.

The men, whom we have mentioned, are but a few of those who rose to preeminence in these world struggles. In this country, we find Jews in the early days of the Revolution, struggling to make this the ideal land of liberty. When the great question of slavery overshadowed our country, the Jew was found with his fellow-citizens; thus, Isaac M. Wise with Beecher, and Judah B. Benjamin with Davis. In the great agitation against white slavery, which has recently swept over our country, the Jewish organizations were in the forefront. Their work did not cease with the passage of resolutions. They entered energetically into the campaign; and it was a Jewish organization, the Independent Order of B'nai B'rith, which drafted and had inscribed recently upon the statutes of the various states stringent general laws, putting an end to this nefarious traffic. We take it for granted that these were all great movements that make for the moral uplift of mankind.

When you drafted this accusation you, undoubtedly, had in mind the statement made by you that the Jew generally will be found opposed to prohibition. Even if your conclusion in this regard be correct, it certainly is not sufficient foundation for sweeping generalities which condemn an entire people. On the contrary, a careful analyst would see that there are several very good reasons why the Jew has not been more actively lined up with the forces that have fought for prohibition. A large majority of them believe that prohibition does not prohibit, and that perhaps it may not be the best way of solving the problem. You are undoubtedly aware of the fact that alcoholism is practically an unknown quantity among the Jews. There are so few Jewish drunkards that it has never appealed to the Jew as a problem of prohibition, but rather as a problem of education, and of control. A great many of the Jews believe that a stronger manhood can be created by compelling self-restraint, and by the exercise of moral force than by prohibitory laws. Another cause, and one which you have evidently not taken into consideration, is that a very large part of the Jewish population of this country comes from Germany, Austria and Russia, and upon [illegible] they are naturally aligned with the people of those countries. It is a rare exception to see a German, or an Austrian or a Russian who believes in prohibition, and yet would it not be the height of folly to say that the German or the Austrian is against the moral uplift of mankind?

Your further implication is that money lenders and usurers, as a rule, are Jews, and that they are "proverbial for their pawn-broking propensities." This general statement is in the same class with the comparison frequently heard, "he is as rich as a Jew." It requires but a most cursory examination to show that Jews, as a people, are among the most poverty stricken in this country. The per capita Jewish wealth in this country is less than the per capita wealth of any other religious sect, except the negro churches. The charge that you make is frequently heard, and is but the result of the tendency so often encountered, to charge the shortcoming of an insignificant minority of the Jewish people against all Jews. If some Jews in Russia are money lenders, it is due not to a desire to pursue a parasitical vocation, but to the brutal regulations and restrictions of the Russian government, which prevent them from pursuing any other calling. That the charge is untrue, so far as it applies to American Jews generally, was most strikingly disclosed about two years ago, when the Chicago Tribune conducted an active campaign against money lenders and usurers. Their investigations disclosed that practically all of them, especially those most merciless in their pursuit of unfortunate debtors, were non-Jews, and the majority of them women. You can readily verify this fact by going through the files of the Tribune of that period, or by writing to the editor of the paper.

Another misconception is that most Jews are merchants or tradesmen; while the Jew does, to some extent, engage in these pursuits, and has a large representation in the commercial life, it is also true that the vast majority of Jews is engaged in handicraft. The Jew is found in large numbers in the factories of the large cities. Jewish artisans outnumber those engaged in other vocations manifold. The fact that the Jew has not in the past been an agriculturist is not his fault. It was un-Christian treatment by Christians which forced him from the land and made him a tradesman and an artisan. For centuries and centuries the Jew was prohibited by Christian nations from owning or leasing land or from tilling the soil, just as today he is restricted in Russia. He was forced by the laws of Christian despots to eke out an existence in the mart of the world and if by reason of these persecutions his intellect has been sharpened and he has been made a financial genius, as you charge, why should Christians then blame him for these characteristics, which persecution and intolerance have developed?

You further state: "The more we have studied the question, the more we have been persuaded that the persecutions of this people have not been altogether undeserved." We did not know that true Christianity ever espoused persecution in any form. We did not know that a true Christian would ever be persuaded to lend his support to persecution. In fact, this part of your article seems as though it were taken from the pages of the Apologists of the Spanish Inquisition and not the thought of the modern American Christian. If you desire really to inform yourself upon the subject matter, of which you write, we would advise that you study "Jewish Ethics," by Lazarus; and if you wish a full and accurate treatise upon the cause of persecution of the Jews, we advise you to study "Antisemitism, Its History and Causes," by Bernard Lazare.

In conclusion, you ascribe all of the delinquencies referred to in the article to the irreligious attitude of the Jews in this country. You state that "As a race they have ceased to be a religious people." If this be true, it is but an illustration of the tendency which exists in all religious denominations today, and if your logic were correct, the same consequences will follow as to non-Jews as well as Jews.

We believe, that instead of Jews being reactionary in matters that make for the uplift of mankind, they are always to be found in the vanguard; that when eventually the greatest of all moral movements will have been solved, so that universal peace will reign over this world; so that Christian nation will no longer battle against Christian nation, and will not desecrate the most sacred of all things, by asking the benign blessing of the Almighty Father on their murderous arms; that the Jew, in his love for his fellow men, will eventually fulfil his mission and bring peace to all the world. If his dispersion throughout the world and his suffering under bitter persecutions for centuries shall have eventually been productive of the establishment of universal peace, then indeed his mission will not have been in vain.

Respectfully,
EXECUTIVE COMMITTEE,
Sig. Livingston, Chairman.

YOUNG JUDAEA AND HADASSAH TO CO-OPERATE.

Hadassah, the national organization of Zionist women and Young Judaea, the department on junior organization of the Federation of American Zionists, have adopted plans of co-operation for the season's activities.

The Culture Committee of Hadassah, which contemplates opening a school to train women for Zionist work, will affiliate this group of women with the Zionist Training School, established by Young Judaea to prepare young people for future leadership in the Zionist movement. Four groups of this school will be established in New York, others will be opened in Baltimore, Boston and Newark.

Last year a successful dramatic performance was given by both organizations. Another performance in co-operation is being contemplated this year. A dramatic circle of young people is now being organized to produce a new Zionist play in English.

Hadassah plans to render substantial assistance to Young Judaea by urging its members to engage in the various forms of Young Judaea activity.

Young Judaea will take steps to acquaint its older circles of girls, throughout the country, with the activities conducted by Hadassah as a preparation for future membership in Hadassah.

Until such time, these circles will be advised to participate in the activities of Hadassah, wherever possible. At this time they will be urged to sew garments needed by the nurses of Hadassah engaged in district nursing in Jerusalem.

Young Judaea has opened the way to having its circles participate in the open meetings of Hadassah. The entertainments of the circles will be visited and the best numbers may be selected for the programs.

A joint committee of both organizations will be appointed to take charge of National Fund work on Flower Day.

This policy of co-operation will be later supplemented by other plans of activity.

THE PRINCE BISHOP OF HUNGARY AND THE JEWS.

Dr. Johann Csernich, the Prince Bishop of Hungary, recently became a Cardinal. The Jewish community of Gran, where the prelate resides sent a delegation to congratulate him. In his response to the address delivered by Dr. Moritz Aldroi, the leader of the delegation, the Cardinal pointed to the fact that in many places he is designated as a friend of the Jews, which does not displease him in the slightest degree. He acknowledged it openly, he said, that it is his conviction that the Jews have always rendered distinguished cultural and economic services in the Hungarian fatherland for the benefit of the general public, that he would at all times strive to maintain peace among the different confessions and whenever he noticed an endeavor to disturb this peace, he would always work against it to the best of his ability. In his sermons, the Cardinal continued, he often mentions the fact how devoted the Jews are to their religion and how they are always ready to bring the greatest sacrifices. He would be very glad if every Catholic family would follow this beautiful example.

The Cardinal conversed for some time with the members of the delegation and showed himself to be fully familiar with the conditions prevailing in the Jewish community of Gran.

AN HONOR RECORD.

The Jewish Chronicle of London is compiling a full list of all Jews in the British Empire who are serving during the war and at the end of the war when the list is completed the roll of the names will be printed on the finest of art paper and a bound copy will be submitted to the king for his acceptance.

RUSSIA REMOVING EMIGRATION DIFFICULTIES.

The "American Hebrew" states that a cable dispatch to the United States from St. Petersburg announces that a bill has been introduced into the Russian cabinet by the minister of commerce providing for the reduction in the cost of passports for a nominal sum, and abolishing the heavy fines inflicted upon returning citizens who have been away for more than six months, provided that the latter use Russian ships. Hitherto a passport for travel abroad cost about £3.

FREEDOM FOR THE RUSSIAN JEW.

The London Standard publishes the following report of its correspondent at Petrograd:

Jews will in future be admitted as officers of the Russian army and navy.

The announcement of this important change in the position of the Jews in the Russian Empire is made on official authority, and has been well received in all quarters.

Up to the present no Jew has ever been allowed to be a military or naval officer. The decision to admit them to the highest ranks of both services is officially stated to be due to the gallantry which Jews serving as common soldiers have displayed in the battles already fought.

An Imperial decree has enabled the Russian commander-in-chief to confer officers' commissions on several hundred Jews who gained exceptional distinction in the fighting that preceded the capture of Lemberg.

I am authorized to state that the admission of Jews as officers of the army and navy will be followed in due course by the removal of civil law restrictions on members of the Hebrew community. The pale will be swept away, and Jews will be admitted to full rights of Russian citizenship.

Those Russian newspapers which were formerly advocates of a relentless anti-Semitism not only refrain from raising any objection to this startling innovation, but express their approval in the warmest terms.

I find that the same feeling prevails in those circles of Russian society in which it was formerly almost a breach of etiquette even to mention the name of a Jew. The war has swept away this particular remnant of medieval barbarism, and has inaugurated a new era for the Jews of Russia.

NEW COMMERCE TREATY WITH CZAR A POSSIBILITY.

The following telegram appeared in the secular press:

Russia's manifestation of friendship for the United States expressed in her announced intention of signing a peace commission treaty may lead to negotiations for a new treaty of commerce and navigation between the two countries to replace the one abrogated during the Taft administration.

This was the view of many diplomats and officials when it became known that Secretary Bryan had received word of the intention of the Russian government to negotiate a treaty along the same lines as those with Great Britain, France, Spain and China, reported favorably by the senate today.

These treaties would submit all disputes that cannot be settled by diplomacy to a permanent commission for investigation during a period of one year and are regarded by the Washington government as a practical safeguard against the sudden outbreak of war.

Officials expressed the view that Russia's reported modification of stringent regulations against the Jews, because of their loyalty to the government in its struggle in the present European war, might pave the way for an understanding for a new treaty.

CONCESSIONS BY RUSSIAN MINISTER OF EDUCATION.

M. Kasso, the reactionary Russian minister of education, has announced that he will discontinue the system of balloting for Jewish pupils desiring to enter the preparatory classes of the Gymnasia (high schools). Furthermore, when there are vacancies, Jewish pupils may proceed from the preparatory class into the first class without ballot.

The mayor of Zhitomir has telegraphed to the Jewish Duma deputy, Friedman, to assist him in effecting that Jewish pupils in the high schools of Zhitomir shall be accepted without any percentage norm.

THE KEHILLAH

BY PROF. GOTTHARD DEUTSCH, Ph.D.

X.

Our conception of history has considerably changed. While formerly it was considered sufficient to gather the external data of people's biography, especially of those who occupy a prominent position, we, owing to our more democratic conception of life, have learned to appreciate the importance of the life of the masses, and became interested in the daily affairs of their existence. This, however, is an exceedingly difficult study, because the material has to be gathered from occasional references in the most different sources. In illustration of these remarks, a few scattered instances shall follow.

A trial, similar to that of Ephraim Pashkoff in Fàstov near Kiev, took place in Prague in 1694. It is not directly connected with the subject that I wish to present, but it is needed to illustrate my statement on the difficulty of gathering sources, and it is in itself interesting. Lazarus Abeles of Prague was accused of having killed his son Simon, a boy of twelve years, because the latter was desirous to become a Christian. Prague was in those days in the hands of a Catholic reaction, led by the Jesuits. Since 1620, when the battle on the While Mountain decided the defeat of Protestantism, the House of Hapsburg employed the dragoons on one hand, the Jesuits on the other, to crush out all vestiges of the Reformation. The devices of the Jesuits were of the most various kinds. One of their schemes was to keep the mob in good humor by an occasional Jew-baiting, and a little miracle connected with it. So the body of this little boy was disinterred, kept for several weeks without being embalmed in a perfect state of preservation, even issuing fresh blood, a regulation miracle in the case of saints. It is very difficult for us to obtain the real facts. We have nothing from the Jewish standpoint, and the documents in the archives, if they are still in existence, have not been studied. For the present our information on the whole incident is the same, if we were to write the story of the trial of Mendel Beiliss from the reports in "Nowoye Wremya." The result was, what could be foreseen, Lazarus Abels, knowing that there was no hope for him, committed suicide by hanging himself in his prison cell, while his supposed accomplice, Levi Kurtzhandl, was tortured to death in a manner in which the Jesuits were past masters, and when every bone in his body was broken, he, so at least the Jesuit author tells us, expressed the desire of becoming a Christian. We was baptized, received the coup de grace from the executioner, and the assembled crowd joined in singing "Te Deum."

This is, however, not the story which I was to tell. One of the principal witnesses against Lazarus Abeles was his servant girl, Sarah Uresin—which very likely means "Sarah the daughter of Aaron-Ures"—Sarah had turned Christian, not in order to be safe against being tried as accomplice, nor because she was unduly influenced by the Christian family, to whom she had been confided to prevent collusion, but because, seeing the cruelty of the Jews, she had learned to appreciate the idea of Christian love. This, however, is also beside the question. In the course of her cross examination, we learn that the family of her employer, consisting of husband, wife, and at least two children—the statement on this point is not clear—and a servant, lived in two rooms. One of these rooms was also used as a shop by Lazarus, who was a glove maker. The servant was paid one gulden (40 cents) a quarter.

Still worse is a condition reported to us nearly a hundred years later, 1782, from Frankfort, a.M. Frummet, a girl of fifteen, had killed her employer, a lonely old widow. The girl was so ignorant that one might call her semi-idiotic, and had been treated by her employer with incredible cruelty. Just as an illustration of the general condition, it may be stated that her wish to be attended by Jewish women on the place of exceution was denied, but two Lutheran ministers accompanied her to the last moment, with the hope of saving her soul for heaven. Frummet, so we learned from the proceedings, received as wages two gulden per annum, and one pair of shoes. Her employer lived in one room, and this room had to be vacated in the morning, for it was rented out to a teacher who taught a class of boys in Talmud.

It is understood that these conditions must be considered in connection with the price of commodities, but these again tell us the lesson of the valuation of labor. We possess little information on the salaries of rabbis and teachers. In the beginning of the seventeenth century, we have a contract made by the congregation of Frankfort, a.M., with Isaiah Horowitz, one of the leading rabbis of his day. The family, as the name indicates, came from Bohemia, but Rabbi Isaiah was called to Frankfort from Ostrog, Volhynia. A few years later he was elected rabbi of Prague, and thence, about 1630, emigrated to Palestine, where he spent the remainder of his days. In Frankfort Rabbi Isaiah received a salary of six reichsthalers a week. A salary of $4.50 a week is surely not very liberal in our days, but we have to consider two things. We would have to know the price of a pound of meat, a pound of flour, and a quart of milk, before passing an opinion. In addition, we also must not forget that in those days the salary was not the only consideration. Quite aside from the fact that there may have been idealists, even amongst the European rabbis in the seventeenth century, political questions played a prominent part. Jews would never have flocked to Poland in such numbers had it not been the country, where in spite of all anarchy, there was at least a freedom of movement, and especially a freedom from guilds, and consequently more room for business activity. About a century later, the rabbi of the Ashkenazim congregation in Amsterdam, Zebi Ashkenazi, receives a salary of a thousand reichsthaler per annum. In 1714, having held his office for four years, he emigrated to Poland, and was finally elected rabbi of Lemberg. Here, however, personal motives were responsible for this change. The rabbi had become involved in difficulties with the Portuguese congregation, partly because he performed the unpleasant task of unmasking a fraud, who posed as a victim of spite, and partly because he was of a domineering temper, which even in the eighteenth century was not quite the thing to procure for a rabbi popularity. At any rate, when a man with a family of ten children was looking for a proper field for his activity, Poland offered two hundred years ago the same prospect which America would offer today.

It may in time be possible to study economic conditions on the hands of such salary. For the present our information on this subject is rather meager. As early as the sixteenth century, Rabbi Obadiah da Bertinoro, an Italian, denounces the German rabbis for their greed, and calls them blackguards, and highway robbers, because they charge ten ducats for the chief rabbi and one or two ducats for the witnesses when acting on a divorce case. Such perquisites will naturally have to be taken into consideration, when we discuss questions of compensation. One must not forget, either, that a rabbi, up to the end of the eighteenth century, acted as judge on all civil cases, and he obtained fees in accordance with the sum under dispute. The same was the case in marriages when the rabbi drew up the contract, and received a certain percentage of the dower. I therefore, could only give real information on cases within my personal recollection, or within the recollection of the old people whom I knew. Our old rabbi, Marcus Trieschet, elected in 1830, received a salary of 160 gulden ($75) per annum. In his later years, he was voted a raise of forty gulden on account of the high price of commodities (theuerungszulage). When afterwards he objected to the appointment of the school principal, David Loewy, as preacher, he was occasionally threatened that this allowance would be withdrawn. Of course there were the perquisites. The rabbi preached two official sermons, one on the Sabbath preceding Passover, and the second on the Sabbath preceding Yom Kippur. It was customary then to send them presents, mostly of victuals. Anyone who claimed a standing in the community, would send the rabbi some present in money on Purim, and about Rosh Hashanah. The number of marriages in a community of six hundred souls could not have averaged more than five, especially when we consider that some of these marriages had to be ignored by the rabbi, on account of the restrictive laws, but even these fees were a welcome addition to the meager salary. Another source of income, evidently derived from Roman Catholic practices, was the study of the Mishnah. During the first month after a death, and occasionally during the whole year, rich people would request the rabbi to study a chapter from the Mishnah every day, after which a prayer was offered for the soul of the departed. The same would be done on Jahrzeit. The history of this custom has, to my knowledge, not been studied. I take it that it originated from an imitation of the Catholic idea of mass. The well known story which gives us the first mention of the practice of reciting Kaddish for the dead, is found in the thirteenth century. It tells us that Rabbi Akiba met a ghost on a cemetery, gathering kindling. Upon inquiry the ghost said that he had to gather his own kindling for the fire in which he was burned, and upon further inquiry he said that if his son would publicly offer prayer in the synagogue, he would he released. Thus the Kaddish expressing the hope in the realization of the Kingdom of God, part of which is the resurrection of the dead, originally a prayer of comfort for the mourners, became a prayer for the dead. The growth of mysticism in the sixteenth century gave to the Mishnah, which is a plain code of laws, a different meaning. Its study in the opinion of the Kabbalists raised the soul to a higher level, and therefore, could be made to benefit the souls of the departed. It may be that unconsciously, or subconsciously this practice was inspired by charitable motives, as a delicate way to assist poor scholars, who thus were made to feel that they did something in return for the gift which they received. At any rate it had such effect and rabbis in small communities obtained in this way a small side income.

Another source of income which in my own days, and probably also in the two generations preceding me, had become extinct, was the fee received by the rabbi in his capacity as judge. Up to the end of the eighteenth century the rabbinical law regulated the relation of Jews in all civil affairs. The Schulhan Aruk prohibits, under severe penalty that a Jew carry his affairs before a secular tribunal. It must be admitted that this law was more honored in the breach than in the practice, but the rabbi usually acted as a court of the first instance. With the growing ideas of religious toleration, which regarded the Jew as part and parcel of the body politic, this practice was abandoned. In Austria the great liberator Joseph II. (1780-1790), abolished the rabbinical tribunals. But tradition and the fear of the expense and delay of court trial brought Jews still quite often to the rabbi for a decision in accordance with "the judgment of the Torah." Larger communities had a regular court, consisting of the rabbi as presiding officer (Rosh Bet Bin) and two assistants (Dayanim). Prague had even a court of appeal called the "Appellanten." Our little community had no regular assistant rabbi, and in a case which required a court, the rabbi had to select two learned lay members as assistants. My father still acted as assistant to Rabbi Trieschet in a dispute between two partners, but the rabbi was very careful not to involve himself in trouble, and before rendering sentence, said that while the law of the state prohibited the enforcement of the rabbinical law, he gave his decision as a religious advice. The income from such sources cannot have been very large. Outside of the salary and the regular gift sent at the season of Purim and the Fall holidays, the perquisites must have been very small. I am quite sure it would be a generous estimate, were we to assume that the annual income of a rabbi of Kanitz. with its six hundred souls, amounted to $350 per annum. Boskowitz, the second largest congregation in Moravia, with about four hundred legally recognized families, gave to Rabbi Abraham Placzek, when he was elected in 1840, an annual salary of four hundred florins, to which were added some allowances for Passover, and for the Fall holidays. In addition he receives an Ethrog and a Lulav on Succoth, a seat in the woman's synagogue for his wife, and the right to be "called up" to the Torah on every Sabbath and holyday. The famous Rabbi Akiba Eger, when elected to his first position in Maerkich Friedland, West Prussia, in 1791, receives a monthly salary of twelve Thalers ($9) and three Thalers each for his sermons on the Sabbath preceding the Passover and Yom Kippur. For Passover he receives wine and flour—in those days everybody baked his own Matzos—as much as he needs. From every wedding he is guaranteed two per cent of the first 100 Thalers, and one per cent of every 100 Thalers more of the bride's dower. Of estates, which he as rabbi, has to probate, he receives two thirds of a per cent. He also gets his Ethrog and Lulav free. For the winter months he receives three "Stein" of tallow for candles. As judge at the election of congregational trustees, he also receives a fee of three Thalers, once every three years. Additional inducements are the right to be called up to the Torah on one Sabbath every month and on the holydays with the proviso that on Shabuoth, and on the Sabbath preceding the Ninth of Ab, he shall have the privilege of reading the Haphtarah. Twenty years later the rabbi declared that his income was not sufficient to meet even two-thirds of the requirement of his household. The congregation then votes him 12 thalers a week, and 250 thalers in the case of the marriage of every child.

Some occasional sources of income are so typical, that I feel they ought to be remembered. Rabbi Trieschet, as I said, was elected in 1830. The most important duty of the rabbi then was to teach Talmud. Usually the congregation stipulated in the contract how many boys it would support so that the rabbi should have a class. To the members of the local community the election of the rabbi was as important as a high school would be today. My father was in 1830 eleven years old, and his father was looking forward to the newly elected rabbi as saving him the necessity of sending his boy out of town. The rabbi taught his class every morning. There was no regular curriculum as there was no office hour for any other duties. It so happened that a woman had the misfortune of finding some difficulty in a goose that she had fattened. These conditions are so remote from the knowledge of our present age, that a little explanation will be necessary. The Jewish kitchen is considerably hampered by the dietary laws. One of the greatest difficulties is the prohibition of using butter for frying meat and therefore the goose fat is an important item in the larder, if this word may be used. It was therefore the ambition of every good housekeeper to fatten geese during the winter, and lay in a sufficient quantity of goose fat for the year. For this purpose the geese were kept in narrow cages, and fed twice a day. The greatest happiness for a housekeeper was to tell her neighbors on Sabbath about the wonderful goose which she had killed Thursday night. "Mirle," said Cheile, "such a goose you have never seen in your life. She weighed every bit of twelve and a half pound." Mirle curled her lips. "Twelve and a half pounds is good weight, but mine, she replied, "weighed fourteen, and a skin as white as snow, and she had fully four 'Seidel' fat." If it happened—and this happened often — that this miraculous goose showed an inflammation of the esophagus or was afflicted with the absence of the gall, or showed a bruised leg, the question had to be submitted to the rabbi for a decision, and Cheilie or Mirle waited with great anxiety for the opinion of the rabbi, which decided on the four weeks of hard, hard work in producing this marvelous goose. Such a case was presented to Rabbi Trieschet. He shook his head, curled his lips, rubbed his hands, murmured the usual chant of the Talmud student, took out one book after another and finally with a sigh of relief, said to the girl who had brought the goose, "Tell the missus that if it would not have been such a fine goose it would never have been kosher." After a while the girl returned, with the thanks of the missus, and presented the rabbi the liver, which indeed was a masterpiece of goose products. The rabbi overjoyed, said to his boys, "Come out to the kitchen, and I'll show you how a liver must be roasted, if no fat shall be lost." For the explanation of this lesson, I must add that according to the rabbinical law, liver is to be treated more strictly than any other part of the animal. While the blood is removed from meat by soaking, salting and washing, the liver must be roasted on open fire, as naturally it requires an art to prevent its being burned, or losing too much of its fat. The boys missed their Talmud lesson on that morning, but they had learned something, which was supposed to help them in their future life.

The men who spend all their time reading the Bible will be surprised when they get to heaven and find that the men who always paid their bills are occupying reserved seats in front.

JEWISH CRIMINAL LAW

By Milton Marks of San Francisco

(An address delivered at the Western Assembly of the Jewish Chautauqua at Los Angeles, Cal., on July 21, 1914.)

In this modern age of discovery and invention, an age remarkable not only for its mechanical advance but also for its sociological activity and investigation, I approach the subject of Jewish criminal law somewhat with a feeling of apprehension and with a full realization that it possesses for many persons little more than an esoteric interest. Not that the general subject of criminal law and criminology does not occupy a large part of the public attention. Not that the social consciousness is not fully aroused to the need for reform in matters criminal. But our demand has been for the modern, scientific treatment of problems. We wish our attitude to be determined by twentieth century results based upon twentieth century investigations. We look to the Munsterbergs and the Lombrosos for guidance and not to ancient conceptions of criminal jurisprudence. In many ways this is well, for the backwardness of the criminal law has been largely the result of an adherence, in many cases a desirable, but in others a blind adherence to the conceptions of the past, and whatever progress has been made, has come largely as the result of an acceptance of a more modern point of view with respect to crime and the criminal. I do believe, however, that a presentation of Jewish criminal law with special reference to capital punishment will be of some value from an historic or archaelogical point of view, while it is my hope that it may shed some light upon the analogies which exist between modern criminal law and ancient and the points of similitude and variance.

It is essential that full realization be had of the fact that Jewish criminal law finds its roots deep down in the Mosaic legislation. This is true not only of the criminology of the Pentateuch but also of the criminal jurisprudence of the later periods of Jewish history with which I am more particularly concerned. The Mishnah, as we shall see, shows a remarkable development over the conceptions of criminal law exemplified in the Decalogue and elsewhere in the Book of Exodus, but it is firmly based upon those sources. Later periods of Jewish history, that is to say, the period of the Sanhedrin, show an advance but not an utter breaking away—an effort to temper justice with mercy, but not utterly to abandon the ancient conceptions of the fundamentals in criminal law. A proper understanding of the Mosaic legislation is therefore a condition precedent to a presentation of the criminal law of the Sanhedrin.

The Decalogue is, of course, the starting point in the direct presentation of the Mosaic legislation, with its adjurations "Thou shalt not kill," "Thou shalt not steal" and the amplifications of these commandments. Upon the basis of the Decalogue, upon the foundation of these eternal statements of the living truth, the judgments recorded in the twenty-first chapter of Exodus proceed. These judgments constitute what one may term the criminal code of the Pentateuch, for in chapters 21, 22 and 23 of Exodus we have set out before us, definitely and precisely, the particular punishments to be meted out for the various offenses known to the then-existing criminal law. These offenses were of two general classifications, one, those of a capital nature, punishable by death, the other, those offenses punishable by fines of money compensation. In the case of murder, the murderer was either put to death outright or pursued by the avenger of blood. From the idea of the avenger of blood arose the institution of the six cities of refuge described in Numbers XXXV. In certain crimes against the person, such as mutilation and other bodily injuries, the "lex talionis" was inforced. This law of "like for like" we find set forth in Exodus XXI to the effect that the criminal law for crimes against the person is to be administered upon the basis of "life for life, eye for eye, tooth for tooth, hand for hand, foot for foot." Such a conception, which to us of today seems barbarous and inhumane in the extreme, although even among our advanced criminologists we find those who advocate a return in part to the "lex talionis," finally gave place to a system of money fine and compensation and although we find the Sadducees in the later Jewish Commonwealth interpreting literally the Mosaic law, there was eventually substituted punishment by money compensation, of which mention must later be made. For crimes against property under the Mosaic law, the punishment was administered by the imposition of a money fine and the payment of a compensation to the plaintiff.

I desire to direct your attention to certain significant elements of the Jewish law of the Mosaic period. In the first place, so far as the Pentateuch affords us any authority as a source of information, the exact procedure for the trial of a defendant accused of a crime coming within the purview of the law, is uncertain. There is indeed, everywhere repeated, the requirement that for conviction on a criminal charge, the valid testimony of two eye-witnesses shall be necessary. But further than that I have been unable to discover in the Pentateuch, an exposition of the methods of procedure in criminal trials. A second element worthy of mention is the existence of the avenger of blood, generally a relative of the deceased whose analogy is to be discovered in the avenger of blood of the fatalistic Greek drama. We thrill at a presentation of the Orestes, pursuing, ever pursuing, the murderess of his father, with intent to avenge with death and finally by an all-swaying fate himself pursued by the Eumenides. We derive from such a presentation a dramatic thrill of blood-curdling horror, but we little realize that this idea is to be found not alone in a doubtful mythology, but also among the actualities of early Jewish criminology. The third characteristic of the criminal law of the Biblical period is the "lex talionis," alreadv alluded to. Finally, I direct your attention to the existence in the Mosaic jurisprudence of the custom of extending punishment not to the culprit himself alone but even to his relatives. You will recall that it is set forth in the Decalogue that the divine wrath shall extend for "the iniquity of the fathers" to "the children unto the third and fourth generation." This portion of the Decalogue was literally interpreted in the administration of the criminal law of the Pentateuchal period in such a manner that punishment for an offense was not confined to the immediate criminal alone but extended to his family. Thus we find Joshua literally obeying the Mosaic law in his punishment of Achan for his transgression by stoning not Achan, the real culprit alone, but his sons and daughters, who, so far as we can discern, were innocent of any wrong-doing. In like manner David puts to death all but one of the descendants of Saul.

It is upon a foundation of such a criminal code as this, which, I realize, I have presented all too inadequately, that the criminal jurisprudence of the later Jewish commonwealth is erected. We cannot too fully appreciate this fact. While I am mainly concerned with the period of the Sanhedrin, I would have you realize that the Mosaic law was fundamental to it in this respect, that nothing was punishable as a crime by the Sanhedrin which was not an act barred and banned as criminal by the Pentateuch. The Pentateuch, in other words, was a criminal code in that it enumerated punishable offenses. Beyond that, it was of little service in the criminology of the Sanhedrin.

No law is static. Even the changeless laws of the Medes and Persians are the result of a vast development. The cold, lifeless statement of the substantive and adjective law is the embodiment of an evolution, a change, a progression. The law never halts. It is the subject of constant judicial interpretation and modification. This is true no less of Jewish criminal law than of other systems. In what way did the law progress? What characteristics were to be found in the system which obtained at the time of the Sanhedrin which are not to be discovered in the Mosaic system? What elements were added, what features disappeared? These are questions with which we must now closely concern ourselves.

The development in Jewish criminal law was largely the result of the employment on the part of those empowered to interpret and administer the law of certain "legal devices." We may best understand the connotation of this term by reference to an analogous element to be found in two other legal systems. In the Civil Law of the Romans, the hard and fast rules of the Code were modified by the use of the legal "fictio" or fiction. That is to say, the forms of law were adhered to but an interpretation was so placed upon the terms as to do substantial justice. We find this element existing in the English Common Law in the use of the "legal fiction" by the courts to adjust the rigid rules of the law to changing conditions. This is a device known to all students of the law. It is not to be regarded as an evasion of the law. It is far from that. It is an adjustment of the law, based upon the idea that although the rules of law, as such, may be left immutable in terminology, the changing conditions of society demand an interpretation, a modification, a change by those who adjudicate, in order that the dead hand of the law shall not stultify and fail to do that which it is designed to accomplish, to do justice between man and man. This process was not unknown to the Jewish criminal law. We find the germ of it in the interpretation by Samuel of the prohibition against labor on the Sabbath to permit the waging of a defensive battle on the day of rest. To do this, Samuel employed a legal device to interpret Leviticus 18, "Ye shall therefore keep my statutes and my judgments which if a man do, he shall live in them," to countenance fighting on the Sabbath in defense of one's life. The same device is used in Judges to permit marriage of the Israelitish women to the Benjaminites, in contravention of a prohibition against such unions, by the arrangement that the Benjaminites shall seize their future wives, seemingly with opposition. In short, it is the use of the legal device by the legalists of the age, a device analogous to the "fictio" of the Roman law and the "fiction" of the Common Law, which made possible a development away from the iron-bound rigor of the Pentateuchal law.

As a resultant of those forces which made for progress and development, the criminal law of the later commonwealth differed from that of the Pentateuch in the following respects. In the first place the avenger of blood has no longer a place in the system. Again, there has been developed, as we shall later discern, a definite system of procedure for the trial of criminal cases. Finally, the custom of visiting the sins of the fathers upon the children has become, if not a forgotten institution, at least one characterized by innocuous desuetude.

The administration of the criminal law possesses in great measure, the element of a dramatic spectacle. To the layman, it is the startling testimony, the floribund oratory of opposing counsel, the breathless anxiety that awaits the solemn filing in of the jury, that is of moment and consequence. The theory of the law is of little importance, apparently. Quite naturally this attitude is erroneous. But it is not to be supposed that we can have an utter disregard of the more objective elements of criminal law. It is the modus operandi which often sheds light upon the subjective, and it is for that reason, that my object in presenting an exposition of the Jewish criminal law, at the period at which we have now arrived, namely, the era of the Sanhedrin, is to portray, not the more subtle points of the criminal law, not so much the subjective as the objective, not so much the theory as the practice.

It were invidious in a gathering such as this to attempt a presentation with any sort of elaboration of the central court of criminal, as well as other, jurisdiction, namely, the Sanhedrin. So far as it concerns my field of interest at the moment, be it sufficient to say that, with respect to the administration of the criminal law in the Jewish state, the Sanhedrin was composed of twenty-three judges for the consideration of the chief offenses, and of three of their number for the trial of the offenses of lesser degree. All trials were held before the larger body of its subdivision. It is not to be thought that these two courts were courts of appeal, one to the other. Each was a court of original and final jurisdiction. Before this assembly of the elders, or wise men of the age, shall we behold the accused person tried for breaches of the contemporary criminal law.

The nature of the offense must first engage our attention. Based upon a reasonable understanding of the law and not upon a sense of arbitrariness, the offenses known to the Sanhedrin may best be classified under two general subdivisions, one class embracing those crimes punishable by penalties less severe than death, the other those offenses punishable by the supreme penalty.

You will recall that I mentioned the gradual relinquishment of the conception of the "lex talionis" and the substitution therefor of a system of money compensation and fines for personal injuries. Under the regime of the Sanhedrin this system, which is somewhat analogous to the "wer-geld" of early Teutonic law, reached its fullest culmination. The plaintiff was compensated in money for his injury, allowance being made for the pain occasioned to him, for the pecuniary loss attendant upon stoppage of work, for cost of cure and even for shame and humiliation. It is interesting to note, although this is neither the time nor the place to expatiate, in how many respects these rabbis of the Later Commonwealth anticipated the most modern of our modern legalists in the administration of the law of personal injuries. But, as may readily be discerned these actions were more in the nature of torts than of crimes, and being more closely analogous to civil actions than to criminal, may be dismissed with his hasty, and, I realize, all too inadequate a mention.

A second penalty for the minor offenses was corporal punishment. There were some two hundred and seventy cases punishable by the lash, among them being certain breaches of commandments and Levitical laws, of dietary and land laws, of laws bearing upon pledge, marriage, slander and perjury. The method of administering punishment for these offenses was substantially as follows: The culprit was stripped to the waist, bound hand and foot and lashed in the presence of three judges, one of whom ordered the blows, The second judge counted the stripes, which in no case exceeded thirty-nine, although by Deuteronomy xxv forty blows were fixed as the maximum, and which often numbered less where it appeared by a physical examination, which always preceded the administering of the punishment, that the defendant was weak. The function of the third judge consisted in reading as an accompaniment to each blow, Deuteronomy xxvii: 58 and 59, "If thou wilt not observe to do all the words of this law. . . Then the Lord will make thy plagues wonderful," in order that the full import of the punishment might be burned in upon the conscience of the culprit. But, ladies and gentlemen, the whole temper of the criminal law with respect to corporal punishment is clearly epitomized in the adjuration that the official chosen to administer the blows shall be stronger in mind than in body, in order that he shall not strike the defendant too severely or in a dangerous spot.

A third minor penalty was excommunication. This punishment was enforced in conviction upon any one of twenty-four charges, chief of which were the selling of "terefah," tempting one to sin, profanation, keeping in one's possession dangerous objects or animals, and contempt of court. The procedure for trial in these cases was not as rigorous as was that in charges involving other penalties, as circumstantial and heresay evidence was admissible as valid testimony. The extent of the punishment varied both in length of time for which the defendant was excommunicated and the scope of the excommunication, the defendant in certain cases being forbidden merely any special intercourse with the complaining witness.

I come now to the matter of capital punishment. To the majority of people the question, What shall be the proper punishment for capital offenses? is an all-engaging one and a far less degree of attention is paid to the minor crimes. Personally I cannot help but feel that what is of far more importance is the manner in which crime is dealt with in its inception, what punishment is meted out to the transgressor who commits the offenses ordinarily denominated minor, but which are in reality of vast and far-reaching consequence. But this is not the proper forum for a dissertation upon that subject and I pass on to the matter of capital punishment.

Picture if you can twenty-three of the elders of the community in solemn assembly, whose prototype, so far as dignity is concerned, is the Roman Senate, seated in a semi-circle, presided over by a "nasi" or president, a chief justice and a deputy high priest and surrounded by forty-nine other persons, known as disciples, who took some part in the deliberations. Before this august body was the accused tried for offenses involving the death penalty. Its deliberations were marked by solemnity and sincerity and by a spirit which I cannot help but feel pervades the whole jurisprudence of the Jew—a desire to accord to the defendant every possible presumption in his favor, in order that a conviction may issue only upon the basis of incontrovertible proof of guilt. I lay stress upon this phase of Jewish criminology, as I consider it significant of the whole tenor of its attitude toward

(Continued on page 16.)

If The Czar Would Fulfill His Promise

Six million of people living in Russia would raise their voices in gratitude and benediction if Nicholas II. would really fulfil his promise—the promise already held forth by his grandfather, Alexander II., half a century ago—to emancipate the Jews.

The liberation of the Jews would mark the passing of the country from a condition of semi-barbarism to a state of enlightened civilization.

The people who have from the earleist times been identified with the building up of Russia's commerce and industry, as well as its art and culture, would as never before apply themselves to advancing the various interests of the empire.

It is not generally known that Jews have been living within territories now included in the Russian Empire from the very remote past. Armenian and Georgian historians record that after the destruction of the First Temple in Jerusalem (587 B. C.) Nebuchadnezzar deported numbers of Jewish captives to Armenia and the Caucasus. These exiles were later joined by co-religionists from Media and Judea. Monuments consisting of marble slabs bearing Greek inscriptions, and preserved in the Hermitage of St. Petersburg and at the museum at Feodosia, show that Jews lived in the Crimea and along the entire eastern coast of the Black Sea at the beginning of the common era, and they possessed well organized communities. From Crimea the Jews moved eastward and northward and became the founders of communities along the shores of the Caspian Sea and of the lower Volga, carrying with them a civilization more advanced than that of the native tribes among which they settled. Under their influence Bulan and "Chaghan" of the Chazars and the ruling classes of Chazaria adopted Judaism in 731 or 740. The Jewish settlement in Kieff dates back to the eleventh century, and there are records too numerous to mention of Jews who settled in Lithuania Poland, and many other parts of the empire in the tenth and eleventh centuries.

Identified with the development of the country from the very first, sincerely loving the soil as well as the soul of Russia, the Jews have wrought and labored toward increasing the prosperity and enlightenment of the land.

They have built up innumerable cities, and have helped to develop the most important industrial centers. They have furnished Russia with millions of willing laborers and thousands of skilled mechanics, and with scientists, engineers, teachers, physicians, dentists, pharmacists and men and women of all professions who have labored with zeal and with devotion to humanity. And from the very days of Nicholas I., when the harsh measures of conscription were introduced, to our own time, the Jews have furnished more than the required quota of military recruits, and the Jewish soldiers have always served faithfully and fought bravely—even though on their return home, as it is depicted in Pilichowsky's celebrated painting, they found their homes demolished by the "black hundreds."

More than that. The Jews have also furnished their quota, and far beyond their quota, of sculptors, painters, composers, musicians, playwrights, poets, and novelists. Eliminate the Jewish names from the history of Russian art and how the chronicle would shrink. The noble and beautiful literature produced by Jews in the Russian language would in itself make a most worthy subject of study.

In return: pogroms, the destruction of the lives and property by infuriated mobs instigated by governmental officials, blood accusation and Beilis cases. In return for their services rendered, the Jews have for centuries been harassed by countless legal and administrative restrictions and their hapless condition has changed to greater uncertainty with every whim of each new ruler. An inextricable mass of anti-Jewish legislation which has accumulated from generation to generation finally led to the law of 1769 definitely limiting the right of the Jew's domicile to certain provinces. In this way the Pale of Settlement has been established.

Being allowed to settle in only 25 of the 89 provinces and territories of the empire, being restricted in trade, commerce, education, ownership of land, in the freedom of movement from one place to another, as well as in almost every walk of life; being vouchsafed only the duties but not the rights of citizens the Jews have nevertheless struggled and toiled throughout the dark and dire years for their own welfare as well as for the benefit of the country.

The severest hardships have not prevented them from maintaining moral standards and living up to ideals which were always above those of their persecutors. Perhaps this, too, was one of the sins of the Jewish people. But it was only the governing classes which could not forgive this sin. The enlightened masses of people in Russia always sympathized with the ideals of the Jews and together with them strove for higher forms of life.

Against the statements of obscure anti-Semites about alleged Jewish exploitation of the peasant and the moujik, we have, aside from the authoritative statistics of Jews engaged in manual labor, in farming, and in the trades, the evidence of Tolstoy, of Gorki, Korolenko, Tchirikoff, Chechov, Andreyev, Professor Solovver, Granovski, Professor Muyliekof, Professor Mordovchov, and a host of other eminent Russian authors and thinkers, who have expressed their high admiration of Russian Jewry.

Without hearing or waiting to hear any promise of liberation, "my beloved Jews," as Nicholas II. has just called them, young men in many tens of thousands, strong and brave, have gone forth to fight for the fatherland, while the great Jewish population left within the country is giving every evidence of its loyalty in this time of stress.

Their "beloved czar" has in a solemn hour made a promise which points toward a new era for a long-suffering people. What will the future bring?—B. G. Richards in the N. Y. "Globe."

The Retreat For Jewish Children at Darmstadt, Germany

We present here a few facts taken from a detailed report of the activities of the Retreat for Jewish Children, which was published in the July number of the "Bericht der Grossloge Fuer Deutschland." Our readers will no doubt find the extract from the lengthy report of great interest.

This institution was founded in 1912 for the benefit of the 550 Jewish immigrants who have settled in Darmstadt. These Jews live in very poor circumstances. They have no homes, no language and no aim in life. They often find it impossible to work in the trades which they have learned. Their children were growing up in the same manner and the members of Starkenburg Lodge No. 512 and their friends in that city determined to save them from their bitter lot. It was evident that if these immigrants were to create for themselves a position and a life interest in Germany it was necessary for them to endeavor to accustom themselves and their children to German conditions and to provide especially their offspring with the needed armor for their life-struggle. The Retreat was established in order to gain an influence upon the growing youth and upon the parents through the children. These children came to the public schools in a deplorable state. They could not speak nor understand a single German word and they sat there like dumb. Their clothing was torn and dirty and they were derided and mocked by the other pupils. Something had to be done to rouse these children from their stooping reserve to the consciousness of human dignity and manly duty. And this Retreat has accomplished all this within a comparatively short time.

Starkenburg Lodge devoted its best energies to the support of this institution and the city of Darmstadt took great interest in the progress of the undertaking. It has given free of charge a school room with heat and light as well as a milk kitchen. The Retreat takes care of 55 children, 25 boys and 30 girls. The boys are taught foil sawing, carving, pasting, drawing and painting, the girls to knit, embroider, sew and hook, and all are helped in their public school work.

During the last summer vacation the children were taken daily, except Saturday and Sunday, to a large garden on the edge of the city, where they worked and played in the open air from 9 o'clock in the morning until 4 in the afternoon under the general supervision of a kindergarten teacher. The larger children had to take care of the smaller ones and all formed one family. In this way the feeling of responsibility was awakened in them, a sense of orderliness was developed and their whole life was changed for **the better.**

The Jews and Their Persecutors

Of all the romances of literature, of all the greater romances of history, there is no romance like that of the Jew.

The Jew saw the rise of Greece from a cluster of warring city states into the great empire of Alexander, and saw that empire shattered. He saw the passing of the Ptolemies. He saw the empire of Rome grow, ripen and rot; saw the western half go down before the surge of the barbarian, the eastern half yield slowly to Saracen and Turk. As he had seen the beginning of Moorish power, so he saw its end.

Dynasties, nations, races—they have passed across the stage of history, but the Jew lingers.

It is a long history and a tragic one. The same qualities that made it possible for him to maintain his individuality through all the ages have made him ever the victim of abuse.

He would worship none other gods but one; hence all other religions have persecuted him as an infidel. He could live and even thrive where less hardy races starved; hence his economic superiority has ever brought upon him the jealousy and hatred of those with whom he so successfully competed, a hatred which his social non-conformity made more bitter. He eschewed fighting but accumulated riches; hence warlike princes made use of him, or stole his wealth and seized his possessions.

Outlawed, killed, tortured, exiled, robbed, circumscribed by jealous laws, pent up in reeking ghettos, subjected to every abuse, every degradation, persecuted in a thousand ways, the Jew has survived. But—and this should be noted—they who persecuted him most severely have not survived.

At all times the prosperity of the Jew has gone hand in hand with the prosperity of the state that sheltered him. In the days of the true greatness of Spain, when Castile and Aragon were winning back their land from the Moor and the country was gathering the riches and power that were to give it the leadership of Europe, the Jew had his proper share in the prosperity.

Alfonso X, Alfonso the Wise, made Jews his chamberlains and chancellors of the exechequer. Fifty years later Jews were the treasurers for Alfonso XI and Don Pedro, while Henry III of Castile employed them as his political and commercial agents. They made the maps and the astronomical tables by which the great navigators of Spain and Portugal steered their courses; they were themselves navigators and pilots and they financed many of those wonderful expeditions into new waters.

Then persecution came, and the same year that witnessed the downfall of the Mahometan empire of the west, the same year that saw the discovery of the New World, saw the Spanish Jews banished, driven by the tens and hundreds of thousands from the land where they had dwelt for long centuries.

That was the beginning of the end for Spain. On the fruits of the prosperity which the Jews had done so much to create, supplemented by the wealth snatched from the New World, she flourished long. But the blight had fallen, and the rapid decline of Spain from her proud pre-eminence is the byword of history.

So, too, with Poland. When Casimir the Great and his nobles had Jews for their bailiffs and financial advisers, or when Sigismund and Stephen Bathori offered them asylum Poland was a power to be counted with in Europe. And when the Jews suffered persecution and destitution, then Poland, too, sank into humiliation.

Ever the picture is the same—the Ottoman empire at the height of its power under Soliman the Magnificent and Selim, with Jews as ministers and chosen ambassadors; Holland, when she wrested East Indies from Portugal and held command of the seas; Florence under the Medicis, Ferrara under the d'Este rule, Rome under its most powerful popes—always when wealth and power abounded the Jews were protected, honored and prosperous.

The great rulers of Russia have been Peter, Catherine II., Alexander I. These are the rulers who welcomed the Jews, even favored them. Today in no country are the Jews so persecuted as in this Russia, and Russia lags far behind other European nations in all that makes for real civilization.

On the Jewish calendar are few red days, records of glory and gladness, and many black days, memories of sorrow and wrong. But it is ill for the nation by whose acts those black days are set down.

For the Jew makes prosperity not only for himself, but for those about him, and that people which persecutes the Jew and drives him away thereby serves but to drive prosperity away with him.

Spain, Poland, Turkey—their power has been and is not. It is for Russia—and for anti Semites the world over—to pause, scan the page of history and consider.—Boston Globe.

ONLY ONE FAIR COURSE.

Judge Hill's decision to sustain the State's demurrer to the motion of counsel for Leo M. Frank to set aside the verdict against him, on the ground that the prisoner was not present in court when the verdict was rendered, carries the settlement of that point to the Supreme Court of Georgia, which already has before it a motion for a new trial of the case. If the new trial is ordered by the Supreme Court before the decision of Judge Hill on the demurrer is argued before it, the interests of justice will probably be better served. A new trial is the only just solution of the pitiful problem in the Frank case.

Judge Hill's decision on Saturday reverses his position in the Lyons case, celebrated in Georgia criminal annals, in which, as a member of the Court of Appeals, he ruled that the defendant in a criminal trial has a right to be present in court at every stage of the proceedings. The judge still stands by this ruling, but he found it expedient to pass this matter up to the Supreme Court. To Frank facing the prospect of more weary months of incarceration before the next step can be taken, and to his friends and sympathizers this seems a cruel outcome of the latest appeal, but it may be all for the best. The many persons throughout the country who believe that a miscarriage of justice has been threatened in the Frank case will hope that the Supreme Court will hear the extraordinary motion for a new trial before the technical point of Frank's absence from the courtroom when the verdict was rendered is brought before it.

That Frank was unfairly tried and is guiltless of the murder of Mary Phagan many persons all over the country firmly believe. He is clearly entitled to a new trial. If the verdict should be set aside on a technicality and Frank could not be retried, the case would never be cleared. There would be a perpetual blot on the honor of the State. Now that the popular clamor has subsided, he can be tried fairly.—New York Times.

ILL ADVISED.

The Northern Presbyterian church, in annual convention at Chicago, has gone on record as favoring Bible reading in public schools. Churches are urged to petition state legislatures to this end.

There are some mighty big men in the Northern Presbyterian church. We doubt if a majority of them could have been sufficiently vigilant when the resolution indicated was adopted.

Vice President Marshall declared a few days ago that there was too much science and not enough religion in our schools. We do not agree with the vice president, and we do not agree with the Northern Presbyterians. Education, under the interpretation almost universally accepted, is a function of the State, so far as it applies to common, or state-maintained schools. One of the cardinal principles of the federal constitution is a rigid separation of church and state. Teaching the Bible in the public schools is a hopeless commingling of church and state, an invitation to the engendering of denominational bitterness and bigotry.

Who would decree what passages in the Bible should be read, and what guarantee exists that each individual teacher would not construe the Bible according to his or her particular faith? The involuntary expression of personal preference would be inevitable.

Confessedly, none of the churches are quite meeting the intricate and complicated needs of our day. Their task of adjusting themselves to changed and broadening conditions is an arduous one. But they are not going to make headway by ignoring a provision which has immemorially given force to the appeal of this country as a haven for those who have historically suffered from religious intolerance.—Atlanta Constitution.

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Rabbis have been appointed as chaplains to Jewish soldiers in the German armies now in the field.

B'NAI B'RITH HOME FOR JEWISH WAR REFUGEES.

The London Lodge of the Independent Order of B'nai B'rith, of which Mr. Augustus Kahn, H. M. I., is President, has established at 162 Willesden Lane, N. W., a hostel for a number of Jewish war refugees. Accommodation is provided for between thirty and forty persons, and those already in residence hail from various parts of the war area, including Paris, Liege, Louvain, Ghent and Antwerp. Among the party are a number of university students. The hostel was established at short notice in order to provide accommodation for some of the better class of those being housed by the Jews' Temporary Shelter, the magnificent work of which is recognized on all hands. The house was only taken on Wednesday week and the inmates were received on Sunday, the eve of New Year. Besides the work of members of the Lodge and their friends, several Christian residents in the neighborhood have given kindly help, and public-spirited assistance has been rendered by several local tradesmen. An English class has been established for the residents and arrangements are being made whereby the children may attend school in the neighborhood. As there are several ways in which help may be rendered in connection with the hostel, those desirous of giving assistance should communicate with Mr. Alfred Benjamin, 20 Christchurch avenue. N. W., Hon. Secretary of the Lodge.

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"JUDAISM AND MODERN IDEALS."

(Continued from page 1.)

least in part. "Forgetting the things that are behind," they "press forward" not "toward the mark of a high calling" but toward the dollar mark, because that seemed to them the symbol of freedom in the new land. Within a single generation, however, the powerful forces of conservatism, always latent in Israel, have begun to reassert themselves and the Jewish people are responding anew to the old forces of idealism. Most prominent among the dominant ideals of modern Israel is the realization of the long deferred hope of the coming of the kingdom of God that time when "righteousness shall cover the earth as the water covers the sea."

Thrice daily in the synagogue of Israel—on the banks of the Rhine, and the Neva, the Thames and the Hudson, this prayer is uttered: "We therefore hope in Thee, O Lord our God, that we may speedily behold the glory of Thy might, when Thou wilt remove the abominations from the earth, and the idols will be utterly cut off; when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon Thy name, when Thou wilt turn unto thee all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto Thee every knee shall bow, every tongue must swear. Before Thee, O Lord our God, let them bow and fall; and unto Thy glorious name let them give honor. Let them all accept the yoke of Thy kingdom, and do Thou reign over them speedily, and for ever and ever. For the Kingdom is Thine, and to all eternity Thou wilt reign in glory; as it is written in Thy Law, 'The Lord shall reign for ever and ever.' And it is said, 'And the Lord shall be King over all the earth; in that day shall the Lord be One and His name One.'"

For the first time in history the hope of Israel, as expressed in this prayer, and the hope of Christendom are essentially one; and in that unity both Jew and Christian may find encouragement. They need it. Today, when Europe is an armed camp, the Jewish vision of a time when the nations shall not learn war any more, and the Christian dream of a day when the war-drum shall throb no longer, and the battle flags be furled, seem alike to have passed like a dream away. Yet, though the realization of our hope seems long deferred, we, both Jew and Christian, may remind ourselves that God fulfils Himself in many ways. In the words of our own Lowell "Civilization does get forward even on a powder-wagon," and in the words of Judah's statelier poet,

Surely the wrath of man shall praise
Thee
The remainder of wrath shalt Thou restrain

And in the midst of such reflections, we may rejoice that though the heathen rage and the kingdoms are moved Christendom and Judaism are coming to understand and respect each other through a mutual recognition that their [illegible] one.

THE JEWS IN RUSSIA.

There Is Some Hope of Better Conditions by Removal of Disabilities.

A recent imperial decree has enabled the Russian commander-in-chief to confer officers' commissions on several hundred Jews who gained exceptional distinction in the fighting that preceded the capture of Lemberg, and the important statement is added that the removal of the Jews' military disabilities has been well received in all quarters. This important action may well mark the turning point in the history of the liberation of the Jews in Russia. For years we have been harrowed with an agitation for sweeping the Russian army clear of our co-religionists—a step which would have been the crowning one in their political enslavement. The progress of the war has made clear the loss that such exclusion would have inflicted upon Russian arms, and the announcement now made shows not only that the soldierly qualities of Jews—already manifested upon the far Eastern battlefield—have been grasped by Russia, official and non-official, but that events can march with swiftness even in the great empire where the tide of human advancement seemed most to lag. Who could have supposed a few short months ago that Jews would now be commanding Russian troops, with the enthusiastic approval of the whole empire? It is a far cry to the Beilis trial, and the days of political miracles are assuredly not ended. The announcement of the enfranchisement of the Russian Jew has not yet been made. But it is hard to believe that the solidarity of the Jews with the rest of the empire that has been so grandly displayed, and the military recognition that the Jewish people have received, does not presage their liberation, whether the hour of release strike soon or late. It is impossible, with the Jews exercising high command in the Russian army, to continue the terrible discriminatory system under which the Russian Jewish population has staggered so long. It cannot be maintained—if logic has any part at all in the governance of men—that while the Jew may safely hold the czar's commission, he cannot be trusted to live outside the pale. Gradually, if not quickly, facts and experience must prevail by their own sheer weight, and the old bad oppressive system come to the ground. News of its downfall will come as tidings of great joy to Jews throughout the world, to whom the grinding Russian persecution has been a nightmare for more than a generation. It will, on the other hand, be the signal for a new reign of prosperity for Russia, and a strengthened Jewish attachment to its people. It may be that in certain quarters the relics of the old ill-will may be hard to remove, and certainly its economic effects may continue upon the Jewish population for many a log day. But, after all, it has been the official cachet upon the system of oppression which has kept ill-will alive; while even the profound and abysmal poverty of the Jewish masses must yield eventually, if slowly, to the spirit of a more kindly and just government. We hope that the day will not long be deferred when the freedom of the long-suffering Jew will be officially decreed and his oneness with the empire indelibly sealed.—Jewish Spectator.

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A VATICAN ORGAN DEFENDS THE BLOOD LIBEL.

The monthly review, "Le Civilta Catholica," which is the "scientific" organ of the Papal See, published in its latest issue an article on the ritual murder myth in general, and the Beilis trial in particular. The review, despite the memorable correspondence between Lord Rothschild and Cardinal Merry del Val, declares its faith in the existence of "ritual murder," and advances as the principal proof the opinions of the notorious Father Pranaitis. It also states that the liberation of Beilis cost the Jews £1,700,000, part of which was spent in bribing the two hundred correspondents of newspapers at the trial.

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JEWISH CHAUTAUQUA SOCIETY.

The Jewish Chautauqua Society has moved from its present address at the Benjamin Teller Memorial Building, to 604 Penn Mutual Building, 925 Chestnut Street, Philadelphia. Owing to the increasing business of the society with its rapidly growing constituency and its enrollment of teachers in the Correspondence School, the society has outgrown its present quarters.

THE WANDERING JEW.

By Dr. George Wilde.

The wandering Jew wanders over the earth. His tall figure is bent, the face full of wrinkles, the deep set eyes look with shy anxiousness and the towsled white beard flows down to his breast. He was driven away from his country, his Temple was destroyed and he must wander restlessly over the earth. He wants to rest but finds no rest, he wants to die, but he cannot die. Without peace, without joy, he must wander as a punishment for his sin, for his unbelief. Once a year he comes to the Holy Land. When the day is over on which Jerusalem was destroyed and the Temple burned, he seeks out the old places which were once full of splendor. The city now belongs to strangers. Mosques and churches rise up high. The wandering Jew wanders sighing through the narrow streets and at last stands before a high ruined wall. It is the only remnant of the Temple and it rises out of the hoary antiquity like the bony hand of the dead growing out of the grave. There the wandering Jew sinks down weeping. He leans his hoary head against the wall and in pitiable tones sounds from his mouth the mournful song which Jeremiah once intoned upon the ruins: "Aicho yoshvo bodod ho-ir"—"O, how lonely sits the city, once so rich in people, like a forsaken widow, she weeps bitterly in the night, tears are on the cheek. Nobody consoles her, her friends have abandoned her. Judah went into exile, finds no rest, finds persecution and suffering only"—So does the wandering Jew cry and lament the whole day, the whole 9th of Ab. When the day is ended and night has come again, then he rises sighing to begin again his wandering over the earth in hopeless woe. But behind him rises black and gloomy the dead hand of the dead Judaism: the wailers' wall.

In this way the Christian legend has depicted Judaism. For the Christian legend does not understand why the Jew is still living. It assumes that as a punishment for his sin he must wander over the earth as the wandering Jew, driven by his evil conscience, without peace and without joy.

I will continue to relate this legend but only according to that which I have really seen with my own eyes not quite two years ago.

In a night bright with the light of the stars I traveled from Cairo to the desert, I stood before a pyramid which rose from the desert sand against the mighty heaven like a huge triangle. There I saw the wandering Jew. Lamenting he stood at the pyramid and he spoke to me: "Once I with other sons of Israel was forced to build the pyramids, then Moses liberated us, the Egyptians sank into the Red sea. Our jubilee songs rang out to heaven, we believed that we were redeemed. But later, much later, everything again fell into ruins. The Holy City, the Temple, the nation. 'Only once a year I seek out a place for prayer, the wailers wall, to weep and to lament there on the 9th of Ab. with the children of my people, who appear in torn garments and sing bitter songs which sound like funeral dirges." Then I said unto him: "Come with me, you shall behold the wailers wall at another time then your mourning will vanish." Incredulously he gazed at me, but he followed me.

We sailed together across the ocean, we came into the Holy Land and on a Friday, when the day was declining, we wandered to the wailers wall. The wandering Jew looked around him with astonishment. It was the same wall, but this time it rose like a solemn token of remembrance of great times. Jews in festive garments stood there divided in groups according to their home countries. In the midst of every group there was a chanter of prayers. Peace and the solemnity of devotion rested on all faces. From the wailer's wall resounded a song of jubilee: "l'chu n'ranne-noh"—"rise, let us sing a song of jubilce to the Eternal, let us shout in triumph to the God of our salvation" They greet the coming Sabbath like the bridegroom greets the bride: "l'cho dodi likras Kalloh"—"Come, my friend, to meet the bride, let us welcome the Sabbath"—The chanters bent their heads low toward the wall and sounded the summons to the congregation: "Praise ye the Eternal, the highly exalted." The congregation responded: "Praised be the Eternal the highly exalted one." Then from the broken wailer's wall came toward the high rising mosques and churches Israel's proud confession of faith: "Hear, O Israel, the Eternal our God, the Eternal is One." Silence reigned after that, softly each one prayed for himself: "Thou supportest the falling, healest the sick and redeemest the fettered." The voices of the chanters rose again to bless the Sabbath, to praise God "who has chosen us from all nations," but also to pray to that God "who will be King over the whole earth." Returning home from the wall to the house full of light, to the set table, they still prayed and recited the psalm: "The Lord is my shepherd, I shall not want."

Those were not unfortunates, those were happy people. They were not embittered but good people. They were not broken down, but proud, not unbelievers but pious people. "Shabbat shalom"—"Sabbath peace"—was the greeting from one to the other, so they greeted me and the wandering Jew in passing by. I now again looked at the wandering Jew, whom I had almost forgotten. Hot tears ran down his cheeks. "So my people are not without peace," he exclaimed, "so my people are not accursed, but blessed; they are even strong and great in all the distress and unrest of life!" I said to the wandering Jew. The songs of lamentation which you hear and you yourself recite here on the ninth day of Ab they resound on black Friday in the Catholic churches. They lament with them the death of their son of God. But two days later joyful resurrection songs are intoned. We lament once a year, on the 9th of Ab the destruction of the Temple, but on every Sabbath, on every Friday, aye, on every day on which we pray, we celebrate the resurrection. The flames could not consume our God for He lives for ever and everywhere. The falling Temple could not bury our faith for it lives within our breast. The downfall of our nation could not destroy our people for we retained everywhere our fidelity to our progenitors.

Holy peace rested upon the countenance of the wandering Jew when he heard these words: "Shabbat shalom," he spoke softly and heartily, he pressed my hand once more and he then moved away slowly and solemnly towards the Mount of Olives, there where innumerable generations of the Jews rest he too wished to sleep in peace.

The wandering Jew I never saw again. But when I come across the German legend I will tell it: "The wandering Jew is dead, Judaism lives."

(Wegweiser fuer die Jugendliteratur.)

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JEWISH HEROISM.

The admission of Jews to commissions as officers in the Russian army and navy is a belated act of justice to the Russian Jews. Yet the concession is sweetened for these persecuted people by the fact that a Jew won it by heroism on the field of battle. The student Osnas, who saved the colors of his regiment at the risk of his life and was badly wounded, forced the Russian Government to recognize the Jew as a man with the highest qualities of manhood. It should convince Russia that men who display conspicuous loyalty, devotion and courage on the battlefield fighting for the country which deserves so little from them have full qualifications for citizenship.

The heroism of Osnas in Russia is matched in France by that of the younger Dreyfus, son of that Dreyfns whose honor and loyalty were vindicated after he had borne the cross of horrible injustice for years.

In the armies of Continental Europe there are 330,000 Jews serving under the colors of their nations. Russia alone, the worst persecutor of the Jews, has 250,000. Germany, which is next in barbaric prejudices, has 6,000. Austria has 52,000.

The war gives the Jews another opportunity to demonstrate their loyalty to the country in which they live. But the demonstration ought not to be necessary. In all those countries where the Jews enjoy fellowship, equal rights and opportunity they have proved equal value with the best as citizens and public servants. Here in America where there are no race or class distinctions the Jews are conspicuous and valuable factors in all lines of activity. Men of no other blood surpass them in achievement in science, art, industry, finance and commerce. Their usefulness in public service has been proven in many instances. They are first in philanthropy and social service. No one doubts their loyalty and devotion not only to the country, but to its republican institutions and the principles of liberty and justice upon which they are founded The Jews have a passion for freedom and justice.

We indulge the hope that the cloud of prejudice against the Jews which befogs some of the European peoples will pass with the smoke of war.—St. Louis Post-Dispatch.

THE WAR AND THE JEWS

By LUDWIG GEIGER

The frightful world war, the coming of which was foreboded by all earnest politicians, and which was positively predicted to occur in the year 1914 by those who had inside information, has really been started. Many millions of warriors—the numbers stated are enormous—have taken up arms. Germany and Austria are united against the so-called triple entente: Russia. France and England.

We will not attempt to analyze here the cause of this war or the events which led up to it. We will only mention here briefly that while the direct cause of this war is to be looked for in the feverish preparations for war by all the powers and in the hatred and envy of the two western and the one eastern nations against Germany, the indirect cause is the assassination of the Austrian Crown Prince and his wife. Through this event, which, to be sure, was the deed of a fanatic, but prepared and supported by the machinations of Servia, Austria-Hungary was induced to send an ultimatum to Servia. As this did not bring a satisfactory answer to Austria, she declared war against Servia. Russia, without making an open declaration, placed herself at the side of Servia. Asked for an explanation of her mobilization, she refused or delayed her answer, continued to arm herself and dispatched troops to Germany, so that the latter saw herself compelled to declare war against Russia. The direct consequence of this was that France, as Russia's ally, at once took up arms and sent troops to Belgium and to the German border—without a declaration of war—so that Germany was here too forced to open war. As Germany now occupied Luxemburg, and, as she openly declared in parliament, through the Imperial Prime Minister, invaded Belgium, England saw in this loyally confessed breach of neutrality a cause for declaring war against Germany. Later England and France also declared war against Austria.

Montenegro joined the warring powers, the enemies of the two united states of central Europe. Denmark and Holland declared strict neutrality. Sweden armed herself in order to proceed in time against Russia, and so far it seems that Bulgaria, Roumania and Turkey will at all events not rise against Austria and may perhaps join her.

Italy the third state of the triple alliance, as it was generally expected, has not placed herself at the side of her allies, but she promised them friendly neutrality. This attitude of Italy appeared to many as very suspicious and this suspicion was later very much strengthened by the information that England is delivering coal to Italy and that the Italian ambassadors of Berlin and Vienna paid a visit to Rome. Although the staffs of the ambassies remained in Berlin and Vienna and notwithstanding the explanation given that the journey of the ambassadors was necessary for the purpose of bringing information to the Italian government regarding the false reports which came from France, Italy's attitude still remains a surprising one and many fear it as the sign of a new danger. It is said that Italy intends to make certain demands of Austria. During the last days these suspicions were silenced by an official explanation from Italy.

During the last days, since the second of August, the war events have taken their course. It is easily understood that in view of the vast distance and the great masses of men that have to be brought to the theater of war, the conflict proceeds slowly, too slowly for the excitement and anxious suspense of the masses. At any rate good results have been achieved. Luettich has been taken, in two battles the French have been beaten, many prisoners have been taken, cannons captured and a French flag is in our hands.

In the meantime the Germans in France, Belgium, Russia and perhaps also in England, have to suffer very much. The mobs are fanatical and rage against property and life. And here the troubles of the Jew begin. In Belgium, as well as in France, many German Jews have lived many years, and some of them were in important positions. As much as it was possible those who were subject to military service rushed to Germany. Those who are free from military duty, especially the women, share in the general distress, while Germany shows herself as the true bearer of culture in her treatment of the strangers who remained in her territory, the inhabitants of the western states, who consider themselves so extraordinary civilized, exhibit almost an inconceivable degree of inhumanity and rudeness. It is not known that the Jews who remained were tortured and tormented more than the Christians, but as there are presumably more of the first, the distress is great among them and it is impossible for aid to come to them from Germany.

But the Jews have not the full measure of suffering only; as it was often the case in the course of universal history, they also have joy and fame. Joy for to the loyal citizen, the true son of his country, there is no greater joy than to serve the fatherland. To this joy is added the fame of manifesting manly courage in deeds of valor.

And here something remarkable and wonderful is happening. People speak so often of a Jewish nation. But we do not believe in it. We know of a Jewish community only. Many Jews, especially in the last decade, have spoken of a Jewish nationality. Many of our Christian adversaries raised a double reproach against us. The first, that we are an alien body among the various nations, the second, that we Jews are an international community that pursues exclusively its own special interests and neglects its duties to the nation under whose protection it lives.

The last few weeks have brilliantly demonstrated how hollow these reproaches are. The same party which claimed to be the adherent of a Jewish nation has suppressed the so-called Jewish national consciousness in Germany, in favor of a true German national sentiment. The same was also the case in Austria and France. England has no general military conscription but has a paid army only. This act of the Zionists will never be forgotten, and they too must never forget it, that in these great days they have proved themselves great. But our adversaries, outside of our community, must be silent. Those who were designated as a body of aliens, knew, like all their countrymen, one duty only, the one toward the fatherland. Not those Jews only who belong to the standing army, the reserves and the militia, but all Jews have joyfully followed the call to arms, and many thousands of them volunteered their services. Without murmur, with a feeling of heroic joy, parents have given their children, hundreds have given all their sons, and wives their husbands. The enthusiasm, the heroic sentiment, which has gripped the nations in general has also taken hold of the Jews.

And where is that golden internationalism which haunted the heads of the crack-brained? The German Jew as well as the French Jew did not think for one moment in this war that perhaps he is first a Jew, but he felt that he belongs to the country where he lives. Just as he enjoyed the blessing of the culture, the spiritual benefits of his fatherland in times of peace so he wishes to stand in war side by side with his fellow-countrymen to fight and to suffer for his fatherland.

We Jews do not demand any special rights for ourselves, no reward for the magnificent offerings of goods and money for the readiness with which we sacrificed our blood. We are fighting for our fatherland, but we expect from it that which we have always demanded—we expect justice.

The bloody struggle has just begun. Countless sacrifices will be demanded. Many of those who remained behind can already see their existence threatened, they anticipate the worst in the course of time—but nowhere manifest themselves special desires and special interests. There is one wish only: the salvation, the happiness and the blessing of the fatherland.

And so we confide the result to the all-governing destiny. The future we know not, but this one thing we know: we German Jews will show ourselves worthy of the past, we will prove ourselves good and loyal sons of our fatherland.

(Allgemeine Zeitung des Judentums.)

* * *

RUMANIA AND FOREIGN JEWS.

The Rumanian Government has prohibited foreign Jews to enter the country, offering as an excuse the alleged competitive powers of the Jews against the Christian merchants. The Government will, however, make an exception in favor of Russian Jews returning home via Rumania.

INDEPENDENT ORDER OF B'NAI B'RITH

OFFICE OF EXCUTIVE COMMITTEE

Chicago, Ill., Sept. 29, 1914.

To the Lodges of the Independent Order of B'nai B'rith:

We have received urgent appeals for financial assistance from the Grand Lodges of Austria, Germany and the Orient.

The Grand Lodge of Austria sent us a second urgent appeal by wireless which was forwarded for them by the government of Austria to its Ambassador in Washington, and delivered to us by the Austrian Consul General in Chicago. Several thousand members of the Order are in the ranks; hundreds of them have been killed while fighting for their country. The number of victims is growing daily, and so are the number of widows and orphans to whom we are in duty bound to render aid.

The Order therefore appeals to the lodges and their members to open wide their purses and respond with an open hand and a willing heart as far as their means will permit. This is the season of good will and charity within the household of Israel. "Rachmono libo boey." God demands the heart. And we appeal to the Jewish heart now and particularly at this time of the year when it is filled with pity for suffering mankind.

The lodges are requested to raise funds from among their members. Committees specially appointed for this purpose should be large enough to enable them to make a personal and speedy canvas in order to reach every member, so that all may be placed on the roll of honor with a contribution whether small or large. Lodges as such should also appropriate liberally from their treasuries to the end that by individual and concerted effort the Order may be placed in position to extend a helping hand to those who innocently have become the victims of the ravages of war. We hope that each lodge will be able to raise a sufficiently large sum so that its contribution will represent a donation equivalent to not less than $10.00 per member.

Remittances should be made to the office of the Executive Committee of the Order, 1228 Tribune Bldg., Chicago, which in due time will publish in the B'nai B'rith News a complete list of all donors and the disposition of the funds contributed to relieve the war sufferers.

Fraternally yours in B. B. L. & H.,

ADOLF KRAUS, President.

Attest: A. B. SEELENFREUND, Secretary.

THE GREAT AFFLICTION OF THE JEWS

The gigantic struggle, which in a thousand years from now will perhaps assume the form of a legend of the destruction of the world, is proceeding over down-trodden countries and peoples. Full of the deepest confidence and the best will we expect the ultimate victory of right and culture over the might of barbarism, malice and cold-blooded treachery. The true bravery which is inspired by the holiest feelings is winning the upper hand and is striking down the enemies one after the other. But in spite of the assured outcome of the struggle the war fury is now showing its Medusa-head encircled with serpents which makes a fearful impression upon all nerves even far away from the scene of the battles.

Great parts of Moravia, Hungary, and the residence city Vienna, have received numerous hosts of refugees. Small and quiet cities of Hungary are filled with them, at the southern railroad depot of Vienna they camp in the trains on a sidetrack and our Jewish communities must use all their means to furnish food and other support to these refugees. If it were a catastrophe of the elements of nature from which these unfortunates had escaped, then sympathy and help could have been found for them all over Europe. But now their misfortune is called fate, now is not the time for complaint, for the whole earth is out of joint and whoever sinks into its clefts perishes without causing special surprise. Of course, the officials of the government are doing everything they possibly can do for the refugees and exert all their powers in providing the most necessary things. But the necessities have become extraordinarily numerous. The mass of these people who escaped from the Cossacks and the cannons belongs to the Jewish proletariat, it comes from the poorest districts of Galicia and even if it had been able to prepare for the flight there was nothing worthy of mention to be taken along. Even most of those who at home were eking out a living without great hardship are now depending upon public pity and the aid of the state. They were only able to take along the smallest part of their property, business in general has become stagnant long ago and so they look into the future with great anxiety. It is to be hoped that the bravery of their armies will soon make it possible for them to return to their homes and free them from their greatest trouble. At all events they will find there terrible destruction and it will take a long time until order will be restored to society.

And so great parts of the Jewish population, especially the Jews of Galicia, have been visited by hard trials. We emphasize again that these sacrifices are brought without lamentation and complaint, and that the demands of the fatherland are complied with with silent composure also by the much slandered caftan-wearing Jew, although himself and his helpless family have much to suffer by it. Give them the things which they are mostly in need of and you will see how quietly they will wait until their fatherland is freed and they themselves are relieved from their own distress.

Moreover, the Austrian Jews are not the only ones who during the war were forced into the front ranks of the suffering population. Also in East Prussia, where the Cossacks have raged so barbarously they form a considerable part of the inhabitants and hundreds of them have lost their general possessions. There, where the French have invaded Germany, in Alsace-Lorain, the Jews have settled in large numbers long ago and have helped to create the flourishing commerce and industry. In the villages and cities which were destroyed by shot and shell, a great portion of their possessions also lies buried. A great part of the Russian territory where the victorious Austrians and Germans have entered, is inhabited by Jews and in the battles for the possession of isolated places, crashing bomb shells and flaring flames have opened the way for nameless misery. Naturally many Jews were in the front ranks of the regiments stationed in the neighboring countries when the attacks took place and, faithful to their oaths to protect the flag of their respective countries, they have sacrificed their blood and their lives for the fatherland. So the many parts compose a great picture in which the Jewish population occupies the central point of all the calamities. It bears the great suffering with resignation in the hope that czarism will find its end in this world war and that in the future full justice will be meted out to the Jew in all lands. But every one should look with sympathy and humanity upon the fate which has overtaken the numerous Jews of all the border lands and should not refuse his most active aid in the great distress. Otherwise the terrible trial confronting the Jew will cost too many cruel sacrifices.

—Dr. Bloch's Wochenschrift.

B'NAI B'RITH NEWS

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JEWISH CALENDAR, 1914.

Hoshannah-Rabba, Sunday, Oct. 11.
Sh'mini-Atseres, Monday, Oct. 12.
Simchas-Torah, Tuesday, Oct. 13.
Rosh-Chodesh, Wednesday, Oct. 21.
Rosh-Chodesh, Thursday, Nov. 19.
First Day of Chanukah, Sunday, Dec. 13.
Rosh-Chodesh, Friday, Dec. 18.
Fast of Tebet, Sunday, Dec. 27.

WITH JUSTICE TO ALL AND MALICE TOWARDS NONE.

Another month has gone by and the embattled legions are still at Armageddon. On land and at sea the machinery of bloody warfare is set in motion. Masked siege-guns of huge proportions are sending out death-dealing shells and the cold steel prostrates battalions in fierce hand to hand combat. Cruisers of enormous tonnage are shattered like toys by a mine under water or the uncanny submarine. Villagers and the populace of open towns are fleeing for their lives. In the wake of the invader there follows devastation as if wrought by a mighty upheaval of nature like unto the sudden outburst of a live crater or the quaking of the earth's foundations or the sweep of a cyclone across the level prairie or the breaking of a dam by which generations have fended off the onrush of the floods. Indeed the barriers have been demolished, not so much those of earthwork and cement, but the checks which prevail in times of peace, the checks of good-will and forbearance, of the fine humanities and religion, all the preventives which mark civilization have been thrown off like so much dead weight or embarrassing obstacle.

War is cruel, it is hell. Yes, the courage of the stout-hearted, the daring of commanders as well as of the rank and file which flinches not in the face of danger to life and limb, the martial virtues if we may so designate them shine and thrill and evoke admiration. But over against them stand out tales of atrocities, of wholesale butchery which spares not man or maid or babe, of monumental structures given over to the flames, of priceless libraries going up in smoke. It is all revolting, harrowing, benumbing.

Europe seems to have gone stark mad, or else the war would not be on us. Difficulties there were, the friction of radical antipathy and of commercial strife, of unforgotten humiliation. The fuel had been accumulating for decades and the war had to come sooner or later. Was the system wrong? Of course it was. The costly armaments were crushing the tax-payer beneath their staggering weight. The genius of invention exercised itself in the creation of death-dealing machines, of siege-guns wrecking from a distance of miles stately cathedrals, of fumes liberated from shells whereby regiments are asphyxiated. The military caste dominated the land and shaped policies. The chancelleries were adjuncts to the [illegible]

[illegible] it behooves us to be just. The calamity had to come. It would have been superhuman to ward it off. We at a distance and in the enjoyment of peace and of democratic institutions must not forget that each nation has the government which suits it best. To expect of Russia or of Germany the machinery of American liberty betrays narrowness of view. Certainly we cherish our method of government as the best that human ingenuity has devised. We are happy under it, and would that all mankind were sharers in that happiness. But nations are creatures of history. Hallowed traditions are not cast away lightly. Moreover, nations are moulded by their geographical habitat. The experiments carried on in New Zealand, far away from mankind and safe from aggression, cannot be transplanted to other countries, least of all to the continent of Europe. Small as the area of Europe is, the configurations of its seas and mountains make for segregation. Just as the British Isles by their detachment from the continent and their dependence on the five oceans make for the policy of a large navy and a small army, so it must be conceded that the central European states with no outlet to the ocean and hedged in by powerful countries bent upon retrieving old losses or upon expansion would be committing suicide were they not to maintain an efficient miltiary machinery. This is no brief for the Teuton. It is idle to gauge civilizations and to decree that one is higher and the other lower, that mankind would be better off if Germany or Russia went to the wall. We would have them all live and let live. We would wish that the greatest and the smallest nation should be permitted to lead is own life in peace and amity with neighbors. It is self-interest, justifiable forsooth, that drove England into entangling alliances and sent her sons into the battle-fields of the French plains and fastnesses. It is self-interest, equally justifiable, that dictated to Kaiser and Czar the war-like preparations which naturally issued in war. Alas indeed for the thousands whose breath of life is snuffed out, for the bereaved widow and orphan whose loved one lies buried with his comrades beneath the earth crimson with their life-blood! But it is fair to assume that these soldiers all die with the feeling that they have done their duty by their fatherland. It is no more and no less than all of us would cheerfully do were it the lot of this nation to be at war with another.

Nor is it wise to arraign Christianity. If the clash of arms silences laws, is it any wonder that the voice of religion is not heeded? Christian piety nurtured by the visions of Israel's prophets abhors war. In times of peace we witness about us malefactors committing all sorts of crimes and breaking all the commandments. Yet would any one in fairness blame the Church? What would the world come to if the Church or Synagogue were not with us? Their potency to restrain the normal passions cannot be questioned. They will yet by gentle suasion some day succeed in checking nations as they do now restrain individuals. That humble priest who in front of the burning sanctuary of Rheims bared his body to the shots of a vengeful populace that the German prisoners maimed and agonized might be spared did show what self-control religion inculcates. For at heart he hated the invader as any of the French soldiers doing battle in the beleaguered city. Religion triumphed over his patriotism.

Let us all be just. We deplore the carnage, we detest war. We believe the war might have been avoided. But the war is on. The belligerent nations are all doing their duty each in defense of what is holiest to it. Only if we are fair to all can we be of service to them. Once more, let us observe strictest neutrality.

THE PLIGHT OF JEWRY.

It is not too early to forecast the portion of misery which this war will bring to our brethren. While the clash of arms is going on, the duty of every Jew is plain enough. Those of our brethren who are citizens (or subjects) of the nations at war with one another have indeed responded nobly and patriotically to the call to arms. It is estimated that above a quarter of a million of Jewish soldiers are with the colors. The emancipated Jews of England and Germany and Austria and France are battling as valiantly as did their fathers when still under the ban of exceptional laws, and the unfree Jews of Czardom are fighting side by side with "Real Russians" and have been credited at this stage with many deeds of heroism. As surgeons and as nurses Jews and Jewesses are ministering to the wounded. Jews give freely of their wealth to the support of the Red Cross. Jewish bankers are ungrudgingly subscribing to the war chests of the embattled nations. For all these acts the Jew requires no special praise; he is merely doing his duty through this period of storm and stress.

What the aftermath of the war will bring to the Jew is saddening as the perspective dimly reveals itself at this distance. The eastern theater of the war is thickly populated with Jews. The brunt will be borne by them. What of havoc the invaders have wrought will fall upon their shoulders. Rumors of much suffering are reaching us at this writing. But greater calamity is still coming. And the worst of it is that whether in Posen or Cracow or Warsaw the Jews are ruthlessly persecuted by the Poles. The Polish boycott in Russian Poland is still fresh in our minds. The misery of Galician Jewry is too well known. It is bound to be aggravated. Jewish communities will be reduced to penury. Those that have fled to points still safe are in want of the necessities of life. It may be taken for granted that in the midst of universal misery the Jews will suffer a hundredfold. "Where there is any untoward happening, there is calamity for the Jew." This has been his experience through history. Moreover, the Jew is made the scapegoat. A victorious Russia will readily forget Jewish sacrifices and Jewish valor. A vanquished Russia — the contemplation of what will befall our brethren is shuddering in the extreme.

The bulk of Jewry resides in Russia, and their fate it is that fills us all with apprehension. To expect an amelioration of their political condition at this time is preposterous. The ministers of state of the allied nations have their hands full with their own immediate affairs. It is futile to expect of them to evince an interest in the subjects of a foreign country though they be fighting a common foe. It is at all times hazardous to meddle with the internal affairs of another country. What may be done when the war is over is another matter. It will require a united stand by the Jews of the world to arouse interest in that portion of European mankind which though long resident in Europe is still treated as alien to it. Against that opportunity, if an opportunity it will be, we must prepare ourselves with all the instrumentalities at our command. The philanthropic part will be easy to handle. Sacrifices will be demanded of us, but true to our past we shall not suffer our own poor to be a burden to any but ourselves. As to the political task, we neutral Jews can best serve the interests of Jewry by abstaining for the time being from any expression of sympathy or ill-will on the one side or the other. Just as it is incumbent upon us as American citizens to remain neutral, so it behooves us likewise to exercise prudent self-restraint as Jews, neutral Jews. If this country hopes to be of service in composing the strife that has rent Europe in twain by the observance of strictest neutrality which will favor none nor offend any, so can we Jews of America only then be serviceable to the cause of Jewry by our attitude of fairness and justice to all.

The self-appointed spokesman of Jewry is abroad. He is a dangerous animal at all times, but more so now. That an English Jew should court the friendship of the world for the British cause is intelligible and even laudable. A similar plea, however, might be made by the German and Austrian Jews on behalf of their fatherlands. It would be the extreme of folly for us even for a moment to be betrayed into a position which is as imprudent as it is dangerous. No, if it is the duty of the belligerent Jew to fight for his flag, so it is the duty of the neutral Jew to be netural, no more and no less. This is inexorable logic dictated by the tremendous events of which we are involuntary witnesses.

The center of Jewry has been shifting for some time to this hemisphere. When the war has ceased, the eyes of mankind will be turned to this great land of the free and the eyes of Jewry to American Israel. Whether as a result of the war the wave of immigration will be turned to these shores (which we hope will remain hospitable) or no cannot be foretold. But even as things are at present the mere fact that so large a Jewish population as this country harbors has remained unscathed, with all our material and spiritual forces intact, will make us the standard bearers of Judaism in the world. And we are prepared to do our part unflinchingly, ungrudgingly, with our brawn and our brain, with material assistance and spiritual encouragement. Many a community will have to be helped on its feet again, many an institution will have to be revived, many a synagogue and school rebuilt, re-endowed. With God's help, it shall be done.

A LOVING TRIBUTE.

Solomon Weil, of Goldsboro, N. C., died on September 26, at Fabyans, N. H. Mr. Weil was a native of Wuerttemberg, Germany, and lived in Goldsboro for nearly 50 years. He is survived by a widow, a son and two daughters. Mr. Weil was one of the noblest men that ever lived, intelligent, hospitable, philanthropic, patriotic. For years he was an enthusiastic member of the Hebrew Orphan Board of Atlanta, Ga., and at his death the acting president. As a citizen he stood at the forefront, honored, esteemed, respected. At the late meeting of the council of the Union of American Congregations, held at Cincinnati, he and his wife gave, each, $1,000 to the Hebrew Union College. He and his good brother, Harry, who died six weeks ago, endowed the Goldsboro Hospital and donated 25 acres of land for a public park. He was ex-president of District Grand Lodge No. 5, I. O. B. B., and a delegate to many of the general conventions. He was a lover of books, of rare coins and other articles of virtue. As a loyal Jew and sincere friend he never had a superior. His family life was ideal, the latch string ever out for the stranger and the friend. The memory of such a man is ever an inspiration, his example a spur to younger generations. To me his death is irreparable. "Auf Wiedersehen."

SIMON WOLF
Washington, D. C., Sept. 26, 1914

A CORRECTION.

In one of the editorials in our last issue we stated that the American Hebrew is the official organ of the American Jewish committee. We have since then been credibly informed that the American Jewish Committee has no official organ.

JACOB GREENEBAUM.
Past Grand Nasi Abh of District No. 4.

Die Reihen lueften sich. Yes, indeed, the ranks are getting thinner and the seniors among the past Grand Presidents of District No. 4 are vacating their front chairs to let the juniors move up so that they in turn may become seniors themselves.

The Dean of them has fallen and Jacob Greenebaum, who never missed a roll call of representatives in fifty-two years, has gone home to his fathers. He died on the State's birthday, September 9th, 1914, after attaining the ripe old age of eighty-three. Brother Greenebaum was the First Grand Nasi Abh—as the presidents were then called—of the District, and served for two terms, namely, in 1863 and 1864. Since then he has been in uninterrupted service of the Grand Lodge either as a member of the old Committee on Jurisprudence, the District Court, the B. B. Hall Association, the Board of Trustees of the Free Religious School, or of many important committees and boards. In 1905 he was a delegate to the Constitution Grand Lodge at New Orleans and presided over part of its deliberations as one of its vice-presidents. At the Golden Jubilee of the Grand Lodge in 1913, he was chairman of the evening at Temple Israel and gave us a very interesting resume of the first convention and the advent of Baruch Rothschild as the representative of the executive committee, coming hither via the Isthmus of Panama and bringing with him the Grand Lodge charter. His connection with the Free Religious School since its inception in 1891, proved him to be a man of genuine piety, deeply emotional, and rooted to his religion, nay, unswerving in his love for his people and for Judaism. He belonged to the radical reformed wing, not because he had ever read Abraham Geiger's **Urschrift** or lost himself in Samuel Hirsch's philosophy; not at all; he simply delighted to see his Judaism, which he considered a precious jewel, shine in a beautiful setting. That was all he cared for. He could step out of the Temple and into the lowliest Minyan and join in prayer without a scruple or quiver, happy and satisfied as long as he was among his own.

Brother Greenebaum was a pioneer of the state of California, having originally settled in Sacramento, the capital city. In the '60's he removed to San Francisco and engaged in the wholesale clothing business, which he carried on successfully until the early '70's when he formed the brokerage firm of Greenebaum-Helbing & Strauss, the latter of the Oscar Strauss family. The firm passed through the famous Comstock excitements, when fortunes were won and lost in one session of the exchange. Brother Greenebaum was the trading partner of the firm. His appearance on the floor of the exchange before the gong struck was ominous to his fellow-brokers, and his facial expressions were watched and studied with feverish scrutiny, for he was known to execute "inside orders."

Though a patriarch in years, he never looked much over sixty-five. His elastic step, straight pose and jovial disposition made him always welcome among the younger men.

His family is among the best known in the land. Louis Sloss and Louis Gerstle were both his brothers-in-law. They were the original incorporators of the Alaska Commercial Company, an historic corporation and one that made all its promoters multi-millionaires. He was cousin to the late Henry Greenebaum of Chicago, and the uncle of a judge of the Supreme Court of this state. The late Isadore Newman of New Orleans was a townsman, and the writer was privileged to listen to an exchange of boyhood reminiscences between the two about the old town of Kaiserslautern in the Rhein-Pfalz during the convention week of 1905. But then all the glitter of wealth counted for nothing in the eyes of Jacob Greenebaum when it came to choosing his companions and associates. It was his brethren he was seeking. That, after all, was the mainspring of his life. May the sod of California, the state he clung to so affectionately, rest lightly on him, and may his soul enjoy eternal bliss.

I. J. Aschheim.

San Francisco, Sept. 18, 1914.

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Jew Member of Belgian Deputation.

One of the members of the Belgian deputation which presented a list of alleged German atrocities to President Wilson at Washington last week was M. Paul Hymans, who is a Jew, a Minister of State and leader of the Liberal party in Belgium.

Frank Innocent, Conley Guilty Man

No doubt now in my mind of innocence of Frank, says Lawyer.

W. M. Smith, lawyer for Jim Conley, whose confession convicted Leo M. Frank of the murder of Mary Phagan, made this declaration Saturday:

"I am convinced from long study of the records in the case and from new evidence that I am not at liberty to divulge at present that Jim Conley is the real murderer of Mary Phagan. I believed sincerely in the guilt of Frank, but my further investigations have convinced me that I was mistaken, and I am sure that investigation by the proper authorities will prove conclusively that the black is the man who is the slayer.

"If my opinion is to be considered or have any weight, you can say for me that I am disappointed at the premature publication of my beliefs. While they have intelligent basis, I had hoped to amplify them, through assistance of the city police, without publication. As far as my knowledge goes, Frank was the first to express confidence that 'our police will solve the mystery,' and I believe that this utterance can yet be shown to have been prophetic. With loyal and enthusiastic support of Chief Beavers, Chief Lanford and the men of the police department ,my faith is that such evidence can be submitted to the Solicitor General, for his direction, so as to place the responsibility for this murder where it belongs.

"There were several reasons for my undertaking this work, and one of them was my promise to William J. Burns and Dan S. Lehon that if the Burns agency would help Mrs. Nelms to locate the girls or punish their murderer that I would give more time than I had to work on the Frank matter, and whatever results I was able to get I would contribute it to the case.

"No Doubt of Innocence."

"Both my wife and I have known the Nelms girls for years, my wife being a playmate with Eloise from childhood.

"As far as my opinion is to be valued by the public, I have no doubt that Frank is not guilty, and that his innocence can be established.

"Smith had a long conference with Solicitor Dorsey Saturday and presented the reasons for his change of belief. The solicitor would say nothing about the new aspect of the case.

Conley's lawyer, however, said that Mr. Dorsey had talked over the case with him and had made this remark:

"If you can convince me, go ahead. I am ready to listen to any arguments or new facts that may be advanced."

Frank received his first news of Smith's statement Saturday morning in the Tower before he had arisen.

"It is unnecessary for me to say that I am gratified by the news," he said. "I don't know exactly how much bearing it may have on my case, for I have no information as to the cause of Mr. Smith's change of opinion. He may have very important evidence in his possession or he may merely have been impressed by the flimsy case which the state had against me, and the much stronger one that developed against Conley.

Thinks Smith Knows Truth.

"He has been, of course, very close to Conley as a lawyer, and probably is the only man in a position to know what part of the negro's story was the truth and what part a fabrication.

"I had heard persistent rumors of this change of front on the part of Smith for a week or ten days. My first intimation of it was when a friend of mine came to me with the news that a person who had been very hostile to me had changed his opinion as a result of a conversation with Mr. Smith.

"I could not believe it at first, for I knew that Conley's lawyer had assisted in obtaining my conviction and I supposed him to be still of the same mind. Others told me of it since, but I had paid little attention to the report, since stories of this nature have cropped out almost every week for the last year.

"I have never seen Mr. Smith to know him, although I understand that he was at my trial much of the time. So far as I know, he has said nothing of his change of opinion to my lawyers. The first definite word came to me this morning in the information brought by a Georgian reporter."

Smith Withholds Reasons.

Attorney Smith said Saturday that he had continued his investigation of the case even after it had gone to the Supreme court, and after Conley had been convicted as an accessory. He asserted that he had come into possession of information that made him believe the wrong man had been convicted of the murder.

"Is it anything of a definite or positive nature?" he was asked.

"It was sufficient to convince me, and I believe it will appeal to others in the same light when I am ready to make it public," he replied.—The Atlanta Georgian.

NAT STRAUSS EIGHTIETH BIRTHDAY

Mr. Nat Strauss of New Orleans, secretary of District Grand Lodge No. 7, has passed another milestone in his life's journey, completing his eightieth year on Sept. 10. Although it was his wish to observe the day quietly in the privacy of his family circle, he was given a great surprise in the evening, and his residence was thronged with friends and well wishers, delegations from the B'nai B'rith, the Touro Infirmary, the Synagogue and other organizations in which Mr. Strauss is active. Within a few minutes the whole house and surroundings were turned into a garden in a blaze of lights. The Home band composed of children of the Jewish Orphans' Home discoursed sweet music. Mr. Ralph J. Schwarz, acting as spokesman for the assembled friends, reviewed the active and beneficent life of Mr. Strauss.

Brother Strauss has devoted a long and active life in the interests of the Order and the B'nai B'rith News voices the sentiment of the members of the Order when it adds words of felicitation coupled with the prayer that Brother Strauss may be vouchsafed to observe many, many more birthday anniversaries.

SAM SCHLOSS EIGHTY YEARS YOUNG.

Mr. Sam Schloss, a veteran of Memphis, Tenn., became 80 years young a few days ago and he was the recipient of congratulations and best wishes from a wide circle of friends. Mr. Schloss was a charter member of Euphrates Lodge of the Order, which subsequently amalgamated with another lodge and became known as Memphis Lodge No. 35. He has been actively interested in charity work and has at all times been a loyal and ardent Ben B'rith.

The B'nai B'rith News joins in the wish of his many friends that Mr. Schloss be spared for many years to come in the full enjoyment of health and vigor.

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A CORRECTION.

The September issue of the News, in reporting the celebration of the seventieth birthday anniversary of Mr. Jacob Furth of St. Louis, inadvertently omitted to mention that Rabbi Jos. S. Kornfeld of Columbus, Ohio, President of District Grand Lodge No. 2, was among the speakers.

DEATH OF MR. JOS. H. HIRSCH.

After an illness of several months Mr. Jos. H. Hirsch one of the best known and esteemed citizens of Atlanta, Ga., died at Atlantic City, where he had gone with his family on account of failing health, at the age of 69. Mr. Hirsch was a resident of Atlanta since 1868, was active in all affairs affecting Judaism; he was one of the founders of the B'nai B'rith Orphan Home of Atlanta and at the time of his death was its president; and for a quarter of a century president of the congregation. He was prominent in civic affairs, and was the founder of the Grady Hospital, served as alderman and as councilman and was at one time candidate for mayor.

The funeral was attended by representatives of all the religious, civic and charitable organizations of the city. In response to a call of the mayor of the city, the city council held a special session and adopted resolutions deploring the death of Mr. Hirsch and ordering the flag of the city hall flown at half mast and urging the mayor and members of the council to attend the funeral.

The leading papers of Atlanta devoted editorials paying high tribute to the worth of Jos. H. Hirsch as a man and as a citizen.

WILLIAM SAALBURG, PAST GRAND PRESIDENT.

And now it was Wm. Saalburg who was laid to rest. His funeral took place on the afternoon of the second day Rosh-Hashanah. While Greenebaum with his eighty-four years on his shoulders was essentially, a man of the present day, Saalburg a man of eighty, had his existence entirely in the past. He talked of the bygone and thought of periods that have long faded from memory. He was President of the district in 1878, the year the first B'nai B'rith Building in the world was erected, laid its cornerstone, dedicated it and presided over the first Grand Lodge session held within its walls. Those recollections were a source of pride to him in his declining years and a solace as he realized, that he was nearing the threshold of Eternity. His love for the Order had the true ring to it and he never allowed it to be displaced by the show and tinsel of other fraternities to which he belonged. His wish, repeatedly expressed, was, that the only service at his funeral consist of that of the B'nai B'rith and his wish was respected.

Brother Saalburg attended several General Conventions during the '70s, when the representation came direct from the lodges and often would he revert to interesting little scenes in that body wherein the actors were leaders of the Order when some of the present Executive Members were still carying their little knapsacks to school. He was an active participant in the communal Charities of San Francisco and served as President of Congregation Sherith Israel, at the period when it was the leading Orthodox Congregation west of the Rocky Mountains.

Some time in the '60s, he acquired ownership of the weekly "Hebrew Observer," established by the Pioneer Rabbi of California, the scholarly Doc. Eckman and conducted that paper for a generation alone until Reverend M. S. Levy in 1880, became his associate and with him purchased "The Jewish Times" from Emanuel Katz, consolidated it with the "Hebrew Observer" and continued it under the double name, until the conflagration of 1906.

For a number of years he edited "Saalburg's Kalender" a German publication full of the keenest wit.

In early days San Francisco was noted the world over for its *"Bohemia."* That realm was divided into national sections, Saalburg was a leader in German *"Bohemia,"* where he could give full sway to his passion for music and humor. He revelled in both, no matter how thick the clouds seemed to others. He created for the "Observer" the Jonke and Janker dialogue that ran for years and dispelled the blues for thousands of his readers. Schultz and Muller who have been holding the footlights in the Berliner *Kladredatch* for perhaps 75 years were their prototypes.

In his Kalender he impersonated a then well-known and highly amusing figure in the wholesale streets of San Francisco, who eked out an existence by pretending to trade in old clothes when as a fact, they were given to him. Little Harris was made to keep up a correspondence with his sister, somewhere in Poland, she being of course his intellectual equal. The letters, written in Posener Mauschel dialect were inimitable in their quaintness and wonderfully naive. Some wag put Harris wise one day, who, in consequence called at Saalburg's sanctum and demanded reparation. That was grist for Saalburg's mill. The next Kalender contained an explanation very satisfactory to Harris. Those who read the explanation acknowledged that they had received the full value of their years' subscription.

Religiously, he was a pronounced and uncompromising Orthodox, everybody wished him well. Thus it is that another front chair in the Grand Lodge has become vacant. Four in twelve months.

I. J. Aschheim.

San Francisco, Sept. 28th, 1914.

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THREE THOUSAND JEWS BURNED OUT.

The Associated Press reports that a serious conflagration occurred in the Jewish section of Constantinople known as Haskeui, that 800 houses, principally occupied by the Jews, were destroyed by the fire on September 23. Three thousand Jews are now homeless and in great distress. The authorities are reported to be distributing provisions among the stricken.

NATIONALISM AND IMPERIALISM

By Dr. Max L. Margolis

Written for the B'nai B'rith News.

The titanic struggle now going on in Europe had for its immediate cause the assassination of the heir presumptive to the Austrian throne and his consort in the capital of Bosnia. The Austrians had proof that the plot had been hatched in Servia under the eyes, as it were, of the government. It is unnecessary to rehearse here how Austria addressed to the little kingdom in the south a stern ultimatum, how Servia regarded one of the demands in particular as an infringement upon its sovereign rights, how Russian sympathies were aroused, and so on. There are a great many people who think that gauged by the measure of the stupendous sacrifice of human lives and the enormous destruction of property, even the death of an Archduke was a trivial matter, that the quarrel might have been composed if the will had been there, that militarism was at fault, that war was wanted and that the dispute with Servia was but a pretext. In truth, however, the immediate cause was itself the outcome of the deeper and graver cause which alone is responsible for the European catastrophe, to-wit: the incompatibility of the two principles which are at the root of the policy of modern states, nationalism and imperialism.

The great national states of Europe began to emerge in the middle ages on the ruins of imperial Rome. Imperialism is a species of internationalism, but of the wrong kind. Moreover, it spells death to the nation itself that engages in it. Rome and Athens and before them Babylonia and Egypt succumbed from the same cause. In antiquity conquest was the absorbing passion of powerful states. Given two rival states each hungry for land and power and the clash was inevitable. The strip of narrow land bordering on the great sea which we call Palestine was coveted alike by Assyria and Egypt. Imperialism demanded its incorporation in that vast system now centering on the banks of Euphrates now in the Nile valley. It mattered little to the potentates of Nineveh and Babylon or the Pharaohs that the little Palestinian people had a precious individuality which it strove to maintain. The claims of the weaker nationalities to a place in the sun were ignored. Whole populations were transplanted from one end of the empire to another. For imperialism must needs crush nationalism. And the result was that these empires, whether Assyrian or Roman, constituted agglomerates of unrelated nationalities, each incapable of understanding the other, a heterogeneous mass. By destroying homogeneity the empire dealt the death blow to itself. It became an easy prey to one stronger, fresher than itself. And so it went on. The character of the empire changed but little whether Achaemenians or the generals of Alexander or the patricians of Rome wielded the scepter. An empire must fall by its own weight; it is unwieldy.

Rome probably boasted of a larger empire than any of its predecessors. It split into Orient and Occident long before the advent of the northern barbarians. The empire toppled over like a house of cards. Yet the principle of nationalism was slow to manifest itself. Pagan Rome bequeathed its idea of world-dominion to the Church. In its new garb, the idea was fascinating. All mankind was to acknowledge the supremacy of the Bishop of Rome. The Frankish kings made a compact with the Church and so the Holy Roman Empire was born. The vernaculars of Europe were then in the making. The language of civilization was the Latin, the language of prayer, and that was thought to be a sufficient link. This is not the place to narrate the story of the formation of the various European states. England and France emerged first out of the chaos, Germany and Italy realized their dream as late as the nineteenth century. Suffice it to say that the Reformation gave the impetus to nation building. The universal Church was split into ever so many state Churches. Over against the Roman principle of internationalism stood the Lutheran principle of individualism. The newer creed was that the individual man was the maker of his own salvation. He required not the offices of an organized world-Church to open the gates of heaven for him. Translated into the political sphere it meant independent nationalities claiming absolute sovereignty, responsible to none but themselves.

It would be all well if these nations would rest satisfied with their achievements and refrain from encroaching upon the domain of weaker nationalities. Study the history of any of these nations and you will find them at one time or another engaged in expansion. The map of Europe was made and remade. When the Holy Roman Empire in its unwieldy vastness became a prey to decentralizing tendencies, when it was thus weakened by internecine warfare, the western neighbor invaded it and Louis XIV wrested whole stretches of Teutonic territory incorporating them in his own realm. And so Prussia preyed upon the weakness of Austria, and both together with Russia divided among themselves the possessions of the Polish nation which was ruled out of existence. Naturally the domain of the heathen in the Near and the Far East, in all the corners of the universe for that matter, was drawn into the sphere of influence of this or the other great power. The result was inevitable. Imperialism was forced on the one hand to impose its domination over unwilling races crushing them out of existence or subduing them to the dominant layer of population. Or the empire by the process of absorption harbored many diverse nationalities which refused to live in peace with one another. An empire to maintain itself must indeed proceed ruthlessly. The Turk who allowed the Christian nationalities within his border a certain amount of autonomy has been shorn of almost all of his possessions in Europe. Austria, if we may believe the Russian bulletins, is in her last throes. For it is the one heterogeneous mass in Western Europe, the result of constant aggression on its part. Russia and Germany are likewise imperialistic. The more of foreign elements they absorbed, the more it was felt that to safeguard the state it was supremely necessary to make it homogeneous. With Danes and Alsatians and Poles added to its citizenship, Germany had to be on the alert against itself as it were. Hence the scheme of colonizing Posen with Germans quite in the fashion of the old system of transplanting populations in the days of Sargon. Russify Poland and Finland, was the cry of the Pan-Slavist. And as for the poor Jew who has a soul of his own, he was ground between the upper and nether millstone. In Posen he was German and in Cracow Austrian and in Warsaw Russian! To keep him down, pogroms were invented. Yet he is the most loyal son of a stepmotherly country.

From the point of view of efficiency, the policy of forcible reduction to homogeneity works well. But it is artificial at the best and must break down. It will some day dawn upon the minds of men that nationalism and imperialism are incompatible. And if it be asked, what is the mark of nationality, the answer will name language as the most potent element that makes for separation. All nations, the small and the great, must be given a chance to exist. Perchance that out of this Armageddon the new humanity will emerge, divided into tongues and families, united by a common purpose to live in peace with one another and to further the works of peace. A federated mankind, what a noble dream, the dream of Israel's seers, the prayer that is on Israel's lips! Imperialism must give way to the internationalism which does not destroy nationalities, but affords them equally ample scope each within its legitimate boundaries. It may be that some are not yet ready and for a time must be under the tutelage of more civilized communities; but it should be the business of true statesmanship to prepare them for their future career of national independence. Then and then only war will cease from the earth and an abiding peace will be established, when each nation will be an end in itself and yet all work in common harmony for the betterment of mankind, for the suppression of vice and disease, for a healthy development of personality, individual and national.

350,000 RUSSIAN JEWS IN THE FIELD.

The Mayor of Petrograd, Count Tolstoi, stated at the Conference of Russian Mayors that there were at present 350,000 Jews in the Russian army.

The letters published in the Press from Jewish wounded soldiers show that they are in excellent spirits.

ARAB THREATS AGAINST SYRIAN JEWS.

The Arabs in Syria, taking advantage of the fact that the Central Government is absorbed by the cares of the national defense, are threatening pogroms against the Jews in Syria, which, as one of the Arab newspapers declares, will surpass in horror any that have hitherto been perpetrated. It is believed, however, that these threats will not materialize, as the Government is more than ever determined to preserve order throughout the Empire.

EDWARD LASKER AS MAN AND POLITICIAN.

The "Neue Freie Presse" recently published a character sketch of the late Edward Lasker from the pen of the well known publicist Alberta von Puttkammer. Madame Puttkammer is the widow of the late statesman who was a member of the German Parliament and later became secretary of the German Empire. During the years of 1867 to 1881 Mr. and Mrs. Puttkammer often had as guests at their table the great national party leaders Benningsen, Miquel and Lasker and Madame von Puttkammer often participated in the political discussions which were there carried on by these four celebrated leaders.

Madame von Puttkammer writes:

"Edward Lasker was especially dear to me. The 'little Jew,' as Bismarck called him, was in his external appearance and in his demeanor the most insignificant person. He spoke in sharp fixed dactyles. This was somewhat derogatory to his parlimentary speeches, which otherwise were perfect models of thoughtfulness and style.

Lasker was indeed prominent in constructive oratory, but he was much greater in replication. He pointed counter arguments like glittering arrows and shot effectively sharp and straight to his targets.

Among the three leaders of the national liberal party Lasker was the most theoretical politician, while the others recognized their true strength in the practical successess of state craft.

Lasker was unmarried and awkward in ladies' society. It was noticeable that his whole life was devoted to the most earnest intellectual labor, to studies and to activity of higher science of government. Proudly he held the sensibilties of his life under lock and key; but from some talks which I had with him I am convinced that he was an idealist and of deep feeling. This is also evident in the 'Experiences of the Soul of a man,' published by Auerbach, which Lasker soon withdrew from circulation. He had the purest character, entirely untouched by the wantonly practiced incorporation swindles and his speeches against the politics of the Prussian Minister of Commerce, von Itzenplitz, were of such powerful influence that an investigating commission was appointed which caused the breakdown of the swindle.

He died a lonely man with the great unstilled longing for the realization of his ideals in his soul. It is remarkable that I am always overwhelmed with pity and tragic effect when I think of the little man with the bright, clear-sighted eyes, which could sometimes look dreamy and with his quick fresh and clever speech. He was really the only one of the four whose entire striving whose ideal wishing and working were negatived in the end. True, the life of the other three was also full of struggles and not free from disappointments, but they also earned much positive profit of success, honors and victories."

MARRIAGE STATISTICS IN GERMANY.

In the marriage statistics recently published in the "Berliner Tageblatt" are the following interesting items regarding the confessions of the contracting parties:

There were 16,707 purely evangelic couples, 1,646 couples of whom the men were evangelic and the women Catholics. Among 1,887 couples the men were Catholics and the women evangelic; 150 evangelic women married Jewish men and 22 Catholic women were married to Jews. The total of purely Jewish marriages was 529. One Mohammedan and one Budhist married each an evangelical woman. Dissenters from the established church married 432 evangelic, 48 Catholic, 12 Jewish and 53 dissenting women.

HOW THE JEWS ARE AFFECTED BY THE PRESENT WAR.

The number of Jews directly affected by the war may be roughly estimated as follows: Russia, 6,200,000; Austria, 1,313,000; Hungary, 932,000; Germany, 615,000; Great Britain, 250,000; France, 100,000; Servia, 15,000; Belgium, 15,000; Canada, 75,000; Australasia, 20,000; Morocco, 110,000; Algeria, 65,000; Tunis, 65,000; S. Africa, 46,000; India, 20,000. Total, 9,841,000. As the total number of Jews in the world is about thirteen millions, it will be seen that something like three quarters of the Jewish race are, more or less, directly involved in the present hostilities—a tremendous penalty to pay for their dispersion among the nations.

ORIGIN OF HOSPITALS.

Not Creation of Christianity.

By Emily Adams.

Christians are very apt to claim all the good things of the world as results of their religion, but sometimes we are compelled to prove to them that there were good things before the days of Jesus of Nazareth. This matter of hospitals is certainly one in which they must stand aside and allow "them of old time" to bear the palm.

Hospitals are evidently the outgrowth of dispensaries, and we are told that as far back as the eleventh century B. C the Egyptians had medical officers who were paid by the state and who attended in some public place to prescribe for the sick who came there. These were qualified men, for at this early date there was a College of Physicians, and only those who were licensed by this college were allowed to practice. Some of these were specialists for the eyes, the teeth and the brain.

In Athens, in the fifth century B. C., we have the first mention of the word hospital, though dispensaries were common before that time into which patients were received and in which doctors paid by the state sought to relieve the sufferings of humanity.

The Romans had public physicians at an early date, though for a long time they prided themselves on not having copied the Greeks in this particular. In the early days every house was thrown open in times of sickness or accident.

"For the Romans were like brothers
In the brave days of old,"

and hospitals were not needed where such free hospitality was exercised.

We may suppose, from a remark in the Bible, that the Jews had one hospital, for incurables; for Uzziah retired to a "several house" when he was pronounced to be afflicted with leprosy.

But to those who know anything of the life of Buddha, and who have heard anything of the precepts of self-sacrifice and benevolence that he taught it will be no surprise to find that India is the home of the hospital, as the aim of this great teacher was the endeavor to solve the way of saving men from disease and death. About 325 B. C. King Asolia commanded his people to build hospitals for the poor, the sick and distressed at each of the four gates of Patua and throughout his dominions. Of these Fa Hian, a Chinese pilgrim, writing about 400 A. D., speaks as follows: "The nobles and landowners of this country have founded hospitals in the city to which the poor of all countries, the destitute, the cripples, the diseased, may repair for shelter. They receive every kind of help gratuitously. Physicians inspect their diseases and according to their cases order them food and drink, decoctions and medicines, everything, in fact, which may contribute to their case. When cured they depart at their own convenience." Another Chinese pilgrim, writing in 648 A. D., mentions a mutlitude of these establishments. This open-handed generosity to the "poor of all countries" is a contrast to the deeds of the Teacher of Galilee, who announced that He had not come "save to the lost sheep of the house of Israel" and seemed to grudge the cure of those of other nations, though (according to the story) it cost Him but a word to effect such cure.

The first Christian hospital was built by a Roman lady named Fabiola, in the fourth century A. D., so that it took some time for Christianity to begin to develop this good fruit, though Egyptians, Greeks and Hindus had long before shown the value of it.

Respecting insane asylums, the record is as little in favor of Christianity. The Egyptians and Greeks cared for the insane in the precincts of some of their temples; the Mohammedans in the seventh century built asylums for the insane at Fez, while the first Christian asylum we hear of was built at Valencia in Spain in 1409. These pagans and unbelievers treated their patients with kindness and sought to relieve them by diversions. It was left for Christianity to devise the mediaeval modes of cure—the prison, the chain, the rack, the stake, combined with every form of abuse that ingenuity could devise. This was in the palmy days of the church, when she had full sway. Now reason and science once more assert themselves, and the modern followers of Hippocrates and Galen, having no belief in demoniacal possession, have no need to resort to the violent and abusive methods devised by ignorant priests for driving the demon out of his supposed quarters.—Jewish Review.

NEWS FROM LONDON

BY OUR CORRESPONDENT DR. M. EPSTEIN

London, Sept. 17, 1914.

Unhappily the war is still with us. All our talk is of its progress; all our newspapers are filled to the very brim with news of battle shocks. A Rip Van Winkle coming into our midst just now would conclude that the world had shrunk. We hear little of anything or of anywhere beyond the fighting line. The election of the Pope was tucked away in a small corner of the news-sheet. How different it would have been in normal times. We should have had pompous leaders and heavy typed headlines. But these are reserved for the events at the front. And what rumors and half truths are put before us! Reports and messages and opinions—they are all commingled, truth and falsehood together. We even boast of a history of the war already. Such is twentieth century economic enterprise. Our veriest babes babble of soldiers and of fighting. Our street urchins pretend to be in trenches and play the game of warriors. All this is just the straw on the face of the mighty waters, but it is significant enough.

There are, however, deeper things. Go to any railway terminus in London and you will see there sights to move the heart and bring moisture to the eyes. We do not mean the wounded soldiers brought home to be nursed. We mean the civil population from Belgium and from Northern France fleeing from war's horrors. They have felt the scorching blast; they have been torn by the sharpened claw. Rich and poor alike have come to these islands for safety. The Belgians have suffered most. And when the siege of Paris was imminent, over a million and a half people left the French capital. Some left of their own accord, others were urged to leave by the authorities. The less mouths to feed the better. The same applies to Antwerp, from which all foreigners were shipped to England. That numbers of Jews are among them we need hardly say. Some are Russians, who have been students in Belgium, or diamond cutters or have been earning an honest livelihood in other ways. Some are German Poles; some are Hungarians. All are miserable. To see the extent of the suffering it is necessary only to go to the Poor Jews' Temporary Shelter, which has been made a distributing center for the refugees. Visit the center and you see one aspect of war.

There are hundreds of them. Some have been well to do until the war broke out. Some even have small means. One woman came with a French bank book showing that she has some 12,000 francs (say 2,400 dollars) to her credit. But how make the money fluid so that she might be able to live on it? Here was husband and wife and three months' old baby. He was a medical student in Paris; so was she. Both Russians, cultivated, educated, highly respectable people. They spoke French and Russian. She could be useful as a masseuse. What were you to do? Find them a home—that is the first thing. Find them employment if possible—that is the second. But the difficulty of the situation is obvious. It is a little easier to deal with single men. There stands a student of a technical college; he has almost completed his course. What are you to do with him? He refuses charity; he wants work. But what work can you offer him? At last he goes to a sweating den and works as a journeyman presser. Poor soul! But he still has his pride. Most difficult of all are the single girls. Two are orphans — fatherless and motherless. A brother in America had arranged for them to leave Russia and come to him. They were on their journey in a German ship. When war broke out the ship was captured and brought into Plymouth. The two orphans had been entrusted to a whole family of emigrants to be looked after. Perfect strangers, mind you. Yet the mother of the family looked after the two girls as though they were her own. Even under the roof of the Shelter she kept them by her side, spreading her wings over them as it were, lest harm reach them. It was a touching sight. But we Jews can understand it. A Jewish mother is a noble woman.

These are just glimpses of the scenes that may be witnessed at the Poor Jews' Temporary Shelter. There the poor refugees get clothes; they are fed there; and homes are provided for them wherever these are available. You in America must have heard of Mr. Hermann Landau. Mr. Landau is the President of the Shelter and just now he spends a long day, often of twelve hours and more, at the institution. The voluntary workers also put in many long hours of toil; they are just splendid. It is pleasing to be able to chronicle that individual members of the Lodge have done their duty by the Shelter, some by going there to work in person, other by taking refugees to their homes and lodging them for longer or shorter periods.

But the Lodge as a whole has also been up and doing. The problem of the refugees is tremendous, and all agencies that are able must lend a hand. The first thing is to house and feed these homeless ones, men, women and little children. The Shelter does very, very much. Other societies are tackling the problem too. The First Lodge of England has taken a house with a view to housing and feeding some fifty of the refugees of the better sort. The Shelter caters for the very poor. But middle class refugees run some danger of being overlooked. For these the Lodge will attempt to do something. It will mean personal service; it will also mean gifts in money and in kind. The war has affected most people economically, nevertheless we are certain that this work will not be allowed to languish. For the present the Lodge is appealing for means to enable it to run the house for two months. We are fortunate in having several energetic members who have taken the business in hand and are bringing to bear upon it their specialized knowledge and experience. There is no need to mention all the names, but everybody will agree that the name of Mr. Maurice Meyers deserves special mention in this connection.

So we Jews are attempting to deal with our own people and thus ease the pressure on the General and National Committee which has been formed to look after the refugees. The response has been splendid. people in the fashionable heights of Hampstead have taken some of the children to their homes, and their poor brethren in Whitechapel have been no less hospitable. A peculiar case has been brought to our notice. A party of refugees found their way into a workhouse on the East side. They would touch only such food as they might do with a good conscience—bread and water and such like. The Sabbath was approaching. A few kind souls in North London, well-to-do Jews they were, heard of the workhouse refugees and sent down someone with the necessary cash to furnish them with a right royal Sabbath meal. The messenger came too late. The local Jews, poor tailors and peddlers, had heard of the sorry plight of their brethren in the workhouse and had provided, as the North London man was informed, a couple of chickens, fried fish and the rest of the usual things associated with Sabbath fare. Is it a wonder that Jews have been called kind-hearted?

There are other aspects of the war, equally touching. A man we saw the other day used words akin to those of Naomi. "I was a rich man in Antwerp only a month ago. Today I am a beggar." He was a German resident in the Belgian city, the owner of a flourishing business. On the outbreak of war the Germans were given twenty-four hours' notice to quit. He left with the rest, taking with him what easily portable articles he could. Indeed, the stories of flying men and women seeking a haven of rest are often enough tragi-comedies. We were told of a German Jew of Paris who fled to Switzerland just in the nick of time. Exceedingly orthodox, he was galled to have to travel on a Sabbath. But necessity knows no law, and he feared that his life was in danger. He took little with him; but his *Tephillin* were of course in his trunk. He arrived at the Franco-Swiss frontier; he was searched. The official came upon the *Tephillin*. "What's that?" was his question. The man explained as best he could. He was a Jew and he used the things when saying his prayers. The official, exceedingly careful in time of war, wanted to make quite sure. It might be bombs; who knows? Remembering that a colleague was a Jew, he summoned him and asked for corroboration. Yes, it was quite correct. He did not use such things himself, but he knew what they were. Still, to make doubly sure the first official asked the refugee to demonstrate to him by putting them on that there was nothing harmful in them. So our friend, very orthodox though he was, had perforce to "lay" his *Tephillin* on a Saturday! It is a true story. Perhaps the incident was of no great consequence to the victim in face of graver things. His son was fighting with the French, his son-in-law with the Germans. Such cases are frequent enough and perhaps more among Jews than Gentiles. This is but one of the choice fruits of war.

One could mention others. Do our American readers realize, for instance, that we are cut off entirely from friends and relatives in Germany and Austria-Hungary, and they from us? We were talking to a French lady about this; she saw the stupidity of it. "But what would you?" she said. *"C'est la Guerre!"* Yes, indeed, that is an aspect of war that is absurdly cruel. The stupidity, the absurdity, the cruelty—we should steel ourselves to bear them all. But what is so maddening is that God Almighty is being dragged into it. From the Kaiser, who on the battlefield, addressing his troops, was confident that *unser alter Gott* would help them, to Archbishops and Bishops, Chief Rabbis and Rabbis, jingo ministers of religion and preachers who take their cue from the loudest chauvinists, all alike are erring from the straight road. English clergymen will pray for the aid of God to *their* arms and their German Colleagues to *theirs.* We are still waiting for the minister of religion who shall boldly pray for the cessation of wars, for the time "when nation shall not lift up sword against nation, neither shall they learn war any more."

The Jews in England like all other English citizens, have responded to their country's call for soldiers. Already a number of wounded Jews are in hospitals. Their conduct on the field of battle has won praise from some of the comrades. One Highland regiment is known as the Black Watch. A corporal and two privates, invalided home, were being questioned about their experiences, and someone asked what the Jews did. "Did? They did their duty. We had three with us and bonnier lads and braver I don't wish to see. They fought just splendid!" Such was the answer. Another Scotchman related that they had ten Jews in their company, all good fighters, "and six won't be seen again." It would appear that the Russian Jews were also distinguishing themselves. No doubt you in America have been reading of Osnas the Hero, a Jewish medical student from Vilna who has received the military cross of St. George for saving the colors of his regiment under severe stress. Doubtless the German Jews are not behind their brethren on the opposite side. We have no details. But here and there little items of news come trickling through which are significant. Thus we were told that among those who were killed before Mühlhausen was Dr. Frank, the brilliant Socialist leader, who has been called Lassalle the second. Gifted as an orator and an organizer, he was one of the foremost figures in the Social Democracy of Germany. One of the tolls of war; there must be many others such. Fathers and sons gone and the womenfolk left behind to weep and watch. O that a curse from heaven fall upon the war-makers! O that the nations were stirred by the sights and sounds unholy to beat their swords into ploughshares and their spears into pruning hooks! And Jews should be among the first to take their stand on the side of peaceful methods for settling international disputes.

Some say war brings out certain good qualities in men and in nations. Possibly they are right. But at what price! It must be due to the mysterious influence of war that the Jews in Russia have seen a ray of light. According to a Petrograd correspondent of one of the London papers Jews are to be allowed to become officers in both the Russian Army and Navy. There are so many wild rumors in the air in war time, and this may be but one of them. Of course it may be true. But we shall not see the significance of this piece of news until the war is over. In some quarters there are great expectations of sweeping changes in Russia, changes for the better—for greater freedom and enlightment all around—as soon as the war is brought to a conclusion. A man like Paul Vinogradoff, Professor of Law at the University of Oxford, a man with a world-wide reputation, who has been summoned to be a minister in the Russian capital but finding things not liberal enough for him returned to his refuge in England to teach and lecture—a man of that stamp has placed on record his conviction that a new Russia is about to arise in the sight of mankind, a purged Russia, liberalized, democratized, modernized. We Jews certainly wish it. Anyhow, if Prof. Vinogradoff represents a prophecy, Sir Edward Grey, the British Foreign Minister, stands for a fact. What do we find? On September 9, 1914, Mr. Israel Zangwill made public an announcement of great moment. He asked the British Foreign Office to authorize him to say that England looked with sympathy on the cause of Jewish emancipation in Russia, and has received from Sir Edward Grey the assurance that he is very fully aware of the importance of the subject and would neglect no opportunity of encouraging the reform in question. Of course, the terms are vague. But then Diplomatists have to be careful of their words. Still, it is good to know that Sir Edward Grey says he can be counted upon for assistance. War times are abnormal; Ministers' pronouncements in war time may therefore be abnormal too. On the other hand, there may be truth in them. At least we have the record in black and white, published in what is regarded as our foremost daily journal.

The Religious New Year is almost with us; the old year will die away to the sound of cannon and the clash of arms. Will the civil year end with the ringing of peace-bells? Surely this is no unworthy thought for Jews at prayer during the ensuing holidays. We must go back a hundred years to realize something of the feelings that our ancestors then had, feelings akin to ours of today. How much has happened in that century! On the whole it has meant progress. May the peace that must come sooner or later bring still more progress in its train, progress for the world, special progress in the position of the Jew where that is necessary. Goethe said, "more light." Today it is more fraternal sentiments we need. In the name of the First Lodge of England we would send fraternal greetings for the year 5675 to all our brethren in the States and Canada, no less than to those living in Germany and Austria.

Gottes ist der Orient!
Gottes ist der Occident,
Nord—und südliches Gelände
Ruhe im Frieden seiner Hände.

DAVID WOLFSOHN.

On September 15, 1914, in the Hague, Holland, Mr. David Wolfsohn died in the 58th year of his life. Mr. Wolfsohn was a leader of the Zionistic movement. Dr. Theodor Herzl, the founder of Zionism, recognized Wolfsohn's brilliant qualities and gave him his full confidence and warm friendship. After Herzl's death Wolfsohn was elected President of the Actions Committee in which capacity he served from 1905 to 1911. He was then elected chairman of the Board of Directors of the Jewish Colonial Bank of London. Mr. Wolfsohn was a self-made man and very successful in his business life. He devoted a great deal of time and money to the interests of Zionism. He established a reputation for honesty and sincerity and his memory deserves to be honored by his whole people.

POLISH LIBEL UPON JEWS.

It is reported from London that the Anti-Semitic organ of the Poles, "Dva Grasha," has published a new libel on the Jews whom it accuses of having smuggled 150 million rubles into Germany. The newspaper alleges that the Jews held a "fake" funeral and that in the coffin, instead of the corpse, was hid the said sum of money.

The governor has prohibited the sale of "Dva Grasha" on account of this scandalous libel. At the same time, however, the "Novoye Vremya" seized the opportunity to slander the Jews and reprinted the article in question. The liberal Russian organ "Rietch" attacked the "Novoye Vremya" for stirring up the populace against the Jews by vulgar and spiteful accusations.

COMMENT.

The Hebrews are a noble race, and the Jewish people carried the true religion from the dawn of history, and it preserved scholarship through the dark ages. The Israelitish government was the first representative system, the first that marked the limitations of kings and held them responsible to the people. They are a model people in their veneration for parents, in their devotion to the home and the family, in their care for their own suffering ones, in their daily practice of the great principle of giving to charity, in their breadth of view as to obligations to all charitable undertakings and to community interests. There are many fundamental lessons in practical, every-day living that Christians may learn from their Jewish brethren.—News, Birmingham, Ala.

Thoughts and Tidings---A Review of Passing Events

By H. Eliassof

To My Beloved Jews:

The history of the lives of the Kings and Emperors of the world does not always record thrilling tales of tragedy, deeds of heroic daring and inspiring incidents of judicious judgment. The chronicles of the lives of the crowned heads often teem with plain comedy, tragicomedy, roaring farce and irritating irony. The greatest tragedy in the lives of the so-called rulers by the grace of God has always been their impatience and disinclination to listen to the truth, and the most bitter irony of their reigns has always been the impudence of their perfidious promises to the credulous people, whenever they were in fear of losing the allegiance of their subjects or wanted the masses to give their lives for the glittering glory and the artificial aggrandizement of their sovereign lord or for the bolstering up of a tottering throne. This was not the case in ancient times only; it happens also today and the history of modern Russian czardom furnishes ample evidence in support of the above statements. Was the building of paper houses in the Crimea by Potemkin, the favorite of Catherine II., in order to impress the czarina with the great progress of that part of her country, anything else than a roaring farce? Were the advocacy of peace by Nicholas II., taken in the light of his subsequent actions, his emancipation edict which culminated in the red Sunday and his establishment of the Duma which led to the incarceration of deputies who signed the Wiborg manifesto, anything else than tragicomedies? And to cap the climax of absurdity it is now reported that when Czar Nicholas was mobilizing his army for war on Germany and Austria-Hungary he had a proclamation printed in Yiddish in which he addressed the Russian Jews, who for years have been and still are suffering from his most cruel persecutions as "My Beloved Jews!" In his impudent royal document he had the audacity to defy the truth and to remind the Jews, who suffer the torments of hell in his realm, of the numberless benefits which Russia has bestowed upon them! Surely, this is the shameless and heartless irony of an executioner who taunts his helpless victims while he crushes out their lives! The latest report coming from Copenhagen is that Czar Nicholas has promised the Russian Jews full rights of citizenship, if they only join the army and fight for the glory of their fatherland. It seems that the Jews of Russia have placed faith in these promises and are kindled with patriotic enthusiasm. In Petrograd and in Kiev thousands of Jews marched with sifray torah, scrolls of the law, to the royal palace, and to the governor's mansion, singing the Russian national hymn and kneeling down proclaimed their loyalty to their country and to the throne of the Czar. The mayor of Petrograd reports that there are more than 300,000 Jews in the Russian army. At Odessa and Ekaterinoslav the Jews have organized military hospitals and at Simferopol they have offered the premises of the Talmud Torah for the use of the Red Cross. In many towns they are raising funds for the aid of the Red Cross and for the support of the needy families of soldiers who went to the front. The Jewish soldiers are doing their full duty on the battle fields in the ranks of the Russian army. Yet the world greatly doubts whether the Russian Jews can rely upon the Czar's promises, if he ever made any. The opinions of prominent American Jews differ widely in this respect. Hon. Oscar Straus and Prof. Richard Gottheil, who have lately returned from the European zone of war, say that the Czar must and will grant freedom to the Jews. Louis Marshall, on the contrary, warns us not to place too much confidence in the promises of the Czar, and Prof. Gottlard Deutch states emphatically, 'Do not take much stock in the rumor, but think it a ruse to awaken sympathy and also for proper effect on the financial market." Some of the American Jewish papers call these reported promises of the Czar a "Russian mirage," a "sardonic humor" and a "cryptic announcement" and what we still hear from Russia certainly fails to give so much encouragement to hope for a speedy improvement in the terrible lot of our Russian coreligionists. They are still being driven out of the villages. [illegible] Bernstein, the noted journalist, [illegible] to be in possession of reliable in[illegible] that the Czar has massed the Jews along the German and Austrian frontiers as buffer against invading armies, to be killed off, the pale of settlement is still in existence and the schools are still practically closed against the Jewish students.

Two disconsolate and disheartening facts linger in the history of darkest Russia like two shafts of gloom. They occur and reoccur again and again and extinguish every ray of hope which rises from time to time in the hearts of the Russian intellectuals for the dawn of liberty for the Russian people. The first is the fact that the Czars never keep their promises and the second fact is that the rulers of the house of Romanoff, who at the start of their reign appear to be inclined to give the people a more liberal government and to grant them some freedom, soon fall a prey to the severest autocratic reaction. Their powerful supersition always drives them sooner or later into the arms of the liberty-hating Greek church, and under the influence of mystic monks and wonder-working charlatans, who for the sake of self-interest fan the flames of pride and self-aggrandizement in the heart of the Czar and so create a thousand barriers between him and his people. They always conjure new enemies of his throne who seek to destroy him, in order to keep him in constant fear of his life and to be able to offer him all kinds of supernatural and magic protection. The Jews are always the first ones to become the victims of the satanic spells and influences of these mystic monks and designing imposters. Many of the Czars have been induced by just such mountebanks to believe that the Jews are their worst enemies, and the Jews were made to suffer untold agonies of oppression and persecution.

Nicholas II. forms no exception to his forebears. Like his grandfather, Alexander III., he too ascended the throne leaning towards the light of liberty and raised many hopes for better days in the hearts of his people. But like Alexander, he too was soon forced by the reactionary forces of Russia to submit to the powers of darkness, to the influence of the Greek church, he too became a slave of superstition and a cruel executioner of the Jews. Not until the people break the pernicious power of the fanatical Greek church will the day of liberty break for Russia. The Czar must first be saved from himself, from his weakness and frailty, in order to be able to save his people. Then only will the Jews of Russia be in the position to rely upon the promises of the Czar to grant them their human rights, to which they are fully entitled as loyal sons of their native land.

The Voice of the Jew.

At first glance it seems quite natural that the Jews of the different countries now at war, should also raise their voices from the rostrum and in the public press in defense of the honor of their respective fatherland. The Jew being an integral part of the country where he was born and where he enjoys the full rights of citizenship, feels deeply the ignominy which the enemies of his country hurl upon his national reputation and upon the flag of his country by spreading accusations and aspersions of savagery and inhumanity. But the question is whether it is advisable for the Jew in this great crisis of animosity, in this holocaust of hate and carnage to raise his voice in attack upon other nations, even if they are the enemies of his country. He certainly must under no circumstances speak or write as a Jew, addressing his coreligionists who are fighting in the armies of their countries, or even those Jews who dwell in the neutral states. The Jew must never forget that in the eyes of the world all Jews are responsible for the words and deeds of one Jew. The war is bound to come to an end sometime, peace will surely be restored some day to the now warring nations and the fearful fights and the horrors of the battlefields will eventually be forgotten. But the words spoken or written by the Jew as a Jew will remain. There are Jews in every country and who knows whether these very words of the Jew will not bring suffering to some Jews somewhere, sometime! Nobody can blame Professor Bergman of France when he undertakes to defend the good name of his country. He speaks as a citizen of France only and as such he is fully within his rights. Nobody can take offense at the arguments made use of by Dernburg in favor of Germany. He, too, speaks solely as a German citizen, not as a Jew, and as such he is fully entitled to express his opinion. But the brilliant Zangwill made the unpardonable mistake of his life by addressing, as a Jew, an appeal to the American Jews for their sympathy with England and Russia in their war against Germany and Austria. By this rash act he overstepped the boundaries of propriety, of prudence and of justification. He had absolutely no right to take such a foolish and dangerous step and the American Jews have good reason to repudiate the uncalled-for act of an arrogant man.

ACTIVITIES OF MAIMONIDES LODGE NO. 366, of CAIRO, EGYPT.

We quote the following from the report of Maimonides Lodge, covering the period of 1913-1914:

The Lodge has established a library in its hall, which the members support by donations of money and of books.

Sometime ago twenty Jewish children who attended the Jesuit schools at Cairo were induced by the priests to give up their Jewish religion and were secretly baptized without even the knowledge of their parents. This incident created a painful impression in the Jewish community. Maimonides Lodge with the assistance of Eliahau Hannabi Lodge No. 681, of Alexandria started an agitation against this underhanded work of the teachers of these dangerous schools and inaugurated a movement for the elimination of this evil. In consequence of the work of the lodge the Jewish Consistory of Egypt has decided to establish a Jewish secondary school.

An event of great interest was the visit paid to the lodge in Cairo by Brother Henry Morgenthau, United States Ambassador to Turkey. The lodges were advised in advance of the coming of Brother Morgenthau to Egypt and they arranged a special meeting in his honor. A telegram of invitation to the meeting was sent to him on board the ship which carried him to Egypt. He accepted the invitation and invited the Presidents of the lodges to meet him at Hotel Semiramis in Cairo. The Lodge Hall was richly decorated for the occasion and 120 members assembled in evening dress to receive the honored guest. Brother Barukh read a telegram from Eliahau Hannabi Lodge, of Alexandria, welcoming his excellency to Egypt. Brother Dr. Benaroya, President of Maimonides Lodge then addressed the guest, saying among other things, the following:

"We are aware of the great interest which you take in all the Jewish institutions of the Turkish capital and we doubt not that the activities of the Jews of Cairo will also receive your kind attention. The Jews of Egypt are today divided into various camps and have fallen into a deplorable lethargy. They take little interest in Jewish affairs. For this reason Cairo unfortunately has no Jewish institution that deserves the name; it has no Jewish hospital, no orphanage, no home for the aged nor elementary school. However, there exists here a Polyclinic which was established by foreign Jews and is conducted according to European methods. It takes care of 60 to 70 patients. There are also several small benevolent societies which were likewise founded by foreign Jews. For these reasons the B'nai B'rith lodges are needed in Egypt. They have contributed much to the moral and intellectual elevation of the Jews of Cairo and they bear the torch which brings light to the new generation. During the twenty-seven years of its existence, Maimonides Lodge has not ceased to respond to all deserving demands. Today it supports 140 children in Jewish schools, it provides them with clothing and furnishes them the necessary books. It is always our highest aim to work for the interest of humanity and to elevate the moral and intellectual standing of Judaism."

Brother Morgenthau responded to the President's address in hearty words of encouragement for the Jews of Cairo and promised to do his share in the work of the movement which has been so well started by the B'nai B'rith in Cairo for the elevation of the standard of Judaism. With their own energy and the good will of the local Jews, he said, they can gain the appreciation and the love of the entire population, just as their co-religionists in America have succeeded in doing. Egypt is just as liberal as America, it makes no distinction between races and religions. He mentioned the fact that for half a century the Jews of the United States have been in a very modest situation, but by force of energy, honesty and patriotism they are now respected by all Americans, who always admire, without racial or religious distinction, those who honestly and perseveringly seek to better their conditions and to elevate their moral and intellectual standing.

The words of Brother Morgenthau raised in the hearts of the brethren a ray of consolation and hope for the coming of better days for our people who have given to humanity the frame-work of its civilization.

The Jewish community of Cairo consists of Ashkenasim and Sephardim. The Sephardim wish to absorb the Ashkenasim without guaranteeing them equitable treatment. The Ashkenasim, who are mostly Europeans, are unwilling to amalgamate without such a guarantee, but we are working hard for a union of the two elements, to bring about that understanding and that solidarity which are necessary for the local Jews to enable them to guard their secular force. and we are confident of success. The question of the religious proselytism by the Christian schools of Cairo has closed the ranks of our coreligionists. forgetting their disagreements for the time being they are all engaged in the fight against the work of conversion by the priests. Inspired by the lofty principles of the Order, Maimonides Lodge is not influenced by this division in the community; it makes no distinction between Ashkenasim and Sephardim Within our lodge we have a number of both factions.

The idea of establishing a lodge at Tantah is a very good one. The existence of a B'nai B'rith lodge in such a great Jewish center will be of great benefit to Judaism and the Order.

It has been already mentioned in this report that our lodge supports 140 pupils. We will only add here that among them are boys and girls, some of whom are at the communal school and some at the school of the Alliance Israelite Universelle. The annual expense of the support of these pupils is considerable. But as the communal school is a free school and as the Jewish community of Cairo intends to add more schools, certain of our brethren suggest that the lodge take up some other Jewish work which is of greater need in Cairo, such as the founding of a hospital, a kindergarten or the installation of a Volkskueche, which would prove of great benefit to the Jews of Cairo. As the lodge is unable to undertake all these things at one time, it has appointed a committee to study the three subjects and to find out which one is of the greatest necessity and should be attended to first. The lodge is waiting for the report of the committee and which ever institution the lodge decides to establish will perpetuate the name of Maimonides Lodge and of the Order of B'nai B'rith.

Our finances are in excellent condition. We were able to contribute to many charitable societies and the lodge is in a position to take the initiative in the movement for the creation of a new institution which is most needed, in Cairo. The capital of the lodge amounts to 116,454 Egyptian pounds.

MEETING OF GENERAL COMMITTEE OF DISTRICT NO. 6.

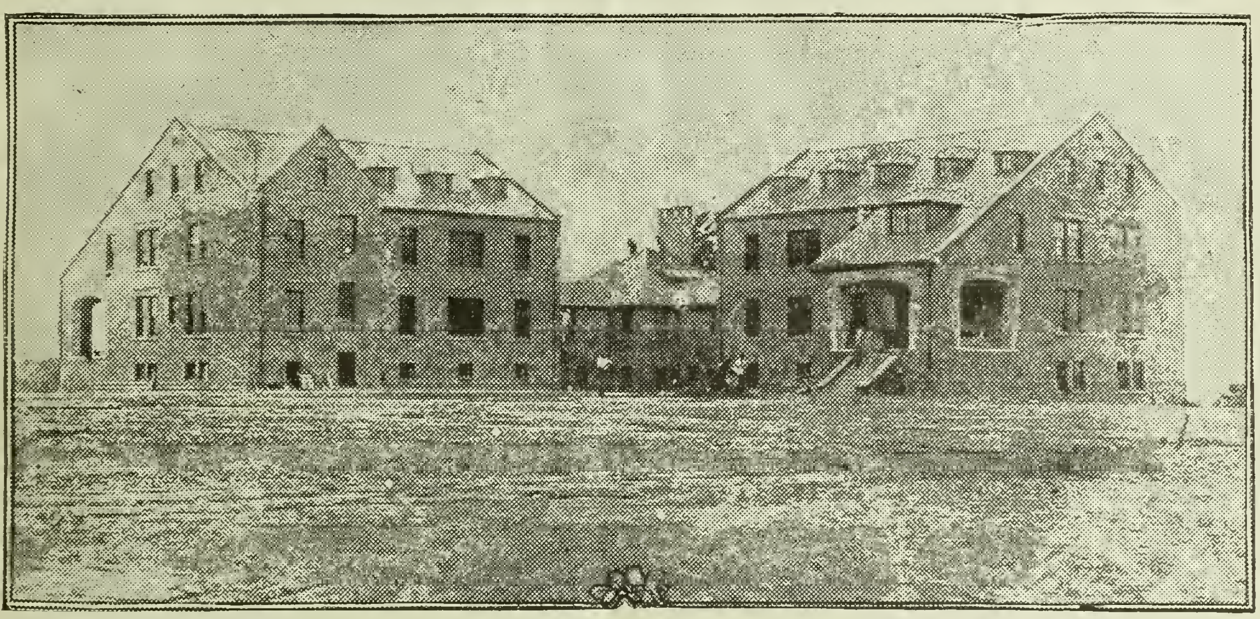
On Sept. 27, 1914, the General Committee of District Grand Lodge No. 6 met at the Hotel La Salle and its sessions lasted the entire day. All the officers of the Grand Lodge, together with the chairmen of various standing committees and a large number of Past Presidents of the Grand Lodge were in attendance. After the conclusion of the routine work the status of the lodges in the District was discussed and steps were decided upon to increase the usefulness of all the lodges throughout the District.

The special committee on Social Service Work submitted a preliminary report, which received much attention at the hands of the Committee, and it was resolved that the committee on Social Service Work bend its energies to secure a full survey of the subject matter for submission to the General Committee at its next meeting.

The question of gathering statistics pertaining to Jews and Jewish matters was brought up, and after a full discussion of the subject matter a committee was appointed to look into the advisability and practicability of embarking on this new endeavor on the part of the District.

The question of coming to the rescue and relief of the stricken members of the Order in Europe received the attention of the General Committee and plans were arranged whereby funds will be raised by the lodges from their members for the benefit and relief of the members of the Order suffering as a result of the war.

THE B'NAI B'RITH ORPHANAGE AND HOME FOR FRIENDLESS CHILDREN AT ERIE, PA.



B'nai B'rith's New Home for Orphans at Erie, Pennsylvania.

The Erie Daily Times published the following detailed description of the buildings and grounds of the new orphanage that was dedicated last month:

With the aid of his wonderful lamp and his equally wonderful ring Aladdin built in a single night his beautiful castle filled with jewels and precious stones. With the aid of modern machinery and brains the B'nai B'rith society has built in a comparatively short time three handsome buildings, the beginning of a small city that will eventually contain more than a score of buildings, sixteen of which will be cottages. And the precious jewels that will adorn these buildings will be little children, cast out by fate to make their way in this world as best they could — four hundred and eighty Jewish orphans will be taken care of at this orphanage when all the buildings are completed.

When the word "cottages" is used in reference to these homes the impression is most misleading for no buildings could be farther removed from the general idea of "cottages" than are these. The brick and tile buildings with their inside finishings of hardwood and marble and their capacities for thirty children each are equalled by few buildings in Erie.

With all of the buildings near the southern boundary of the ninety-five acre farm just west of Fairview the Orphanage, when the general scheme is completed will be a city complete in itself, with its own water supply, powerhouse for electric lights, sewerage system and sewerage disposal plant — in fact everything needed by a large city will be found here and the thousand and one undesirable features of every other city will be eliminated.

The three buildings completed now are two cottages and one kitchen, which make three-fifths of one group. Each group will contain four cottages and one kitchen and there will be eventually four groups. The plan of building the groups is a most unique one and always proves of exceptional interest to the visitor. In each of the cottages there is a pantry leading to a central kitchen and the four cottages form a square. The fact that they are connected, or rather separated by the pantries, however, leaves plenty of space for light and air for each one and it is as though each was standing alone.

Besides the twenty buildings that will be found in the four completed groups there will be an administration building, school building, power plant building, laundry building and hospital building. This modern city of brick, tile, cement, electricity and slate is being erected on an Erie county farm and already the work is well started.

The one difficulty that confronts all cities—a water supply—has already been overcome at this model city and before the home is opened in October the pumps will be forcing thousands of gallons of pure spring water through the mains each day. Just at the entrance of the orchard, only a couple hundred of yards from the buildings, where six or eight springs gush out of the ground, a huge reservoir is being built to contain 30,000 gallons

Beneath the one kitchen now completed another reservoir with a capacity of 11,000 gallons has been placed down under the ground. From here compressed air will force it to the fixtures in the different buildings. The engine that compresses the air above this water is so arranged that when the pressure decreases it is started automatically, so that there will always be a good force behind this water.

A dynamo is to be installed soon and the entire building has been wired for electricity. The sewerage system is of the most modern design as is also the sewage disposal plant. Cement walks around the beautiful plaza will connect the various buildings when the plan is completed.

To describe the cottage is to describe every one of the sixteen that will eventually be found on the grounds. Each is 39x55 feet and three stories high. The space on the floors is utilized as follows:

Basement—Playroom, shoe room, storage room, lavatory.

First floor—Large porch, reception hall, teachers' room, large dining room and living room.

Second floor — Two large dormitories, matron's room with bath, linen closets, large lavatory with showers, etc., finished in tile and marble.

Third floor—Two teachers' rooms with baths. The balance of the space on this floor is taken up by the dormitories on the second floor which extend up through to the roof for ventilating purposes.

The four kitchens placed in the centers of the four groups of cottages will also be alike. Beneath each kitchen is a large laundry with toilets, boiler room, large coal bins, water supply rooms. Each of the four pantries joining each kitchen with the four cottages is the same. One of the unique features about the pantries is that in each there are two sinks, one for washing meat dishes and the other for washing milk dishes. This is in accordance with the Kosher law and as probably 90 per cent of the children who come to the orphanage will come from orthodox homes this law will, of course, be observed.

The beautiful English style of architecture is used throughout the buildings, which are constructed of brick and tile, faced with tapestry brick. Each has a slate roof and all sheet metal work is copper. The buildings are all fireproof.

The ventilation of the dormitories has been scientifically planned and there is the proper number of cubic inches of air for each of the fifteen children, passing through the room at all times. As the dormitories extend through the third floor with dormer windows on the roof, the ventilation is perfect.

Of the two cottages now finished one will be used for boys and one for girls. In each group two cottages will be used for boys and an equal number for girls.

The inside finish is hardwood, except in the bath rooms and lavatories which are finished in white enamel, marble and tile floors. All of the plumbing is of the very best and hot and cold water will be at hand at all times. Gas and electric lights and steam heat will be used.

The cost of the orphanage will be enormous. The three buildings erected to date cost $45,000 and the finished plan will cost $600,000 in buildings alone. Added to this will be the cost of the numerous improvements about the farm, which will probably make the entire outlay of cash reach close to a million dollars.

The one impression gained by the visitor is the permanence of the entire structure and its completeness in every way. The greatest pains have been taken to make every part, no matter how small or unimportant, exactly perfect. There is not a portion of any of the buildings that will not stand the closest inspection, in fact, the closer the inspection is the better is the impression gained.

The plans for the building were drawn by Harry Allan Jacobs of New York City and Joseph Frank and Son, of Erie. The construction work has been done by the Liebel-Binney Construction company. Frank Butler had the contract for the plumbing and steam heating and Star Electric company did the electric wiring. Gust Krack and son were the sheet metal contractors and Lyman Felheim furnished the lumber and interior trim.

With such companies as the above, in charge of the work it is little wonder that it is all that could be desired. But the perfect work has also required much more money than that of an inferior quality would have taken and the Jewish people are to be congratulated on their wisdom in getting the best work obtainable regardless of cost.

The furniture throughout the two buildings is of quartered oak and makes a most beautiful appearance. All of it is made to suit the sizes of those who will use it, and the small chairs and tables look almost like toys. The fifteen white enameled beds are placed in two rows along the dormitories and beside each are two stools, one small enough to slide under the other in the day time. One of these is to sit on and the other to lay clothes on.

The furniture for one of the buildings was given by the Braddock lodge, of Braddock, Pa., and for the other by the McKeesport lodge, of McKeesport, Pa.

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THE B'NAI B'RITH ORPHANAGE.

The formal dedication of the Orphanage founded and conducted by District Grand Lodge, No. 3, I. O. B. B., brings to a successful consummation a project that has long claimed the attention of the active spirits of the order in this district. The location of the home at Erie, in the northwestern part of Pennsylvania was received with some misgiving at the beginning of the enterprise, but in the light of experience we believe that the Order has acted wisely in making its choice. The concentration of institutions in the great cities has led to the concentration of responsibility. The location at Erie will impress lodges in the cities and towns throughout the district with the fact that the Orphanage is an institution in which all of them have an interest and for which all of them are in duty bound to assume a full measure of responsibility. The location of the new Home is a healthful and wholesome one, and there is every assurance that its affairs will be administered in accordance with the best traditions of Jewish charity and in consonance with the benevolent principles on which the B'nai B'rith Order has been founded and maintained.—Jewish Exponent.

THE ORPHANAGE AT ERIE, PA.

Last Sunday, District No. 3, of the Independent Order, B'nai B'rith ably assisted by Erie Lodge, formally dedicated an institution worthy of the District and the Order at large. The B'nai B'rith Orphanage and Home for Friendless Children is one of the mo important of positive achievements by the B'nai B'rith in this district since it was first called into existence. For many, many years the District supported a lame duck in Philadelphia that went under the name of the Manual Training School, but which did not carry an universal appeal.

But in the establishment of an orphanage, the Order has finally accomplished something worth while, and to the handful of men under the direction of such leaders as Isadore Sobel, A. J. Sunstein and others, who devoted their time unceasingly to the successful establishment of the institution, too much credit cannot be given.

Everyone who was present at the dedication spoke in the highest terms of the character of the buildings that have been erected. Every effort has been make to look after the wants of the children comfortably. Already there are 22 children living in the Home and in a short time it is expected that over 60 will be residing there.

The dedicatory exercises were conducted before large audiences comprising members of the Order from every part of the district. A special train was run from this city and over two hundred members of the local lodge availe themselves of the opportunity to b present and lend their encouragement to this most excellent undertaking.

We wish the Orphanage well and w bespeak for it the generous support of the members of the Order in this District.

It would be unfair to Erie to period this comment before expressing the general opinion of the entire district as to the energetic and efficient campaign that was conducted by the Erie leaders to make the Orphanage a reality. And it would take an abler pen than ours to adequately voice the genuine appreciation of the splendid hospitality accorded the hundreds of visitors at the dedication, by the Erie Jewish community. Not within recent years has a community of the size of Erie risen so adequately to the cocasion.—Jewish Criterion.

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B'NAI B'RITH INSTITUTIONS.

We received an invitation to atten the dedication exercises of the fir building of the B'nai B'rith orphana and home for the friendless children o District No. 3, I. O. B. B., at Erie. Pa., which took place the end of last month. This is what the order is doing—real practical Jewish charity i every possible direction in spite of what atrabilious critics and soreheads may say to the contrary. The order needs every wholesome Jew who will put his best into it, not with the expectation o taking more back in a material way, but rather of receiving as a reward the Simcha shel mitzvah, the happiness at having performed a worthy act, the joy at seeing others thus made happy. If our Jewish men, old and young, were to regard the Independent Order of B'nai B'rith in this light, apart from insurance and monetary benefits, if they realized the Jewish good accomplished by institutions of succor to the unfortnate, not to mention the power of united Jewish efforts in attaining Jewish rights, not one Jew would remain aloof.—Montague N. A. Cohen in the Jewish Tribune.

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VICTORIA, B. C.

Some months ago a B'nai B'rith lodge was instituted at Victoria, B. C., and reports indicate that the lodge is making marvelous progress for a new organization. At the meeting of the lodge held on Sept. 13, 1914, a class of new members was initiated by the degree team of the lodge, which did its work very creditably. After the work was completed and the lodge adjourned, a social evening was spent with the ladies of the members and their friends. Games, refreshments and dancing were indulged in by all, after which short talks were made by many of the brethren, among them District Deputy Brother I. Lancaster of Samuel Lodge. Vancouver, who delivered a splendid lecture upon the work of the Order, which was enthusiastically received. He also impressed the ladies present with the necessity of organizing an auxiliary to the lodge and help in the great work.

What Our Lodges Are Doing

OFFICIAL VISITS OF GRAND LODGE OFFICERS OF DISTRICT NO. 4.

On Tuesday, September 1st, Morris N. Schneider, grand president of District Grand Lodge No. 4 of the Independent Order of B'nai B'rith, in his official capacity visited Etham lodge of the order at Sacramento, and Hope lodge at Stockton.

Accompanying him, at his invitation, were Eliot M. Epsteen of San Francisco, chairman of the intellectual advancement committee, and the initiatory team of Oakland lodge, consisting of Sidney Kahn, Sidney Silverstein and Dr. Herbert Samuels.

At Sacramento the party was met by a committee consisting of M. Rotholz, D. Davis, L. Garfinkle, Dr. L. G. Reynolds, A. Wilson, I. Cohen, S. Stone and H. Meyer and escorted to the lodge room where a class of seventeen candidates were initiated. After the meeting a sumptuous banquet was given at the Travelers Hotel to the grand lodge officers, the degree team and visiting brethren, Etham lodge of Sacramento being the host.

Wednesday the official party left for Stockton, where they were met by a committee headed by A. J. Shragge, president of Hope lodge, and S. S. Safferhill, district deputy of Stockton. The party was escorted to the hotel and in the evening after a special dinner at the Hotel Stockton a large class of members became initiates into the order. After the meeting a banquet was given to the official party by Hope lodge, where, as in Sacramento, the grand president delivered an eloquent address upon the work of the order, and of the seven new lodges instituted since the beginning of the present term.

Elliot M. Epsteen, chairman of the intellectual advancement committee, delivered addresses at both cities, and prominent members of both lodges participated.

LOS ANGELES LODGE.

Los Angeles Lodge No. 487 of Los Angeles, Cal., appointed at the last meeting a committee of past presidents and present officers of the lodge to form a committee on ways and means to provide suitable entertainment for the delegates to the Constitution Grand Lodge convention, who will stop over for a few days at Los Angeles.

A meeting of such committee was held on Sept. 28. The committee consists of George N. Black, Julius Black, Emanuel Cohen, H. H. Frank, M. J. Finkenstein, D. A. Hamburger, M. H. Hellman, Victor Harris, Jos. L. Jonas, S. G. Levy, I. O. Levy, Sam Levy, S. G. Marshutz, I. S. Metzler, Marco Newmark, Isaac Norton, Sol Schiff, Mendel Silberberg, Maurice Salzman, besides the officers.

At a recent meeting of the lodge Judge Frank Forbes delivered an address upon the Jew, which was exceedingly instructive and gave evidence of much thought on the part of the speaker.

The lodge has also recently established a B'nai B'rith Bulletin, which is published under its auspices with Brother Maurice Salzman as editor, for the purpose of arousing the active interest and co-operation of the members of the lodge in the work of the Order.

SERVICES AT STATE PRISONS.

For the first time in the history of Missouri, religious services for Jewish prisoners were conducted Rosh ha-Shana, and Yom Kippur at the penitentiary in Jefferson City. Arrangements for these services were made by Mr. Oscar Leonard, superintendent of the Jewish Charities of St. Louis. Mr. Abraham Levy conducted the services. The prison authorities showed him every possible courtesy, and the prisoners were eager to attend and take part. In arranging the services, Mr. Leonard had the co-operation of Rabbi Samuel Sale, who is head of the Missouri Division of the Synagogue Extension of the Union of Hebrew Congregations; Rabbi George Zepin, head of the department, furnished the prayer books. These books will now be kept permanently in the prison library for use by Jewish prisoners. The Social Service Committee of District No. 2, I. O. B. B. and the Social Service Committee of Missouri Lodge co-operated. Mr. Jo[illegible] of Jefferson City was also [illegible]

ANNUAL DINNER OF HOREB LODGE.

A large number of the members of Horeb Lodge No. 25 of New Haven, Conn., met at a dinner that was held on the evening of Sept. 9th at the Hotel Shoreham, New Haven, Conn. Addresses were delivered by the officers of the lodge and by the visiting Grand Lodge officers, among them State Deputy Chas. Shapiro of Bridgeport and State Deputy Kronholtz of Stamford.

Mr. Jos. H. Ullman, Past President of the District, reviewed the work of the present administration of the lodge, complimenting the same upon its harmonious and energetic efforts to promote the best interests of the lodge. He also called attention to the prompt action on the part of the Order through its president, Mr. Adolf Kraus, in aiding those Jewish people who are now suffering from the ravages of the war in Europe.

President Samuel J. Witz, in his address, dwelt upon the part that the Jews are taking in the military operations in the present war and called attention to the position of the Jews, which is particularly deplorable as a result of a large number having been recruited from all walks of life and representing almost every Jewish household in the present war. He made a splendid appeal for sympathy and aid for the thousands of widows and orphans which are and will be left destitute and who will depend in a great measure upon the Jews of this country to afford them some relief.

HOPE LODGE, STOCKTON, CAL.

On Sept. 2, 1914, Hope Lodge No. 126 was honored by a visit from the President of District Grand Lodge No. 4, Mr. Morris N. Schneider of Oakland, accompanied by the degree team of his lodge. A class of new candidates was initiated. President Schneider addressed the lodge and was followed by Brother Epstein, chairman of the Intellectual Advancement Committee. Visiting brethren and officers of Etham Lodge of Sacramento also addressed the lodge. At the conclusion of the meeting all present were entertained with a splendid spread. Interesting talks were given, one in particular by the newly elected rabbi of the congregation, Mr. Edgar F. Magnin. Altogether the occasion was enjoyable and inspiring and its influence will be felt for a long while.

RESOLUTIONS.

On Aug. 28, 1914, Moise Hirsch, one of our pioneer workers, a leader, a foremost citizen, a great Jew, and a noble man, was kissed by the angel of death into the realms of eternal sleep. A golden link in our fraternal chain was broken when our brother answered the roll call of eternity. Nothing that we can say, nothing that we can do, will add to his glory or his worth. The influence of a noble man lives after him, and his death teaches sublime truth to those that survive him.

At the close of a career crowned with honorable achievements, it is fitting that we preserve those traits of character and splendid manhood which made this man worthy of immortal memory. Our feeling of irreparable loss in the death of this true and good man cannot be fittingly expressed by human speech. He was our brother and our leader, and we cherish his memory as one of the most sacred treasures which the heart can enshrine or memory embalm.

Be It Resolved by Corsicana Lodge No. 275, of the Independent Order of B'nai B'rith, in its regular meeting, that by the demise of the Past President of the Lodge, Moise Hirsch, we have suffered irreparable loss, that the prayers of this lodge are raised to Heaven invoking God's blessing and protection for the family left to mourn for their dear one who was taken from their side to that Home Eternal in Heaven. Be it Further Resolved

That this report embodying this resolution be spread upon a special page of the minutes of this Lodge and a copy thereof be transmitted by an appointed committee to the family of our late brother as a testimonial of our high esteem.

RABBI DAVID GOLDBERG,
M. LEHMAN,
I. N. CERF, Committee.

ANNIVERSARY OF BRADDOCK LODGE.

Braddock Lodge, No. 516, I. O. B. B., Braddock, Pa., celebrated, on Sunday evening, September 13th, 1914, the thirteenth anniversary of its institution.

The program was mostly of a musical nature; the addresses were made by Richard S. Rauh, Esq., who spoke on the subject "Gods and Dogs," or how a Jew is being worshipped as a God and how at the same time Jews are being treated as dogs. The Hon. A. C. Stein spoke on "I. O. B. B." and how the order united Jews of all classes and of all nationalities.

Brother Louis Sulzbacher, secretary of District Grand Lodge No. 3 and secretary of Braddock Lodge, told of the lodge's activities during the past year, most improtant of which was the furnishing of one of the cottages of the B'nai B'rith Orphanage and Home for Friendless Children, at Erie, Pa., which was dedicated on August 30th. Brother Sulzbacher is the father of Braddock Lodge, and during his remarks he was interrupted and presented with a silver loving cup as an expression of the esteem in which he is held by the members of Braddock Lodge.

The entire program was thoroughly enjoyed by the 250 people present.

HAR SINAI LODGE, PHILADELPHIA.

A well attended quarterly meeting of Har Sinai Lodge No. 8 of Philadelphia was held on Sept. 10, 1914. Mr. Harry Platowsky, member of the general committee of the District Grand Lodge, delivered an eloquent and interesting address reciting at length the proceedings of the dedication of the beautiful B'nai B'rith Orphanage, which took place at Erie, Pa. He also reported the proceedings of the meeting of the general committee of the District Grand Lodge, and the renewed interest of the B'nai B'rith was prevalent everywhere.

Arrangements are being made for a benefit, to provide funds as a further contribution to the Orphanage.

A number of propositions for membership were received, and a luncheon was served at the close of the meeting.

SPRINGFIELD LODGE, SPRINGFIELD, MASS.

What was undoubtedly the most enjoyable outing ever held by the Jews of Springfield and vicinity took place this summer when the B'nai B'rith lodges of Springfield, Holyoke, Pittsfield and Worcester combined to hold a field day at Westfield. There were more than 1,200 people present and a most enjoyable day was spent by all. There were representatives present from Hartford, New Britain and Boston. The Worcester delegation came in a long string of automobiles, while Pittsfield came down in two big auto trucks.

Field sports composed a large part of the program and prizes were distributed to the winners in the different events.

The tug of war was won by Worcester with a team of giants.

There were three baseball games, the first being between two leading Jewish baseball teams of this section, the Keystones and Sapiens of Springfield, the Keystones finally carrving off the silver cup offered by District Deputy Lasker. The second was between Springfield and Holyoke Lodges which was won by Holyoke and in the play-off between Holyoke and Pittsfield. Holyoke won the silver cup offered by President Hirsch of Holyoke.

In the track events in which there was intense interest and a large field of contestants, 14 men being entered in the 100-yard dash alone, Springfield carried off the honors.

Among the other affairs of the summer was the Aerial Moonlight dance, a novelty that was put on by the Degree Club of Springfield Lodge with good success, a large number of dance novelties and entertainment booths being provided for the large number of guests who were present from the surrounding towns.

A number of Springfield members and their friends attended the second moonlight dance of Holyoke Lodge, held at the Ingleside Boat House in the latter part of August and an enjoyable time was passed.

A number of the members journeyed down to New Haven for the field day of the lodge of that city.

DINNER BY ORIENTAL-HILLEL LODGE.

On Sept. 24, 1914, Oriental-Hillel Lodge No. 72 of Chicago gave an informal dinner in honor of the President of the District, Brother Chas. L. Aarons of Milwaukee, at the Hotel La Salle. Brother Adolf Kraus, President of the Order, acted as chairman of the evening.

On this occasion a class of 25 candidates was initiated by the degree team of the Central B'nai B'rith Council consisting of Brothers Wm. Wilhartz, A. D. Weiner, A. F. Mecklenberger, and A. B. Seelenfreund.

Under the good and welfare of the lodge the guest of honor, Brother Aarons, addressed the meeting on "Practical Idealism as Exemplified by the Order." Hon. Samuel Alschuler also addressed the meeting on the subject: "The Duty Which We Owe to Our Co-religionists in the Crisis Caused by the War."

After the close of the meeting many of the members spent a social hour with the visiting brethren.

MEETING OF GENERAL COMMITTEE OF DISTRICT NO. 3.

The General Committee of District Grand Lodge No. 3 held its quarterly meeting in the new buildings of the B'nai B'rith Orphanage and Home for Friendless Children at Erie, Pa., on Aug 30, 1914, on the day when the buildings were dedicated. Brother Abe Weil, the President of the District, submitted a synopsis of occurrences since the convention of the District held last January. After routine matters were disposed of, the following special actions are mentioned:

An appropriation of $100.00 was made for the Educational Board of Allegheny County.

It was resolved to request the lodges to hold services on the holy days at all penal institutions within the District.

The General Committee also resolved to create an Educational Board for the District.

The last Sunday in May was designated as Memorial Day for the lodges in the District.

The last Sunday in August was set apart as Orphanage Day throughout the lodges.

The last Sunday in November will be known as B'nai B'rith Day and will be duly celebrated by the lodges.

In the afternoon, after the meeting adjourned, dedication of the finished part of the new home was held. Addresses were delivered by all the visiting Grand Lodge officers.

ENTERTAINMENT AT HOME FOR AGED.

On the afternoon of September 13, 1914, the Mark Twain Literary Club of the Young Men's Hebrew Association of New York entertained the inmates of the Home for Aged and Infirm, Yonkers, N. Y., by rendering a very interesting program, which was thoroughly enjoyed by those present.

1. Chairman's Address...Leo Rosenthal
2. Humorous Monologue. Jonas Feldman
"The Jovial Vagabond"
3. Piano Selection......Miss Schleicher
4. Humorous Impersonation........
................William Schleicher
"Uncle Si's First Visit to Chicago"
5. Piano Selection.......Miss Schleicher
6. Humorous Speech...............
................Walter M. Wurmser
"Sauerkraut & Politics"
7. Closing Address ......Leo Rosenthal

CLEVELAND, OHIO.

On September 27 the members of Cleveland Lodge, No. 16, I. O. B. B., had an entertainment, followed with installation of officers at Pythian Castle Hall. There were many visitors present and the affair was an instructive and enjoyable one.

Mr. Harry Goldberg, a well known pianist of Cleveland, rendered some excellent music, and Col. Felix Rosenberg gave an excellent talk on the war, after which he answered numerous questions asked of him by those present. The officers installed were: President, Mr Reuben Shapero; vice-president, Mr. Arthur A. Neiger; treasurer, Mr. Joseph Hays; secretary, Mr. Max Fishel; warden, Mr. William Weidenthal; guardian, Mr. H. Selfand.

Refreshments were served during the evening.

What Our Lodges Are Doing

INSTITUTION OF B'NAI B'RITH LODGE AT EVERETT, WASH.

Everett Lodge No. 761 was instituted at Everett, Wash., on Sept. 13, 1914, Brother Aubrey Levy of Seattle representing the president of the District Grand Lodge. Assisting Mr. Levy were Mr. Verstandig, president of Bellingham Lodge; Julius Schafer, president of Hildesheimer Lodge of Seattle, and the following past presidents of various lodges: O. S. Greenbaum, Julius Rickles, E. S. Spear, Joe Taylor and delegations were present from Seattle, Tacoma, Bellingham, Victoria, Vancouver, Aberdeen, San Francisco and Spokane.

The officers of the local lodge are: H. Sallinger, president; H. Greenberg, vice-president; William Brenner, secretary; I. Jacobs, treasurer; M. I. Greenstein, monitor; S. Greenberg, assistant monitor; A. Gubin, inner guard; C. Jacobson, outside guard; trustees, B. Elster, H. Garfen, J. Weinstein.

After the impressive ceremonies of the installation the members of the lodge were joined by the ladies in a banquet at which a number of toasts were offered by prominent citizens from Everett and other parts of the state. Henry Sallinger presided as toastmaster.

B'NAI B'RITH MEETINGS IN GERMAN AND AUSTRIAN SUMMER RESORTS.

For a number of years B'nai B'rith meetings have been held during the summer season in many of the summer resorts of Germany and Austria. These meetings are arranged by the different lodges for intellectual and social purposes for the benefit of members of the Order and their families who come to these resorts to spend the summer vacation. This year very successful meetings were held in Teplitz, Bohemia, Zoppot, Freudenstadt and other places. They were well attended and accomplished a great deal of good.

THE UNION OF THE LADIES' AUXILIARIES OF THE B'NAI B'RITH LODGES IN GERMANY.

The Union of the Ladies' Auxiliaries consists of twenty lodges. Fourteen auxiliaries have as yet not joined the Union. The Union will hold its first general convention in the coming month of October, when auxiliaries will render a full account of their activities since the day of their organization. As all the auxiliaries work for the same end, which is to bring the womanly and motherly influence into the lodge work, it is to be hoped that the fourteen non-affiliated auxiliaries will join the Union before the general convention takes place.

HOLYOKE, MASS.

Mr. J. G. Shapiro of Shelton, Conn., addressed a meeting of Holyoke Lodge No. 728 of Holyoke, Mass., on Sept. 15, 1914. Mr. Shapiro urged on all the necessity of increasing the membership of the lodge, as thereby the usefulness of the lodge and the Order will be strengthened and thus be better prepared to come to the aid of the members of the Order who are suffering on account of the war.

President Morris Hirsch of the local lodge, reviewed the work that has been accomplished the past year, and also gave an outline of the work that is to be accomplished during the coming months.

Henry Lasker of Springfield delivered a message from the grand lodge to the local lodge. Refreshments were served and an entertainment followed.

CLARKSDALE LODGE, CLARKSDALE, MISS.

At the beginning of the year Clarksdale Lodge, which was formerly known as Max Kaufman Lodge, was re-organized and assumed its new name of Clarksdale Lodge. The lodge has progressed very much and at the present time its membership consists of 57. Initiations have been held at almost every meeting. The attendance at the meetings is good, ranging from 30 to 40 at each meeting, out of a membership of less than 60. This large attendance is remarkable in view of the fact that more than half of the membership of the lodge lives in surrounding small communities.

District No. 2.

Cleveland Lodge No. 16, of Cleveland, Ohio, held its first meeting of the fall term on the evening of Sept. 27, 1914. At this meeting installation of officers was held and an entertainment was provided.

Under the auspices of the Social Service Committee of District Grand Lodge No. 2, I. O. B. B., its local representative, Mr. J. Myers, arranged for the observance of the Jewish holidays at the Ohio penitentiary located at Columbus. The services were conducted by Mr. I. Jashnowsky, who officiated as chaplain. The services were held in the forenoon and at the conclusion a special holiday dinner was served by the Jewish ladies of Columbus.

Yom Kippur was observed with two special services, one in the forenoon and the other in the afternoon.

Mr. Jacob Billikopf of Kansas City, Mo., accompanied by Mr. Oscar Leonard of St. Louis, visited the military prison at Leavenworth, having obtained special permission from the authorities at Washington. They went as members of the B'nai B'rith Social Service Committee of District Grand Lodge No. 2 and interviewed and addressed about 20 Jewish young men who are undergoing sentence for various offenses.

District No. 3.

Under the auspices of Fairmont Lodge No. 726 of Fairmont, W. Va., divine services were held during the holy days.

On Aug. 29, 1914, Erie Lodge No. 620 of Erie, Pa., held a special meeting in honor of the visit of the officers of the District, which was attended by more than 100 members, and at which a class of candidates was initiated by the degree team of Jericho Lodge of Pittsburg. The meeting was a pronounced success.

Fairmont Lodge No. 726 of Fairmont, W. Va., organized a Ladies' Auxiliary on June 3, 1914.

Braddock Lodge No. 516 of Braddock, Pa., presented a beautiful Menorah to the Orphanage and Home for Friendless Children at Erie, Pa.

Sharon Lodge No. 622 of Sharon, Pa., which was suspended on Dec. 31, 1913, through the neglect of its secretary, was reinstated on Aug. 2, 1914.

Arrangements are being made by the general committee of the District to organize a B'nai B'rith lodge at Elizabeth, N. J.

The entertainment given on Sept. 23, 1914, by Abraham Lippman Lodge No. 672 was a pronounced success. The attendance was unusually large, more than 300 members and friends of the lodge being present, including delegates from the lodges at McKeesport and Braddock. The affair was the first of a series of social events which the lodge intends to hold during the coming fall and winter.

District No. 4.

The degree team of Oakland Lodge No. 252 of Oakland, Cal., paid an official visit to the lodges at Sacramento and Stockton, Cal., on Aug. 31, 1914, and initiated a class of candidates in both cities. Those who assisted in the work from Oakland Lodge were Brothers Sidney Kahn, Phil Ringolsky, Sidney Silverstine, Dr. Herbert Samuels, Judge George Samuels and Grand President Morris Schneider.

Victoria Lodge No. 758 of Victoria, B. C.. held a well attended meeting on Aug. 25, 1914, on which occasion the members enjoyed and appreciated the instructive addresses delivered by Brother Isidor Lancaster, past president of Vancouver Lodge.

Tacoma Lodge No. 741, of Tacoma, Wash., held a meeting on Sept. 3, 1914, the event of which was an address by Brother Louis Levine of San Francisco, who spoke on the B'nai B'rith and its work in this and other countries. The B'nai B'rith picnic given under the auspices of the lodge at American Lake was a great success and was largely attended. Visitors were present from Seattle, Everett, Bellingham, Spokane and Portland.

Oakland Lodge No. 252 of Oakland, Cal., will occupy four rooms besides a billiard room and will hold its regular monthly meetings and social gatherings in the new temple of the First Hebrew Congregation, which was dedicated on Sept. 13, 1914.

Grand President Mr. Morris N. Schneider, of District No. 4, has published his first semi-annual message in After the meeting the members inspected the building.
which he refers to the healthy condition of the lodges within his jurisdiction.

Everett Lodge No. 761 of Everett, Wash., was instituted on Sunday, Sept. 13, 1914.

Theo. Herzl Lodge No. 314, of Portland, Ore., held its regular meeting on Sept. 22, 1914, in the new B'nai B'rith building, which is almost completed.

A public rally was held in the main auditorium of the new B'nai B'rith building at Portland, Ore., on the afternoon of Sept. 27th, for the purpose of discussing plans for the future of the building as a communal center.

A regular meeting of Abraham Geiger Lodge No. 423 of Spokane, Wash., was held jointly with its ladies' auxiliary on the evening of Sept. 17, 1914, and was well attended. After the meeting cards and dancing were indulged in, after which refreshments were served by the ladies.

Tacoma Lodge No. 741 of Tacoma, Wash., has embarked on a new method of propaganda. In order to create more than a passing interest a novel campaign has been started. For each new member secured before Thanksgiving the proposer is to receive a prize. Just at present it is reported that the secretary of the lodge is running pretty short of application blanks.

District No. 6.

A meeting of Lake Cities Lodge No. 696 of Ft. William, Ont., was held on Sept. 6, 1914, and was the first gathering after the summer holidays. Quite a large number of members was present and a very successful meeting ended the afternoon's assembly.

The Central B'nai B'rith Council of Chicago representing the local lodges has arranged for a dinner at the Hotel La Salle on the evening of Oct. 14th. Mrs. Henry Solomon of Chicago and Rabbi Morris M. Feuerlicht of Indianapolis have been specially invited to address the gathering on "Social Service Work." The address will be followed by general discussion.

Winnipeg Lodge No. 650, of Winnipeg, Canada, held a well attended meeting on Sept. 17th, on which occasion a class of ten candidates was initiated by the degree team of the lodge.

Mr. Max Morris, for nearly half a century, a member of Nebraska Lodge No. 354, of Omaha, Neb., was presented with a beautiful token by the lodge in honor of his golden wedding anniversary.

The first meeting of the season of Ramah Lodge No. 33, of Chicago, was held on Sept. 10, 1914. For the purpose of installing the officers it was a joint meeting with Oriental-Hillel Lodge No. 72 of the same city. The attendance was unusually large in spite of the inclement weather that prevailed. A large number of new applications for membership were presented and several candidates were initiated at the meeting by the degree team of the lodge.

The special order of business was action upon the proposition to consolidate with Northwestern Lodge and the subject matter received the unanimous approval of the lodge.

Under the head of good and welfare remarks by many of the visiting brethren and officers of the lodge were made.

Isaac Lodge No. 87 of Milwaukee, Wis., will hold an important meeting on the evening of Oct. 8th, on which occasion a class of 30 candidates is expected to be initiated by the degree team of the lodge.

District No. 7.

Memphis Lodge No. 35 of Memphis, Tenn., is making preparations to inaugurate a strenuous membership campaign with the hope to increase the membership of the lodge to the 500 mark.

District No. 8.

Fraternitas Lodge, No. 356, of Dresden, has decided to place its Vacation Home at Oberrochwitz, at the disposal of the war ministry, and to donate 1,000 marks each to the Red Cross Society and to the city administration for the aid of the families of the inhabitants of the city, whose breadwinners are serving in the army.

Zion Lodge, No. 360, of Hannover, has turned over its Children's Recreation Home, at Norderney, with about 100 beds, to the government to be used for convalescent and lightly wounded soldiers.

Duesseldorf Lodge, No. 510, of Duesseldorf, recently opened a people's kitchen in its lodge hall, which is under the management of the wives and daughters of the members of the Lodge.

The Berlin B'nai B'rith Lodges have organized extensive relief work for the benefit of the sufferers in consequence of the war. They foster and support all relief undertakings in the fatherland; they sent thirty nurses, who were trained at the expense of the Grand Lodge, to the army on the battlefields; they fitted out the Lodge hall as a hospital and are feeding needy men, women and children in the educational institute of the Toynbee hall. The Lodges have donated 100,000 marks for the relief of Lodge members and their families who were placed by the war in a distressed condition.

WINNIPEG LODGE.

After a long spell of inactivity during vacation, the Lodge has resumed its business in all earnestness. The meeting held on Sept. 17th was a particularly successful one, both as to the number of members present, and as to the amount and nature of the business transacted. One innovation introduced by the President, Brother M. J. Finkelstein, was largely responsible for the attendance, and that was this: The President announced that the roll of all the members of the standing committees would be called at each meeting, and absences dealt with in the same manner as absences of officers.

Amongst other discussions that were brought up was that of the stand that the Jewish community in the city should take with reference to the present war. The discussion arose out of the fact that the mayor of the city called a meeting of naturalized citizens to express their sentiments with reference to the war. The question was, whether it was advisable for the Jews to single themselves out and ask or consent to be represented as a body at that meeting. From the lengthy debate that ensued, the view prevailed that, since the Jews do not possess a geographical territory, they are not as a body involved in the contest, and cannot consistently be called upon to express their sentiment. Therefore, there is no necessity for the Jews to be represented at the said meeting no more than there is for the Canadian citizen generally, with whom the naturalized Jews consider themselves completely merged.

Following this debate, a committee of four was appointed by the chairman, whose duty it was to bring the views of the lodge before the proper authority handling this meeting, which was subsequently done, and the chairman of the committee organizing that meeting, agreed to our views, and promised he would see that if Jews would speak at that meeting, they would do so in the name of the country of their origin.

JEWISH SOCIAL SERVICE.

The presence in Portland of leading officers of the Independent Order of B'nai B'rith is a reminder that the Jews are in the front rank in the United States in social and philanthropic work, taking particular pains and pardonable pride in caring for their own people. They usually find a happy medium between mere system and sentimentality.

How to help the poor immigrant in his early struggles without making a pauper of him is the main problem of the Jewish social worker. For this purpose special loan organizations and self respect funds are operated in connection with social work.

Another important problem is to keep boys and girls from losing the ideals which have made the Jewish people what they are today. It is sought to Americanize them without, what may be termed dejudaizing them.

The Jewish social worker seeks to implant in the young generation, either native born or immigrant, a mixture of American and Jewish ideals, which will make for better manhood and better womanhood.—The Oregon Journal.

JEWISH CRIMINAL LAW.

(Continued from page 4.)

crime and the criminal, and we cannot fail to discern everywhere in theory and in practice the existence of safeguards and securities in favor of the accused.

For conviction upon a charge involving the death penalty, the testimony of two eye-witnesses to the effect that they had seen the crime committed, was invariably necessary. Nor was there left any possibility of conviction where there was ground for doubt as to the validity of their testimony. Before the examination of each witness his conscience was roused by an address made to him, beaing the warning that circumstantial or hearsay evidence was inadmissible and that his own character would be investigated and his reputation for integrity probed. There was further impressed upon the witness the serious import of a "judgment for souls" and he was admonished that should his testimony help to convict an innocent person, the blood of the executed defendant would be upon him, Genesis iv: 10, "the voice of thy brother's blood crieth," being quoted to this effect. Where the testimony of the two witnesses was contradictory with respect to a material point, it was necessary that an acquittal should follow. This element is strikingly illustrated in the trial of Sussanah, where an acquittal is secured by Daniel through proof of a material contradiction in the testimony of the two alleged eye-witnesses.

Following the taking of testimony and the exhaustive cross-examination of the witnesses, the judges entered into a deliberation, clearly analogous to the jury-deliberation of contemporary jurisprudence with the distinction that it argued points of law as well as of fact. If it was apparent that the Sanhedrin was unanimously for acquittal, the defendant was forthwith released. If a division was obvious, final judgment was postponed until the following day the judges making certain changes in their diet and discussing the case throughout the night. On the following day the Sanhedrin assembled at the judgment place where the judges were polled. A majority of one in favor of acquittal was sufficient to clear the defendant, but conviction required a majority of two and where this was not secured the jury was increased by the addition of disciples, two at a time up to the full number. If it appeared that only a bare majority were for conviction, the Mishnah states that "they disputed with each other until one of the condemning party acknowledged the statement of the clearing party." Every precaution thus being taken to preclude the possibility of the execution of an innocent man, the death penalty followed only after absolute proof of the commission of the offense and where guilt was shown in the fullest sense, "beyond any reasonable doubt."

No lengthy delay intervened between the conviction and the execution, such as exists as a characteristic of our penology. At the appointed time the condemned was led forth to the place of execution. Preceding him were heralds announcing his name and parentage and the offense for which he had been condemned and summoning anyone who possessed information which would serve to acquit, to present himself immediately. Where any such person appeared, or where the defendant himself stated to the satisfaction of certain designated and trustworthy persons that he possessed information to clear himself, the whole party turned back to the judgment hall where the new evidence was taken, a deliberation held and a re-vote taken to determine the defendant's guilt or innocence. The history of Sussanah is again of interest in illustrating this procedure, which constitutes in reality, the appeal in capital offenses. Sussanah, condemned to death, is saved at almost the last moment by Daniel, who represents himself as possessing information sufficient for clearance, halts the execution of judgment and makes possible the clearance of the defendant by proof of a material inconsistency in the evidence. Where no person appeared for clearance the party proceeded to the place of execution where the defendant was stupified by a potion of wine and olibanum which rendered him, as far as possible, insensible to pain.

The actual execution speedily followed, the defendant being put to death by one of four methods, depending upon the nature of his offense. The methods employed were specificially, stoning, burning, beheading, and strangulation, the Rabbis considering stoning the severest and strangulation the mildest. These methods seem to me to be self-explanatory with the possible exception of the execution by burning. It is not to be supposed that the means pursued was the ordinary burning at the stake, such as we find in the burning of witches in Colonial New England. The condemned, in Jewish law, was strangled with towels pulled in opposite directions until naught but the last spark of life remained, at which moment a lighted wick was cast into the mouth of the dying man. But it is not fitting, nor do I deem it necessary to describe in its fullest detail the infliction of the death penalty. But this point I do desire to lay particular stress upon, namely, that a consideration for the defendant was shown even after conviction, even after execution. Although hanging was sometimes added after death, provided the condemned was not a woman, the hanging was in the fullest sense only momentary. Further than that, no indignities were allowed to the body. The usual mourning ceremonies were dispensed with and the body placed in one of two special cemeteries, depending upon the nature of the execution, to be later disinterred and laid to rest in the general burial ground.

Upon the basis of an understanding of the operation of Jewish criminal law of the period of the Sanhedrin, certain well defined conclusion must be drawn as to the general spirit of that law.

What was the spirit of the Jewish criminal law? It was stern and severe. There was little of sentimentality in it. It is true that the whole attitude of the Rabbinic law was summed up in the belief of the extension of the principle "thou shalt love thy neighbor as thyself" even to the criminal, and the Mishnah provides that "the spirit of love must be manifest by according him a decent death." The administering of punishment, however, was certain, swift sure and unwavering. There was not then, as now, a widespread exhaltation of the criminal as the "innocent victim of society." Where the case against the accused was clearly made out, beyond any reasonable doubt, and as we must observe the safeguards given the defendant were stronger than those of the present day in many respects, inexorable punishment was certain to follow. One criticism made today of our criminal law is that punishment is not certain. In this respect we have something to learn from the Rabbinic law of the fourth and fifth centuries.

While puling sentimentality was utterly lacking it is not to be supposed that the criminal jurisprudence of the Jew was cruel or barbarous. Compared with the criminal law of the fourth and fifth century and even later in England it showed a far higher plane of morality and a more humanitarian spirit. Every advantage that could possibly be afforded the defendant consistent with a proper enforcement of the law was envoked in his favor. Every precaution was taken against a hasty or ill-founded conviction. The reference to the provision for clearance up to the last moment, to the necessity for eye-witnesses, to the exclusion of hearsay or circumstantial evidence—all substantiate this assertion. Truly may it be said that in the Rabbinic law we have the very highest conception of the legal maxim that one is considered innocent until proved guilty. And while we may shudder at the contemplation of the bare statement of the methods of execution, this feeling is mitigated by the fact that hemmed in as was the prosecution if there can be said to have been any prosecution in the modern sense, by the safeguards afforded the defendant, it was exceedingly difficult to secure a conviction.

In comparison with the criminal jurisprudence of early Anglo-Saxon society, the criminology of the Jew may be characterized as one founded upon rationalism, where that of early England was based upon ignorance and superstition. The criminal procedure of the Jew was always accusatory, but never inquisitorial. Between these two methods a vast difference exists, in the first, a definite charge being preferred against the defendant and conviction following only upon proof of the particular charge, in the second, the defendant being harrassed and agonized until guilt of some actual, or, as often happened, imaginary, offense was "proved." The Jewish criminal has never known the rack, the thumb-screw, the agonizing fires of an inquisitorial procedure at the hands of his co-religionists. He was convicted only upon a common-sense trial, based upon a common-sense procedure. Compare this with the trial by ordeal, or wager of battle of the Anglo-Saxon of a far later period in the history of civilization. What did the trial by battle prove? Merely the comparative brute strength of the parties. What did the Rabbinic law prove? The guilt or innocence of the defendant.

When we consider the use of capital punishment by the Jew, we cannot base our conclusion merely upon the bare provision of the code. We must take into consideration the actual employment of the extreme penalty. One fact is clearly settled and is of the utmost importance. The death penalty was rarely invoked. By the Mishnah a court was deemed murderous if it condemned to death more than one person in the course of seven years, and Eleazar ben Azariah increases the period to seventy years. Not only was there a rarity in the employment of the penalty, but there was at all times an open and avowed opposition to its use in any case. Let this fact be impressed upon the minds of all who consider the propaganda against capital punishment to bear the stamp of the most modern of civilizations, that capital punishment has always been a subject of serious controversy among the Jews, and that the opposition to capital punishment is literally almost as old as capital punishment itself. Thus we find Tryphon and Akiba, acknowledged opponents of the death penalty asserting "Had we belonged to the Sanhedrin, no man would ever have been executed." Reply to this is made by Rabban Simon to the effect that "the men who talk in this way multiply the shedders of blood in Israel." Is there not something of a trace of extreme modernity in these opposing counsels.

I do not hesitate to assert at this time, what is not mere asseveration, but a contention substantiated by the material facts, that the Jewish criminal law of the period of the Sanhedrin evinces a more civilized state of society, a more humane attitude toward the criminal, than did the criminology of Colonial America, of nineteenth-century England or even, in many respects, the criminology of many so-called civilized societies of the present day. The criminal science of contemporary Russia is a living testimony to the truth of this assertion. And I make the statement advisedly, that when we realize that hanging for scores of petty offenses occurred less than a century ago in England, that the death penalty is often imposed in the United States upon evidence which is circumstantial and lacks finality, we cannot but acquiesce in the thought that Jewish criminal law of fifteen or more centuries ago presents a more humane aspect than does the criminology of many boasted civilizations.

The state of civilization of a people is determined by a consideration of many factors. Its art, its literature, its economic and political systems are naturally the elements at which we look in order to determine whether a nation is above or below a more or less fixed standard or norm of civilization. But one element which is not always taken as an indication of a nation's civilization is its system of criminal law. No one with discernment, however, can fail to realize that after all a nation's attitude toward crime and criminals is largely indicative of its spirit, its humaneness, its civilization. The characterization of Russia as a backward nation has come largely as a result of its Siberian exile and peremptory punishment. The same is true of China, of certain tribes of Africa and of present-day Mexico. This rule of characterization should apply equally well to the Jew.

Is it not strange, is it not startling, is it not in the highest degree incredible that a people whose whole theology has been dominated by a conception of brotherly love and desire for peace, whose attitude towards even the most culpable of its criminals has been one distinguished by an abhorrence of bloodshed and execution, whose criminal law, which so often reflects the character of a nation, sought to give every possible advantage to the accused in order to minimize the chances of conviction and, where conviction was inevitably necessary, sought to alleviate the suffering of the condemned, is it not a serious commentary upon the intelligence of the accuser, that such a people should be the victims of charges of cruelty, of inhumanity, of ceremonial and ritual murder? Truly may we assert that Jewish criminology is indicative of Israel's mission, and that that mission is peace.

MEMPHIS LODGE NO. 35, MEMPHIS, TENN.

An important meeting of Memphis Lodge was held on Sept. 27, 1914.

In addition to the regular routine business of the lodge, many very important matters were brought up before the members and action taken on the same. One of the principal topics of much consequence acted upon was the appointment of a committee to assist the District Grand Lodge in devising ways and means to raise a fund in the district which comprises seven states, to relieve the distress incident to the European war, and which will be felt by thousands of members of the B'nai B'rith Order and of other Jewish co-religionists in Europe. Geo. Ellman and Rabbi Samfield were the principal speakers on this subject.

Another committee appointed was a membership committee to raise the present membership of the lodge.

The next meeting of the lodge, which will take place Sunday morning, October 11th, at 10:30 o'clock, is being planned as a rally meeting, at which Leo Goodman of Memphis, grand president of the district, and other prominent members are expected to speak. The several committees will also make reports, and an interesting program is promised.

A very touching scene was enacted at this meeting, when Rabbi Samfield made a most impressive and feeling address regarding the eightieth birthday anniversary of Sam Schloss, the oldest member of the lodge. In concluding his address, after recounting the good work Mr. Schloss had accomplished in this city, Rabbi Samfield introduced a resolution that a committee be appointed to draft and have engrossed suitable resolutions bearing upon the event, and that the resolutions be presented to Mr. Schloss. The motion was unanimously carried by a rising vote.

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IN THE LAND OF THE TSAR.

In the widespread upheaval that is proceeding in Europe many bases are being shifted, many systems overthrown, many landmarks swept away. The eyes of those who peer into the future are naturally largely directed towards the condition of our people as it has been hitherto in Russia, as one of the most glaring of evils to which it is hoped this gigantic struggle against the forces of militarism will set an end. It is not surprising that rumors should be abroad that the oppression of the Jew in the land of the tsar, which has been such a nightmare to the race, is to disappear. Up till the present no official confirmation has been forthcoming. But it is difficult to suppose that when the sword returns to its scabbard all the fraternizations of the war and all the sacrifices of the many thousands of Jewish troops will be forgotten, and the old weary round of restrictions, tempered by blood libels, will be resumed. In Russia the army has, unhappily, been one of the well-springs of Jewish oppression. But the army can never be the same prejudice-ridden institution as before it found itself in a comradeship of arms with the British and French nations. It has gone into a new atmosphere; it has marched in spirit, if not in body, with the western nations. It has been drawn into the orbit of enlightened peoples. And it will surely return to barracks with the scales of intolerance lifted from its eyes.

Russo-Jewish and Jewish.

Let us not forget, however, that a settlement, if it be attained, of the Russo-Jewish problem will by no means involve a solution of the greater Jewish problem. Though it will, of course, affect it, freedom for the Jew in Russia will dispose of but one facet of the far wider Jewish question. In the grand uprising on behalf of the smaller peoples, it is not too much to hope that the cause of the Jew will not be overlooked. Indeed, we may expect that it will come steadily to the front, that it will command new attention, and that it will, in the present circumstances, attract to itself a new consideration and a new sympathy. Many old questions will come up for settlement when this war is over. Problems that have vexed generations of men may receive a dramatic settlement. Is it inconceivable that the Jewish problem may be among them? The world, called to face fresh and portentious burdens, will be ready and anxious to dispose, at the long list of the besetting Jewish difficulty. There is but one chilling doubt as we contemplate the future as it is being so terribly opened up for us. Have Jews themselves the insight and the courage to take the occasion by the hand?—The Jewish Chronicle (London).

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OF THE UNIVERSITY OF ILLINOIS
24 NOV 1914

B'NAI B'RITH NEWS
BENEVOLENCE BROTHERLY LOVE AND HARMONY

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ANSWER: "HERE"

"ANY ONE WHO IS PROSPEROUS MAY BY THE TURN OF FORTUNE'S WHEEL BECOME MOST WRETCHED BEFORE EVENING."

Tens of thousands of Jews of Russian, Austrian and German Poland and Belgium have discovered this lamentable truth.

There are about 200,000 Galician Jews, principally old men, women and children, homeless and helpless, crying for bread and shelter; there are Russian and Belgian refugees in England, Norway and Holland, dependent upon what others may give them.

The B'nai B'rith of Berlin, Vienna, Prague and other cities have turned their club houses into hospitals; have furnished nurses for the wounded and sick; and have donated fortunes to aid the unfortunates in this the greatest calamity of centuries.

The Lodges in London, Copenhagen, Constantinople, in fact, in all of the European cities, are doing their utmost to relieve misery.

Are we doing our duty?

The Executive Committee of the Order has issued an appeal to the lodges to raise funds so that we may be able, to some small extent at least, to aid the unfortunate of our faith—victims of this most horrible war. Most of the lodges are responding nobly, but a large percentage of the members has so far failed to send individual contributions.

It has been said: "WORSE THAN A BLOODY HAND IS A HARD HEART." A hard heart is not characteristic of the Jew. Are YOU, dear reader, one who failed to have his name enrolled among those, who to the call of duty, answered: "Here"?

Perhaps you felt that you could not send much and accordingly hesitated to send anything. Do not hesitate. Every contribution, however small, will be thankfully received.

GIVE ACCORDING TO YOUR MEANS, BUT GIVE IT NOW. Do not wait until tomorrow, but give while the impulse to help your suffering brothers is strong within you.

Send your contribution to the secretary of your District Grand Lodge or to this office. Contributions will be acknowledged in the next issue of the B'nai B'rith News.

WHAT IS A JEW?

TOLSTOY ON THE JEWISH PEOPLE

What is a Jew? Indeed, it seems a rather foolish question to ask, for who in the world does not know what a Jew is? Who, of all my readers though he has never seen a Jew, and knows nothing about the Jew's destiny in his wonderful history, who of them would be unable to answer this simple question in the usual manner of our modern Russian publicist: "The Jew is a leech that sucks out the blood and marrow of the country and its inhabitants. The Jew is one who sells his goods, not for the common interest of the customer, but for his own special benefit," etc., etc. We, nevertheless, think that the question is not at all so odd as it seems. It is, in fact, a difficult problem to solve if we would look at it in a different light. Let us see what kind of

Peculiar Creature

the Jew is. What kind of a beast is it which all rulers and all nations, commencing with Pharaoh, King of Egypt, and ending with the Rumanian Cabinet of Bratiana, beginning with the inquisition of the Torquemadas, and ending with the present Russian bureaucracy, have together and separately abused and molested, oppressed and persecuted, trampled and butchered, burned and hanged—and in spite of all this is yet alive! This odd creature lives to this very day! Moreover, it has its representatives in all the civilized lands of the world, and in all fields of activity; political, financial, judicial, administrative and military, and in fact, in all branches of art and science. What is the Jew who arises anew, after all the persecutions and slaughter that he has withstood, who arises out of his ruins with new vigor, with new energy, and becomes a fierce and dreadful "Cain-mark" to his persecutors and oppressors? What is a Jew, who, being so eager for money, has nevertheless not allowed himself to be led astray by all the earthly possessions which his oppressors and persecutors constantly offered him in order that he should change his faith and forsake his own Jewish religion? The Jew is that sacred being who has brought down from heaven the everlasting fire, and has illuminated with it the entire world. The Jew is he who carries around everywhere

The Divine Idea

and makes it the possession of the whole world. The Jew has been for a long time the sole keeper and protector of the divine idea. He is the religious source, spring and fountain out of which all the rest of the peoples have drawn their beliefs and their religions. Had it not been for the Jew, all the other nations would have remained idol wor-

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Anti-Defamation League Bulletin No. 3.

During the past few months, the League has devoted most of its energy and attention to the constructive work referred to in the Principles. This has been made possible by a diminution in the number of individual complaints filed, and by the perfecting of the organization. The matters investigated and acted upon were widely divergent in character.

Summer Resort Discrimination.

Throughout the past summer, complaints of discrimination on the part of summer resort owners against Jews were received almost daily. These complaints came from all parts of the country and from the most expensive as well as the poorest class of summer hotels. Attempts were made in each case to ascertain the causes and reasons for the hotel's policy. Many of the hotels, especially the more pretentious ones, stated that economically they could not afford to entertain Jews. For example, a Minnesota hotel keeper stated that it was quite immaterial to him whether he entertained Jews or non-Jews, but that his experience had been that when Jews started to patronize a place, non-Jews, for some reason or other, gradually stopped coming, and that within a short time he found he had an entirely Jewish patronage. This, he stated, was an equally desirable condition, except for the fact that Jewish people were much more likely to desert a summer resort en masse and go to another, whither the finger of fashion pointed, than was the case with non-Jews, and that he would then have an empty hotel on his hands and find it necessary to establish an entirely new clientele. Other hotel keepers did not consider it incumbent upon them to make any explanation whatsoever; while still others crudely stated that the Jews were not good enough for the class of people whom they entertained; that they preferred not to receive them at all. They implied that Jews are, as a people, unrefined, loud and vulgar, who believe that money is the sole criterion of gentlemanliness, and that with money they can break into any circles, however cultured and refined those circles may be. It cannot be denied that there are Jews who belong in this category; neither can it be denied, however, that these characteristics are found in at least as large a degree among non-Jews. We have found no summer resort, which openly discriminates against non-Jews on this account. On the other hand, many summer resorts, because of these alleged characteristics, more or less politely inform every Jew who presents himself, no matter how highly educated, refined or gentlemanly he may be, that he is persona non grata.

No self-respecting Jew has any desire to become a guest at such a place, and the League has at no time attempted to force admission for our people. The chief evil is not in the discrimination, but in the method by which that discrimination is made known. Letter-heads, circulars, telegrams in reply to inquiries, all bear the inscription in more or less offensive manner that no Jews are taken. When an "eight dollar a week" summer resort widely advertises its discrimination in this regard, the impression must be created that the Jew is indeed a most undesirable person. The League considered, therefore, that its activities should be directed in the main at the elimination of advertising of this nature on the part of the hotels. An amendment to the United States Postal Laws was therefore drafted, providing that no advertising matter, letter-heads, circulars, etc., should be sent through the mails by any hotel, summer resort, etc., which indicated a discriminatory policy on its part against any people on account of their religious affiliation. This amendment will be submitted to the United States Congress at the next session, and the League is actively engaged in securing its enactment. State laws, modeled upon the New York statute, making it a misdemeanor to circulate advertisements of such a discriminatory policy, will be introduced in several states at the next session of their various legislatures.

Motion Pictures.

The motion picture situation has materially improved. It is very seldom now that the League is called upon to take action in relation to objectionable pictures. In fact, during the past few months, there has only been one film, which was so bad that it could not have been improved by a "cut out" here and there. We have been compelled to send out bulletins in two or three other cases, condemning films in toto—some of them several reels in length—because of the fact that outside of Chicago and a few other cities, there were no local facilities for making "cut outs." Frequently a picture, otherwise unobjectionable, will contain a few feet of film that are very obnoxious. To cope with this difficulty, and also to make certain of the continuance of the present policy of motion picture producers, the League has caused a motion picture censorship ordinance to be introduced in a number of the larger cities. A careful investigation of conditions has shown that the so-called National Board of Censorship has proven quite inefficient, and is to all intents and purposes a mere cloak for the manufacturers to ward off any censorship whatsoever. In energetically endorsing and helping the enactment of these ordinances, the League feels that it is doing a work that will redound not only to its credit, but will benefit all classes of people. In fact, the large amount of work involved would never have been undertaken had the League not desired to show that its purposes and objects are not entirely selfish. It is hoped that before long the League will have been successful in having these ordinances passed in all sections of the country.

Life.

For many years, "Life" was recognized as the leading anti-Jewish publication of the United States. Hardly a week passed that some insulting caricature or joke did not appear in that publication. An examination of the bound volumes of the magazine for the years 1912-1913 shows a total of about one hundred Jewish cartoons or jokes, more or less objectionable. In April the Executive Committee took the matter up by correspondence with the Editor of "Life." In reply, he informed us that we were "in error in assuming that it was 'Life's' purpose to abuse the Jews," and directed our attention to the fact that other nationalities and people were also caricatured, and that comparatively less space was devoted to caricaturization of the Jew. In reply, we wrote that it was not the quantity, but the character and nature of the pictures and jokes, with which we were concerned, and stated that it was unnecessary for them to reply to our letter, as the columns of the paper would clearly reflect the spirit in which our communication was received. From the date of our letter until within the last two or three weeks, a period of about four months, not a single joke or cartoon that we could take exception to appeared in "Life." That the magazine should have abstained for such a comparatively long period showed that our action had had some effect. In the issue of September 10th, and also in the issues of September 17th and 24th, how-

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ever, "Life" seems to have forgotten its protestations, and to have recommenced its anti-Jewish propaganda. Whether this is due to an oversight on the part of the editorial staff, or whether it is due to a deliberate intent to insult and affront the two million Jewish people in this country, has not yet been ascertained. If the latter is the true interpretation, the matter will receive our further attention.

Agitation Against Signor Nathan.

About the middle of May, we were confronted with a situation which seemed to be of a very serious nature. Signor Ernesto Nathan, ex-mayor of Rome, was appointed by the Italian government as Commissioner to the San Francisco Exposition. Because of certain alleged utterances of Nathan against the Pope and Catholicism, while Mayor of Rome, the Catholic press of this country attempted to secure the withdrawal of his appointment. Resolutions to boycott the Fair were passed by certain Catholic societies; and some sections of the Catholic press and a few Catholic clergymen became most vindictive in their utterances, not only against Mr. Nathan, but against all Jews. One paper in particular, the Western Catholic, published in Quincy, Illinois, devoted practically an entire issue to the most vile and indiscreet remarks about the Jewish people. The possibilities for harm and injury to our people seemed tremendous, as some of the Catholic papers, in their blind anger against Nathan, attempted to stir up their readers against all Jews. A letter, directing attention to the injustice of these attacks, and the undeserved injury they might result in, was sent to a number of the most influential Catholic church dignitaries of this country, and the replies indicated that the action taken by those guilty of attacking the Jews was not approved of by those in high authority. A letter from the Archbishop of Melitene, Apostolic Delegate at Washington, clearly shows their attitude. He states in part:

> "In reply, I wish to state, that the Catholic Church is opposed to provoking race hatred or attacking people because of their religious or political tenets. Hence it is needless for me to say that I do not approve of what the Rev. M. J. Foley has written, or what any one else writes against the Jewish people, in connection with Mr. Nathan's appointment as Italian Commisioner to the Panama Pacific Exposition."

As a result of this attitude on the part of the clergy, the section of the Catholic press above referred to discontinued its attacks on Jews and confined opposition to Mr. Nathan.

Vaudeville.

Judging from the comparatively small number of complaints received with relation to vaudeville acts, the situation in this respect seems to have become much better. Booking agencies, theatrical managers, and the actors themselves, have become convinced that public opinion will not permit the ridiculing or defamation of any people on account of their religious tenets. Negotiations with theatrical managers and with booking agencies have, in general, been entirely satisfactory. Most of them have been willing to co-operate with us, and have seen the justice in our point of view. A few have adopted the attitude that they are the best judges of whether an act is objectionable or otherwise. The Managing Board requests all members of the League to be on the lookout for objectionable vaudeville shows, and in making reports to specify the full name and nature of the act; the name of the theatrical circuit and the booking office, and in what city the act would next appear.

Newspapers.

Only a few newspapers have been guilty of the improper use of the words "Jew," "Jewish," "Hebrew," etc. This is due in large measure to the wide circulation of a carefully prepared memorandum on the proper use of the words. A prompt apology was forthcoming, and a promise to use greater care in the future was obtained in the few cases that we found it necessary to act upon. For example, an article in the Chicago Evening Post, written by one Polly Pry, describing the financing of the Villa forces in Mexico, referred to one of Villa's trusted agents as "A German Jew, with the oily sycophancy of an old clothes dealer, and the far-seeing vision of his race where money is concerned." A letter to the editor brought forth a prompt response in which he stated:

> "I quite agree with you that the author might have written the facts of the case in a way which would not even by implication reflect on a [illegible] when the acts of only an in[illegible] were involved. In the pub[illegible] of the Evening Post there is no purpose nearer my heart than the promotion of a spirit of broad tolerance and brotherhood. There is no place in the world where this spirit can be more effectively cultivated than in Chicago, with its cosmopolitan population and interdependent racial elements. I have read 'The Note on the Word Jew' which you enclosed, and have given instructions that proofs of it be struck for the guidance of all reporters, copyreaders, and editors."

In several cases, newspapers published articles which tended to give a false and erroneous impression of Jewish customs, ethics and morality. In each instance, the League undertook to answer these charges in detail, and, in some instances, were successful in having the replies reprinted in the same paper where the objectionable article originally appeared, thus offsetting, to some extent, the injury that had been done.

Merchant of Venice.

The campaign against the use of "The Merchant of Venice" in our public schools is beginning to show results. We have been in communication with several hundred school superintendents throughout the country, many of whom have seen the justice of our plea. They realize, as we do, that pupils of immature age are not philosophers, that their discriminative faculty is not developed, and that whatever Shakespeare may have meant by his portrayal of Shylock, the youthful reader sees only the avaricious, revengeful and bloodthirsty Jew, and only has his early acquired prejudice strengthened and deepened. Thus far, about fifty cities through our efforts have either discontinued the use of this play, or have indicated their intention to do so in the near future. Our success has been made possible by the fact that the College Entrance Requirement Board, which fixes uniform requirements in English, for entrance to the universities and colleges of this country, was persuaded to delete "The Merchant of Venice" from the list of plays required to be intensively studied, and to make the study of the play entirely optional.

Magazines.

Complaints against objectionable magazine articles have been confined, in most instances, to magazines of very limited circulation, such, for example, as special publications, trade papers and corporation bulletins of one kind or another. In practically all cases these complaints were easily adjusted. In only two cases objectionable matter appeared in magazines of general circulation. In the Short Stories Magazine for May, a story entitled "The Mystery of the Amsterdam Diamonds" had as its chief criminal character a Jew named Sol Rosenstein. The story was very offnesive in many respects. Complaints was filed with Doubleday, Page and Company, publishers, who replied as follows:

> "We regret exceedingly that the Cleek story in 'Short Stories' proved to be offensive. We, of course, had no idea in printing this story to give any one offense.
>
> "The story to which you object was one of a series contracted for some time ago; and, in accordance with our agreement, with the author and with the Edison Moving Picture Studios, we were compelled to print 'The Mystery of the Amsterdam Diamonds.' Realizing that it was in many respects objectionable, we endeavored to substitute another story which was all right, but we were unable to do so. The story was edited somewhat before publication, but it was impossible to cut out all the objectionable features. Of course, the story might have been told about an Irishman, or a German, or an American, but it just happened to describe a Jew, which we agree is unfortunate.
>
> "We shall be very glad to run a notice in our page devoted to 'Notes,' but unfortunately it cannot appear until the October number because all the issues previous to that have gone to press."

In accordance with their promise, the October issue of the magazine contained an apology and denial of any intent to defame the Jew.

The Edison motion picture film of the same name, which was released simultaneously with the publication of the story, was effectively stopped through this office and a promise to be very careful hereafter secured from the Edison motion picture company. The Manager writes, under date to June 27th, in part as follows:

> "We reiterate that greater care will be exercised in the future in the production of any films of this character, and we feel that you will have no further occasion to complain because the Edison Company has offended your League, or the Jewish people generally."

In the September issue of the "Century," an article entitled "The Hebrews of Eastern Europe," by Edward A. Ross, attempted to arouse antagonism against Jewish immigration to this country. The article teems with falsehoods and half-truths. Under a veil of innuendo and honeyed compliments, he condemns the whole Jewish people. Judging from the article, as a whole, the impression given is that Mr. Ross—who, by the way, is a Professor of the University of Wisconsin—is decidedly prejudiced in his attitude towards the Jew. We at once wrote to the Editor of Century, suggesting that the injustice done could be best rectified by the publication of a properly appreciative article in an early issue. In reply the Editor advises us that the magazine will shortly publish "a very appreciative article" by Paul Warburg.

To assist the League in the combatting of such untruthful articles as that above referred to, the League has commenced to gather information of a statistical and sociological nature, concerning the situation and condition of the Jews of this country. As the expense involved in making such a collection is necessarily great, little progress has thus far been made, but it is hoped that before long the League will be in a position to serve as a clearing house for accurate information concerning all branches of Jewish activities and interests.

Miscellaneous.

Quite a number of miscellaneous complaints have been received, complete record of which will be found in our forthcoming annual report.

Conclusion.

It sometimes happens that a situation which could be corrected by a diplomatic and dignified letter, is made impossible by reason of somebody, not associated with the League, taking it upon himself to answer for all the Jewish people. The Managing Board, which meets weekly, considers most carefully the phraseology and content of every important communication, and takes action only after calm deliberation. Furthermore, the hundreds of prominent men who are actively engaged in the work in their various districts, and the fifty thousand members of the League, lend great weight to its protests, which in turn have become recognized as eminently fair and just. The League wishes to reiterate, therefore, the request previously made that all complaints, not purely local in their scope, be referred to the Offices of the Executive Committee.

Respectfully submitted,
SIGMUND LIVINGSTON,
Chairman.
LEON L. LEWIS,
Secretary.

ENGLISH AND FRENCH PRESS FOR JEWISH RIGHTS.

An active agitation for Jewish rights in Russia is being carried on in the foremost English and French journals. According to a French paper, the Czar has already appointed a commission to devise more liberal laws for Jews and Finns. Signor Luigi Luzzatti, the famous Italian diplomat, published a strong article in which he points out to Russia its present opportunity and duty towards the Jews. The well-known French socialist, Hervé, likewise urges the same policy on Russia, pointing out at the same time the self-sacrificing loyalty evinced by the French Jews in the present crisis.

A Russian diplomat, however, has made it clear that it is futile to expect that Russia would allow the Jewish question to enter in any way into peace negotiations. He said that if Russia is victorious in its present struggle, the position of the Jews will naturally be improved, but it would never be permitted to make this an issue in articles of peace that may later be drawn up. The Jews will have to rely on Russian fairness and square dealing in the matter.

JEWS IN THE EUROPEAN WAR.

From a study of the mobilization figures in the towns of the various belligerent countries where Jewish population is known, it has been figured that six hundred thousand Jewish soldiers are enrolled in the various battling armies, Russia having 350,000, Austria 160,000, Germany 80,000, France and Belgium 4,000, and England 5,000.

WHAT IS A JEW?

(Continued from Page 1)

shippers to this day. The Jew has been chosen by God to keep and preserve His law; and this sacred mission the Jew has fulfilled in spite of the tortures and inquisitions inflicted upon him by the Greek and Roman Catholic churches. The Jew is the pioneer of liberty. Even in those olden days, when the people were divided into but two distinct classes, slaves and masters—even so long ago had the law of Moses prohibited the practice of keeping a person in slavery and in bondage for more than six years. After that time the slave had to be set free without any money payment to his master. And, in case the servant rejects this privilege, Moses commands that the master bore his ear. The Talmud explains very logically the relation between the ear and slavery: "The ear that heard God's word on Mount Sinai: 'You are my servants and not slaves to my servants!'" and has not regarded these words, and has indifferently rejected his own liberation, his ear certainly deserves to be bored through with an awl. The Jew is the symbol of

Absolute Equality.

The Talmud, that is so much condemned, and of which all those who do not understand it are so much afraid, shows clearly from the Holy Scripture, in many different ways that no one can say: "My father has been greater than your father." In another place the Talmud remarks that the Old Testament does not treat about one people in particular, but about all people in general. The Jew is the pioneer of civilization. Already, 1,000 years before the birth of Christ, when the known parts of the world were yet wild and ignorant, in Palestine it had already been customary and fully understood that everyone who was educated should teach the uneducated; and ignorance had been condemned in those olden days in the Jewish world more even than it is today in civilized Europe. Even an unlawfully born child, who, according to the precepts of the Mosaic Law, cannot be accepted into the Jewish community, even him the Talmud places higher than the High Priest, if he is an educated and learned man and the priest ignorant and uneducated. Moreover, in those wild and barbarous days, when neither the life nor the death of anyone counted for anything at all, Rabbi Akiba, the foremost and greatest Talmudist, did not refrain from expressing himself openly against capital punishment, a practice which is recognized today as a highly civilized way of punishment. The Jew is the emblem of

Civil and Religious Toleration.

"Love the stranger and the sojourner," Moses commands, "because you have been strangers in the land of Egypt." And this was said in those remote and wild times when the principal ambition of the races and nations consisted in crushing and enslaving one another. At first glance, Moses' words seem to sound very strange. The Egyptians misused the loyalty of the Jew, the Egyptians enslaved the Jew and with whip in hand compelled him to do the hardest labor, the Egyptian ordered that every newborn Jewish boy be thrown into the river (a decree which did not except Moses himself), and notwithstanding all this, Moses commands the Israelites to love the strangers because they themselves had been strangers in Egypt, as though the Hebrews ought to be grateful to the Egyptians for their harsh treatment. But this very fact shows the exalted world-wide philosophy that aimed to root out of the Jew's heart every trace of revenge. As concerns religious toleration, Judaism is not only far from the missionary spirit of

Converting People

of other denominations, but on the contrary, the Talmud commands the rabbis to inform and explain to everyone who willingly comes to accept the Jewish religion, all the difficulties and impossibilities that are involved in the Jewish faith. Of such a lofty and ideal religious toleration, not even the moralists of our present day can boast. The Jew is the emblem of eternity. He whom neither slaughter nor torture of thousands of years could destroy, he whom neither fire nor sword nor inquisition were able to wipe off from the face of the earth, he who was the first to produce the oracles of God, he who has been for so long the guardian of prophecy, and who transmitted it to the rest of the world —such a nation cannot be destroyed. He is everlasting as is eternity itself. The Jew has been and always will be the constant follower and confessor of liberty, equality, civilization, and perfect religious toleration.—The Jewish World.

THE KEHILLAH

BY PROF. GOTTHARD DEUTSCH, Ph.D.

XI.

The narrowness of life, both physical and economic, had a deteriorating effect on the character of the Jews. People lived huddled together, and almost everybody was everybody else's competitor for the little business that was to be had, and their petty communal affairs were another cause of perpetual contention. As the few rabbit skins that were to be bought in a little village created business troubles, so the question who should be called to the Torah for the coveted fourth or sixth place, made enemies of individuals, as well as of their families. The position of the rabbi suffered also from such conditions. Everbody observed him in every action of his life, and everybody found some fault with him. He either was not "frumm" enough, or he spent too much time in chatting with his neighbors, instead of studying the Torah, or he was too oblivious of his dignity, or again too snobbish.

Our poor rabbi Trieschet suffered in the first years of his office from an additional misfortune. His first wife became insane and left him the care of three little girls. According to rabbinical law he was in an absolutely helpless condition, until the death of his wife relieved both him and her. The rabbinical law does not allow a divorce in the case of insanity, a rather humane provision for the protection of the woman, but at the same time a considerable hardship. There is one way out of this difficulty. The Jewish matrimonial law does not prohibit polygamy, at least theoretically. The prohibition which actually exists, is merely based on an ordinance of Rabbi Gershom of Mayence in the eleventh century, and generally accepted by all occidental Jews. In extraordinary cases, as in that of insanity, this prohibition may be set aside by a special act, which has to be signed by hundred rabbis from three different countries. Such a provision again was contrary to the law of the state. So poor Rabbi Trieschet had the care of his household, which involved him in considerable difficulties. Our town is situated on the Iglawa River, a rather insignificant stream, which, however, becomes very dangerous in the time of the spring flood. The Jewish quarter was situated in the most exposed part of the town, which perhaps, judging from a similar condition in Prague, was a general condition, due to the fact that the Jews were only too glad to obtain a foothold in what was otherwise a very undesirable location. I still dimly remember such a flood on February 1, 1862, and remember only from my father's report, that the rabbi took the opportunity of warning against the consequences of Sabbath breaking, preaching on the text of Jeremiah 9, 11: "Wherefor is the land perished? Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein." The Sabbath breaking, I must add, was then rather exceptional. It was almost entirely confined to the liquor shops, of which there were quite a few, originally distilleries in the days when this business was a privilege granted by the lord of manor. One could not expect that the customers should suppress their thirst until the Sabbath was over, and so they were served, when they came, although the owners of such a place would not do any other business on the Sabbath. A generation before my time it was different, as my father told me. Then the regular patrons of the liquor shop were waiting on the street, watching until the three stars appeared, which indicated the close of the Sabbath. But even then people compromised with their conscience in urgent cases.

A little incident, illustrating this condition, is too amusing to be withheld from posterity. My father's grandfather, Zalman Wolf (1754-1829) had the reputation of a coward. My father did not deny it, but he was exceedingly sensitive, if somebody else poked fun at a member of his family. One time our neighbor Lozer, a distant relative of my father, told the story, how Reb Zalman Wolf ran after a wagon, in which his daughter was starting on a journey, crying pitifully that the driver stop, because the wagon was rocking on the cobblestone pavement of the "Gass." My father grew angry. "Well," he said, "when he needed it, he had courage. When we were the tenents of the municipal brewery, a soldier came in on Sabbath and demanded a drink. The 'Dede' (grandfather from the Slavic) refused to serve him. The soldier became abusive, and finally threw a bayonet at him, which struck the wall, leaving a mark, which reamined there as long, as we had the brewery. But the soldier had to go without being served. Your father, Reb Moishe, however, though he considered himself a great Talmudist, and would not allow the cows to be milked on a holiday, unless a piece of Barches was placed in the bucket, sold whisky by the bottle, as long as a customer took the bottle from the shelf, and placed the money on the counter, so that your father could count it with his eyes, afterwards making the customer drop it through a slit." The procedure requires a little explanation. It may be still rather generally known that the rabbinical Sabbath law prohibits the handling of any object which serves a prohibited purpose. This is the reason that Reb Moishe would not touch any money. More difficult is the explanation of the circumvention of milking a cow. The rabbinical law puts all activities, which are considered work, in categories. Milking is the removal of something eatable from something that may not be eaten, and therefore, is in one category with threshing. In the same way the squeezing of a lemon would be prohibited. Some way out of the difficulty would be to squeeze the milk into something that may be eaten, thus merely adding something which is eatable to another object of the same category, just as buttering a piece of bread is permitted. In this way Reb Moishe had invented some device, which not only relieved the cow, but allowed the use of fresh milk on a holiday.

In the forty years that had elapsed from the days of Reb Moishe to the days of my childhood the Sabbath desecration had become an everyday affair for the liquor shops. People had outgrown the fear of touching money, and carried on their trade without any restriction. The rabbi's sermon, describing vividly how the flood was a natural consequence of Sabbath desecration, had some effect. Reb Shimme, whose place was nxet to my father's in the synagogue, said, "I am satisfied. Let the big fellows start," by which he meant his brother-in-law and competitor, Itzig Loeb. The big fellows, however, did not start, and about two years later, when the first railroad was built, connecting our town with Bruenn, and the laborers came to town on Sabbath afternoon, doing their shopping, Sabbath breaking became rather the rule, and only a few of the older people preserved the good old traditions. They had died out before I left Europe, and the rabbi of today might quote the law and the prophets with no more effect than if he did it in Chicago.

This little incident shows, how the rabbi was respected as long as he spoke, what might be termed, "ex cathedra." I remember another incident which my father told me. On the two Sabbaths, when official sermons were preached, which as stated before, were the Sabbath preceding Passover and Yom Kippur, it was necessary that the rabbi discussed a topic of Talmudic law, drawing from it some practical lesson. On one such occasion Rabbi Trieschet discussed a Talmudic passage, dealing with the burning of bricks, and drew the lesson from it, that in as much as a clay pipe was improved by being used for the first time, one should not use a new clay pipe on Yomtov without having smoked from it at least once the day before. My father followed this advice to the end of his days. Another similar incident I recall from the Friday evening gatherings of our family circles, which convened alternately in one or another family. One woman of the family had the misfortune of inadvertently using the quill brush (Schmierfeder) destined for the use of animal fat, in buttering the "Delklech" (small cakes). Finding it out only after the cakes were baked, she consulted the rabbi, who to her great relief, declared it was sufficient to take off the upper crust, and so the family had on that Sabbath quillotined "Delklech." Equally unquestioned was the rabbi's authority as a Talmudic scholar. Every Sabbath afternoon five or six Talmudists came to his house to listen to the "Schiur" (Talmudic lecture). Most of them represented the older generation. My father, born in 1819, was the next youngest, and after him was only one, Reb Elijeh Harsh, who was born about 1830. He was the last disciple of the Yeshibah in our town. My father, however, was the last one to keep up the tradition of the study of the Talmud, up to two years before his death in 1890, when the infirmities of age made it impossible for him to continue. The story of Elijeh Harsh, the last disciple of a Jeshibah, is also interesting. His father, Yossef Moishe Koihens, always so called, although his official family name was Frey, had the ambition that his son should be a Talmudic scholar. The Yeshibah had then already considerably declined. Yossef, however, who was born about 1795 preserved the ancient traditions. He was the only one whom I remember, as keeping the fast on the eve of every new moon, Yom Kippur Katan, while the others were satisfied with attending the special noonday services on this occasion. He also would not give up the "Piyutim" (special hymns and prayers for the holidays, and occasional Sabbath) which were omitted from the service, shortly after 1867, when a modern rabbi, Dr. M. H. Friedlaender was elected Trieschet's successor. His business, I am sorry to say, was mostly money lending, but he excused it by saying: "If I were to engage in any other business, I could not go to Schul every morning and evening." At any rate it was his earnest ambition that his son should be a rabbi, or at least a great Talmudic scholar. When Elijeh Harsch, however, had become a young man, he positively refused to return to the Jeshibah. His father then sent him on various errands to the villages in the neighborhood, where our people did business, and when Elijeh Marsch once came home in very wretched weather, wet to the skin, the father said to him: "Now look here, would it not be much better to sit in a comfortable room, and study?" Elijeh Harsch, however, didn't see it in this light. "It is true, father," he said, "that to walk ten to twenty miles in wretched weather like this is bad, but it is only half as bad as studying." I must add, in defence of Elijeh Harsch, that as far as observance of the old tradition goes, he was, or perhaps still is, for he was still living two years ago, the last pillar of orthodoxy in the old Kehillah.

We must return, however, to Rabbi Trieschet's domestic troubles. The care of the household considerably interfered with his official duties, and impaired his dignity. On the occasion of the special services on the eve of the new moon, which were held at half past twelve, people were waiting for the appearance of the rabbi. It was after all a business day, and time was precious. The sexton was sent for the rabbi, and he returned with the news that the rabbi would come immediately, he had been busy repairing the goose cage, and had forgotten all about the service. A similar thing happened on a more important occasion. On New Year's Day, as on Yom Kippur, services began at daybreak. Breakfast, however, on New Year's Day was not permitted, until the Shofar had been sounded. The rabbi naturally had to be one of the first at the services. When he left his home, the children were still asleep. He, therefore, made use of a less important portion of the service to go to his home to see whether the children were up and were given their breakfast. Meantime the congregation waited for the most important ceremony of the day, the blowing of the Shofar, in which the rabbi had to take part by announcing the notes. Naturally some people were hungry, and grew more impatient when they learned the cause of the delay. His devotion to his children also involved him occasionally in comical situations. As stated before, the Jewish quarter was exposed to floods. On one such occasion, when there was danger of inundation, the rabbi had to move to a safer place. The rabbi, loaded with bedding, clothes and a basket of provisions, guiding three little tots, did in spite of the seriousness of the occasion, present a rather comical spectacle. Still more comical were his habits, due to the awkwardness of any man, upon whom devolves the task of caring for little children. His hosts would tell the next day, how the rabbi got up in the middle of the night, going from one bed to another with a bottle of coffee, waking up Sorele, Rachele and Resele, with the question whether they want some coffee. Similar was his difficulty in caring for the domestic affairs. People in those days baked their own bread in the Jewish bakery, usually conducted by a woman. This bakery was an important institution—in large communities like Frankfort a.M. it was conducted as a municipal plant—especially on Sabbath. As the law does not allow to do any cooking on Sabbath, every household sent the Sabbath dishes on Friday afternoon to the bakery, where, after the fire had been removed, the dishes were placed in the oven, which was tightly closed, so that everything was cooked or baked by the heat. This is the "Shalet," the word derived from mediaeval French, still surviving, though in a different meaning, in "chaland," which Heine calls a food for gods. The disadvantage was that it had to be eaten at once, when it was taken out from the oven, and that people run the chance of having their dinners mixed up, as the genial Martha Wolfenstein so beautifully describes. In my boyhood days the Shalet oven still existed, but was in its last stages. When "Leah, die Baeckin," who reached the age of ninety-four, was compelled to retire from business, the business itself ceased. The baking of the family bread was done once, usually for the whole week, and the weight of the bread, compared with the flour used, was a matter of serious controversy. The poor rabbi, who had to figure on every small detail, asked his neighbor, Reb Joel, in the synagogue, how much bread he had received out of fifty pounds of flour. When he learned from Reb Yoel's answer that he had obtained two pounds more, the rabbi grew excited and swore at Leah, which naturally did not enhance the respect for his office. Similar was the effect when he stopped women, returning from the market, and inquired how many prunes were sold for one Kreuzer, or what Blume had paid for that wonderful duck.

When I knew him, Sorele, Resele and Rachele were married, his second wife, the Rebbezin Slowe, a plain but good woman, took care of the household, and the rabbi enjoyed the respect due to his age, to his piety, and learning. We children were told to kiss his hand, and to ask for his blessing on Sabbath. It is sad to reflect that, were it not for this accidental condition, that I happened to publish these reminiscences, his name would have been swallowed up by the abyss of time, just as the milliards of shells that form the soil of many sea coasts lost, in fact never had, any individual existence.

WAR AND WOMAN.

Toast Delivered at the Banquet Tendered to the Grand Lodge Officers of the True Sisters in the City of Memphis, Tenn., by Mrs. Hortense Furth Jacobs.

I have been asked to use for my toast today, the subject, "War and Woman," a fitting theme for this place and for this hour! Many of us here are watching with a deeper interest than that of a mere enthusiastic spectator, the titanic conflict waging in Europe today. No doubt there are those among us whose nearest and dearest are actively engaged in the struggle. The mere mention of the word, "War," conjures up a vast panorama of varied visions. We see the great siege gun, the mighty battleship, burning town and beleagured fortress, and above all, great masses of human brotherhood, face to face in deadly combat.

We read of the thousands who already have given up their lives on the battlefield, and we think with a shudder of the thousands, who inevitably will follow them into the Valley of the Shadow. The soldier who dies in defense of his flag dies a hero's death. He has but one life to give and that life he has sacrificed on the altar of his country's glory. His sufferings are over—he is at peace.

In the home that he has left—there is the tragedy. Find there the real bearer of the burden. Here dwells the woman, bereft of father, brother, husband, child, of all the comforts—sometimes even of the necessities of life. For her life goes on in a dreary succession of days from which the sunlight has been blotted forever! No hero's death; a martyr's life, her portion. Her glory it is that she takes up the burden, with that patience, endurance and courage, which are woman's chief claim to nobility. It is fitting I repeat, that we pause in the midst of this celebration of sisterly love and faith to give expression to our sympathy, to offer up a silent prayer for our sorrowing sisters across the waters. Separated by space, by creed, by nationality, by everything that drives men apart, we are yet drawn close to them by that one great indissoluble tie, the bond of a common womanhood.

At The Momentous Hour.

(Translated from "Report of German Grand Lodge")

The article under the title of "Support of the War Sufferers by the Berlin Lodges," and others published in this issue suffice to show, that the management of the "Monatsberichte" has recognized that the present conditions demand that this paper must now follow a course radically differing from that pursued heretofore. All other interests must give way to the events that now predominate our lives and that are impressing their indelible marks upon all our thoughts and sentiments. It is likely that the next following issues of our monthly bulletins shall be in position to report what has been accomplished by the individual Lodges for war purposes, and the participation by our brothers and their relatives in valorous deeds, etc. Even such articles as may be devoted exclusively to the special object and tendency of our Order will have to be brought into harmony with the events of the present times.

The period of trials, which we are now undergoing, is not only a time of sore afflictions but also a time of exaltation. The unanimity of thought and sentiment of all Germans, regardless of age, sex, political or religious affiliations or differences produces a National exaltation never before experienced. The identical unanimity prevails in our Order. All our Lodges are engaged in the most friendly contest to make themselves valuable to the Fatherland. The Grand Lodge may indeed be proud of the subordinate Lodges of these modern days.

It gives me the greatest satisfaction and pleasure to see how the members of the committee appointed by the four Berlin Lodges to provide assistance for the war sufferers devote themselves completely to their arduous duties and how they are at all times ready to help by advice and deed the numerous applicants for assistance.

The activity of the Women's Society of the Berlin Lodges has found full appreciation, not only within our own ranks, but also on the part of the general public. The Association of the Women's Societies connected with the U. O. B. B. Lodges has also issued a stirring appeal to all the branches thereof, urging all to join in the social work. As a Jew I was deeply gratified in visiting a Russian family, that, thanks to the tireless activity of our brother, Kirschstein, had found asylum and a temporary home in our Sisterhood home and these people were more than rejoiced at their reception in that friendly home and to know that they were thus lovingly received and protected notwithstanding that they are the subjects of a country now at war with us. As a German I was proud that all this could be accomplished with the full knowledge and consent of our own governmental authorities.

The appeal of the Grand Lodge to secure the means to provide shelter and sustenance for our brothers and their dependents from Eastern Prussia, the unfortunate victims of the earliest Rusian attacks, met with liberal response. We are glad to state, that only very few families of Lodge members appear to have suffered to such an extent as to be compelled to accept the assistance so cheerfully and liberally offered to them by the Lodge.

I am in no way ashamed of the tears which I shed involuntarily when I found the splendid meeting halls of the four Berlin Lodges converted into a military hospital. I was moved to shed these tears by the thought that these rooms, devoted to brotherhood and peace among men, might soon resound with the cries of pain and suffering of our wounded soldiers. Everything that can in any way be done to reduce the suffering and to contribute to the comfort of the poor victims of the war will be furnished to them in that temporary hospital.

I experienced the greatest emotion when I saw the trained nurses of the Grand Lodge (about 26 of them) assembled in the Lodge rooms before their departure and denoted in the eyes of all of these sisters the expression of joy at being detailed for actual duty on the feld of honor. These sisters wore a breastpin bearing the shield of David and on the sleeves of their uniforms they had the blood-red cross.

This combination furnished the outward confirmation of the Imperial declaration "that in future all Germans were brothers and no separation or distinction between parties or religious affiliations would be tolerated." My spiritual vision looks to the future for the realization of this prophetic promise, full of hopes, but not without some doubtful misgiving, and I trust I shall not be disappointed.

I can only report as to the doings in Berlin, but according to all reports rereceived from other centers by the Grand Lodge, the enthusiasm and the work is shared by all.

Only occasionally some slight dissonance has been caused by the fact that in isolated cases the wives and children of brothers, who had offered their assistance, could not immediately be enrolled. This has caused among those thus refused some feelings of disappointment that can readily be understood.

The Grand Lodge greatly appreciates this general expression of loyalty among the several Lodges and requests the members of all the Lodges not to allow these sentiments of loyalty to diminish.

If the propositions of some individual Lodge had to be declined such refusal should in no way be taken amiss.

Many different propositions have been made to the Grand Lodge, no doubt dictated by the best intentions, which the Grand Lodge cannot approve of as the economical conditions of the Fatherland fortunately do not warrant such extreme measures. (Among these, for instance, is the sacrificing of wedding rings and other personal jewelry on the altar of the Fatherland.) The adoption of such measures might readily create the impression that the economical situation of the country had reached a desperate stage.

The Grand Lodge deemed the propositions made by a number of Lodges to the effect of suspending all by-laws of the Lodges during the duration of the war, to place all the financial resources of the Lodges, regardless of the effect upon the several institutions supported thereby, at the command of the government for war purposes, as well as the suspension of all payments of dues to the Lodges and the contributions of these to the Grand Lodge, worthy of consideration. All of these several propositions have, after the most serious consideration, been unanimously declined by the Board of Directors of the Grand Lodge.

These propositions have served to frighten the members of the board of directors. The acceptance of propositions of that nature would entail, not only the much feared disintegration of the order, but the complete breaking up thereof. For this reason the Grand Lodge advises the individual lodges to maintain at all costs the regular conditions within the lodges and the proper relations thereof with the Grand Lodge.

Surely none of the lodges would suspend a brother for non-payment of dues during these times, whether such a brother be actually in the field or at home and prevented by business reverses from promptly meeting his obligations. Those of the brothers, however, who are able to pay their dues should do so promptly, and particularly in these exceptional times their contributions are required in order to maintain the lodges in condition of helpfulness for the needy.

The Grand Lodge must insist upon all lodges paying their regular contributions for their entire membership to the Grand Lodge. The demands made upon the exchequer of the Grand Lodge are far in excess of the ordinary and if the contributions of the individual lodges to the Grand Lodge were to cease the Grand Lodge would find itself in the greatest difficulties.

Whenever the Eastern Prussian Lodges or those located in the western war zone have suffered severely by the economical losses of their members or by the destruction of their homesteads, the temporary suspension of the financial obligations and of the by-laws of the order will follow of its own accord.

Hence the greater obligation upon all those lodges, who have not been directly affected by the horrors of the war, to promptly meet their regular payments to the Grand Lodge.

The Grand Lodge could not see any valid reason to accept another proposition made to the effect, that during the continuation of the war its meetings should be suspended.

In the present conditions, when war and military preparations are uppermost in all thoughts, the ordinary business routine or propositions for social gatherings and festivals must give way to the united endeavor to safeguard all our powers and strength for the sole purpose to meet and conquer the enemy. The so current phrases of "Unity and Brotherly Love of the Entire World" have become idle words and a mere mockery. With the very first outbreak of hostilities all such thoughts have been blown to the winds. But is that any reason why all the work done in thirty years of earnest and disinterested labor of love should have been in vain?

Therefore it becomes the duty of the Grand Lodge not to discontinue the life and the activities of the lodges during the duration of the war, but on the contrary to so organize the activities of the lodges that they may furnish the brothers and their families comfort, consolation, edification and even recreation.

Some lodges may be prevented through legal restrictions from holding meetings for an indefinite period. Where no legal restrictions interfere all lodges should try to hold regular meetings.

The several propositions of individual lodges mentioned in the foregoing emanate from the best intentions and patriotic sentiments. Much as these sentiments may be admirable, they might become dangerous were we to be guided by sentimentality alone. The perfect man needs the influence of the better sentiments but he also requires the full strength of his will power and the application of sound logic and common sense.

In consideration of the prevailing conditions we have to forego much that we had hoped to accomplish and we do so with great regrets. At the same time we hope that this only means a postponement of our plans. We still hope that the universal brotherhood of ALL men will be realized, that through it all peoples will be united and that with its coming the purpose of our cultural endeavor will be attained.

May God support our brothers in the field and their dependents in this hour of trial. To the families of the killed and wounded we are ready to extend our hands in brotherly love and assistance. But through the less visible work in our lodges must realize our obligations so as to enable us to carry them into execution in the practical daily life. Were such lodge work to cease entirely then all our earlier labors would have been in vain. It is true that as long as the clash of the warring armies and the sound of cannons will be heard one thought, one sentiment and one call will drown all others. This thought, this sentiment, this call spell:

"WITH GOD FOR THE EMPEROR AND GERMANY."

TIMENDORFER.

Berlin, September, 1914.

AUSTRIA-HUNGARY.

The appeals for relief from the Jews of Austria-Hungary is growing stronger and more urgent every day. Over 100,000 Jews are fighting in the Austrian army and many Jewish families are left without means of support. Entire Galicia was over-run by the Russians. In the beginning of the conflict hordes of Cossacks fell upon the border towns and villages, which are mostly inhabited by Jews, the Cossacks were joined by the Ruthenian peasants of the vicinity, who are Russophiles, and they murdered, pillaged and plundered without let or hindrance. During a few weeks about 150,000 Jewish refugees came to the Western part of Austria.

A beavy burden now rests upon the shoulders of the Jewish communities of Austria. They render aid as much as they can, but the stress of the war is demanding sacrifices which they are unable to bring. Over 200,000 Jewish refugees are at present in the city of Vienna and the Jews of the capital find it almost impossible to help them all.

Thousands of Jewish families from the cities of Kolomea, Stanislau, Stryj and other eastern and southern cities of Galicia have escaped to Hungary. Two thousand Jewish refugees are encamped on a farm near the city of Szatmar, Hungary, where the city authorities placed them as there is no room for them in the city. They are in great distress. Most of them have no shelter and old men, women and children have to sleep at night in the fields without any protection against the cold.

Many of the cities of Moravia and Bohemia are also filled with thousands of Jewish refugees from Galicia. Six thousand of them are in the city of Nikolsburg alone. All the Jewish communities of Austria-Hungary are exerting themselves to their utmost ability to care for these refugees but their means are nearly exhausted and starvation is almost at their doors.

THE NURSES OF THE GERMAN GRAND LODGE IN WAR SERVICE.

(Translated from "Report of German Grand Lodge.")

The thirty trained nurses, offered by the Grand Lodge from among its membership to the ministry of war and gratefully accepted for service by the medical department, have received instructions to report on August 16 at the Military Hospital at Kiel. In spite of the irregular and interrupted means of traffic twenty-five of these sisters, after overcoming the numerous difficulties of travel from their various stations, arrived in Berlin on Friday and found lodgings in the Sisterhood home of the Grand Lodge or with the families of some of members of the local lodges. Two additional sisters reached here on Friday night, and one more, after a tedious trip of fifty hours, arrived on Saturday. Altogether twenty-eight sisters departed for Kiel. On Friday afternoon the women's societies of Berlin lodges gave a "Kaffee" reception in the lodge gardens in honor of the visiting nurses at which all the officials of the women's societies were present.

After the return from the synagogue services on Friday evening a farewell dinner in honor of the departing nurses was served in the lodge rooms, which was attended by the Grand Master, the members of the Board of Directors, of the committee on employment and the representatives of the Berlin lodges, a large number of whom were accompanied by their wives and daughters. Bro. Metzenberg furnished the sisters some final instructions regarding their departure. Then Bro. Maretzki delivered a touching parting address to the nurses about to devote themselves to a labor of love for the Fatherland. His remarks were about as follows:

"This is the first time in the entire history of the Jews that a Jewish organization is permitted and able to offer to the Fatherland in time of dire distress the services of a corps of trained and competent nurses. The Grand Lodge is proud of the Sister Lodge, which has grown from small beginnings through continuous devotion and great sacrifices on the part of its membership. It affords the Grand Lodge great satisfaction to be in position to offer such valuable services to the Fatherland. The departing sisters should always be conscious of the great responsibilities they are to undertake. They should at all times remember that the sacred calling of the sisterhood is honored by their work and that they will confer honor upon the Grand Lodge and upon the Jews by their devotion and sacrifices to duty. For this reason our sisters must so regulate and control their actions and manners as to gain the esteem and sympathies of all, particularly when their sphere of activity bring them into non-Jewish circles and surroundings. They must be reserved in manners and unassuming in their behavior. While they must not permit themselves to be ignored they must not be forward or aggressive. They must place themselves entirely under the orders of their superiors, regardless of personal comfort, and so do their work as the needs of the service, the welfare of the sick and the necessary regulations of discipline require. The sisters now sever the pleasant relations they have established in their own circles of activity, where by dint of faithful and conscientious labor they have acquired numerous friends and generous patrons. We are fully convinced that they will make new friends in their new sphere of activity by devoted attention to duty and they will find complete satisfaction of mind in the knowledge of having done their full duty. Never look for outward expressions of gratitude. Be satisfied with your own knowledge of having done your full duty and in the consciousness that you have been called upon to alleviate pain, to heal wounds and to cheer wounded soldiers far from their own homes. Each one of you should prove a good angel to the wounded in your care. You may be assured that we, the members of the Grand Lodge, speed you on your mission with our best wishes and that we shall at all times remain your friends and be ready to furnish you our best advice and assistance. Mr. Maretzki closed his address with the wish that the sisters might forever retain a grateful remembrance of their services to the Fatherland and that he hoped and prayed for the safe return from their arduous duties after the termination of this cruel war.

On behalf of the sisterhood Sister Rosy-Mannheim replied in a few short sentences, crediting the Grand Lodge for the opportunity of plying their humanitarian vocation and of serving the Fatherland.

CARE OF THE WAR SUFFERERS BY THE BERLIN LODGES

(Translated from German Grand Lodge Reports)

The Lodge vacations had hardly begun and the greater part of the Berlin members were still visiting the European summer resorts when the preparatory steps for the Lodge work of the coming fall and winter months were already under consideration.

Fate decreed otherwise. The last days of July brought momentous events which relegated the routine work and the ordinary troublesome questions of the Lodges to the rear. It became imperative to undertake the work of the Order on entirely new lines.

Duty called in first line for the safeguarding of our holiest possessions, the protection of the Fatherland and of our homes against the dastardly invasion and desecration at the hands of unscrupulous enemies. On all sides we are surrounded by enemies; this is the keynote of the exceptional situation.

Not only they, who were called to follow the flag in defense and for the protection of the Fatherland, are charged with sacred duties for the welfare of our common country; all those who remained behind, and in first line we, the members of our Order, are charged with duties so that we may be preserved from serious dangers to our numerous and diversified activities.

We must be a UNITED PEOPLE of BROTHERS, neither danger nor suffering must be permitted to effect a separation within our ranks. All barriers and internal dissensions must fall.

We, the members of our Order, must individually and jointly assume the care and protection for all of those who are exposed to sore suffering and want through this unexpected calamity.

May the prevailing unanimity of sentiment prove a promising augury for the future.

The permanent committee of the Berlin Lodges and the Board of Directors of the Grand Lodge met in the early days of August, the storm period of the mobilization, in order to consider the measures deemed necessary for the protection and care of those of our brothers whose persons and economic conditions might be endangered and threatened by dire sorrow in consequence of the titanic strife.

In consequence of the unanimity of sentiment prevailing in our circles and of the firm resolve to meet all the legitimate demands and duties in every direction and in consideration of the unusual demands imposed upon the Order by the stress of the times, the Board of Directors of the Grand Lodge thought it advisable to call into its consultation all the Past Masters and all the acting officials of the four Berlin Lodges. This larger committee decided to submit its conclusions to a joint meeting of the four Lodges for approval.

On the 12th of August, when the vacation period usually is at its height, but when we were this year already in the midst of the preparations for a bloody war and when war rumors and war news were constantly coming from the East and the West, the members of the four Berlin Lodges met for serious and weighty deliberation and action.

The meeting was opened by the Hon. Grand President, Bro. Timendorfer, in the customary manner and he proposed as the sole object for consideration of the meeting: "The measures required for the care of all who may have to suffer through the events of the war."

In submitting the matter to the meeting Bro. Timendorfer made the following remarks:

When our Emperor spoke the weighty words: "From now on no distinction of party nor difference of religious belief can be allowed to separate the Germans into classes, but we are all German Brothers," we Jews, too, felt happy in this new declaration of emancipation. At the same time the members of this Order could not repress the sad regret that this ungodly war was bound to again delay and postpone the achievement of the principal aim of our Order which is the establishment of a Universal Brotherhood among all men on the whole earth.

As our institutions can flourish only in times of peace the disturbance is particularly injurious to the interests of our Order. The greater Humanity we try to establish is now hidden under a cloud and if we have any consolation in this hour of sore trial it is the conciousness that Germany is the innocent victim of the fearful catastrophe and that the greatest enemy of the Jews now also proves the greatest enemy of Humanity.

We did not meet here to hurl accusations nor to debate the political situation, but for the sole purpose to give our best assistance to the endangered Fatherland and we are unanimous in the consciousness that every Jew, whether soldier or noncombatant, must do his share for the protection of the Fatherland.

The Central Association and the Society of the German Jews have already urged upon the German Jews to exceed the measure of their duty in their willingness to bring sacrifice on the altar of the Fatherland.

Within the circle of our Order we may recall one of our great men, Leopold Zunz, whose name is borne by one of our Lodges, who in the midst of peace demanded that the Jews be ever and ceaselessly active for the welfare of Judaism and of its adherents.

He said to them: "If you possess knowledge apply it for the benefit of us all; if you have social influence use it for good purposes only; if you are rich employ your wealth in support of poor but deserving people or aid in the erection and endowing of schools and synagogues; if you have nothing but good intentions join all movements for the improvement of social conditions."

But Zunz does not consider all these several activities as the highest and most important duties of the Jews for he continues:

"The very highest duty you, my friends, owe to the Fatherland, this land of your birth and of your residence. When the Fatherland calls upon you, you must heed that call, regardless of the wishes of friends, of son or daughter of neighbor or co-religionist. Whatever the coming years may bring you, whether peace or war, prosperity or woe, your own welfare is depending upon the fate of your King and your country. In the hour of need of the Fatherland all personal considerations must give way and there can be no excuses when duty for the community calls you."

Now that the war has been declared we solemnly promise to follow the advice and injunction of our great Jewish teacher. The welfare of the Fatherland takes precedence over the welfare of our families, of our parents, brothers and sisters. It takes the lead over all other duties that these momentous times impose upon us.

These sentiments animated the members of the individual Lodges as well as of the Grand Lodge immediately after the outbreak of this unfortunate war. The Grand Lodge at once placed its entire staff of trained nurses, some thirty to thirty-five, at the command of the Imperial government and the Medical Director of the war department replied "that he highly appreciated the loyal services thus offered and should be glad to avail himself thereof." The corps of nurses was to be fully equipped by the 15th of August and to be placed under the command of the Naval medical department at Kiel.

The several vacation homes of our individual Lodges have also been offered to the war department for use as hospitals.

The Society for securing employment through a circular letter has urged the necessity of securing remunerative employment for the wives and grown children of the men called to arms.

From the daily papers you will have learned that the Grand Lodge has remitted the sum of Mk. 5,000 to the Red Cross Society.

No doubt many will ask: "Why so small an amount?" The answer is easily furnished by the fact that the Grand Lodge does not possess any means of its own, but is only the custodian of the contributions of the subordinate Lodges.

It is true that the Grand Lodge has control of two separate funds totalling Mk. 16,000, among them the recently organized fund for help in case of catastrophes amounting to some Mk. 8,000. It will be remembered that this fund was collected at the instigation of our Grand President and was to be used only for the special relief needed in cases of unexpected catastrophes. In soliciting these contributions the donors were given to understand that these moneys were to be spent only in case of a general catastrophe affecting Jews alone. We are convinced that the German Jews could not be exposed to any catastrophe greater than the present war and hence it might not be out of place nor be unjust to the spirit of the donors of the fund to now employ it to meet the extraordinary demand. The Grand Lodge did not desire to entrench upon this special fund at this time for fear that through a longer duration of the war there may be larger demands of a general nature and for the further reason that it seemed but prudent to retain a reasonable sum in order to assist the individual Lodges in such cases where their own means will not suffice to help the families whose only breadwinner had to join the army. In all such events the subordinate Lodges will no doubt appeal to the Grand Lodge for assistance, which will be cheerfully granted to the extent of the means at command.

This now brings me to the desire of the Grand Lodge to recommend to the subordinate Lodges to be guided in all their decisions by their loyal sentiments and not to be over careful in voting means for general purposes, at the same time never to lose sight of the future when sacred obligations will confront all the Lodges in the care of the families and education of the children of such brothers as had to sacrifice their lives for the Fatherland. We do not give up thereby our main principle: "Our work is not for us alone but for the entire community."

The members of the Grand Lodge are fully convinced, that through these measures the true purposes for the benefit of the entire Fatherland shall be accomplished. We strengthen the Fatherland by providing for the families of those members who are doing military duty, and by so doing place them above want and beyond the need of applying to the public institutions. We surely are doing patriotic and loyal work by furnishing our brothers in the field the assurance that their parents, their wives and children at home are being looked after by loving brothers who will not desert them in their distress. Bro. Maretzki will acquaint you with the resolutions which have been adopted by the special aid committee in the general interest of all the Berlin Lodges, and which resolutions have the full endorsement of the board of the Grand Lodge. These resolutions are to be approved by the several Lodges. I have no doubt that every member will be proud to vote for the adoption of the resolutions and will find great satisfaction in the high aim of the four Berlin Lodges, who intend to exceed the measure of their obligations and duties. It is the wish of the general committee and I herewith join my personal request, that the motions to be made by Bro. Maretzki on behalf of the general committee, and in order to again confirm our loyal sentiments for the Fatherland, these resolutions be unanimously adopted by a rising vote and without any prior debate. The aid committee, consisting of a large number of brothers, will cheerfully consider all special requests in its deliberations.

The aid committee will also give due consideration to any doubts or fears our members might express. I, for one, should not like to see the regular meetings of the Lodges suspended for any longer period.

At the same time I beg to call your attention to the fact, that mere theoretic enthusiasm will not accomplish our purposes. The necessary means will have to be placed at the disposal of the aid committee.

I am fully convinced, that, unless compelled by dire distress, not a single member of the four Berlin Lodges will refuse to pay his Lodge dues and I now appeal to you: "OPEN YOUR HEARTS and YOUR POCKETBOOKS."

With this appeal to the generosity of my dear Berlin Brothers I beg to now close my remarks. At the same time I desire to express my own and the Grand Lodge's sincere thanks and appreciation to the Brothers of the general committee for the work they already have accomplished and to also express the hope that their work will prove a blessing to the Fatherland and for our Order. I also desire to express my sincerest wish, which all of you share with me, that our deeply beloved German Fatherland may come out of this war as the victor and that the largest number possible of our brothers and relatives, who are fighting the holy battle for the Fatherland, may return safely to their families. May this disastrous war soon come to an end so that for the interrupted peaceful work of our Order we may again resume to carry our banner of:

"Forward and upward for a greater and better humanity."

Bro. Maretzki was then given the floor and he addressed the meeting as follows:

Brethren: Many times have I spoken to you, my dear Brothers, from this floor about the ideals of this order and the influences it should exert upon our lives. Today our idealism centers in the welfare of the Fatherland that has been overwhelmed by a dire catastrophe over night. Powerful nations have involved our Fatherland in a disastrous war; they plan the anihilation of the German nation and of its cultural development. I have been called upon to address you frequently on sorrowful occasions when we had met to mourn the loss of some dearly beloved brother. On none of such occasions was I so deeply affected as I am at this moment, when I am called upon to address you in the deepest and sincerest emotion of my sentiments. Dark days are before us. All of us are swayed by the same patriotic ardor and aroused to indignation by the treachery inflicted upon the Fatherland by the unscrupulous enemies and our love of the Fatherland finds its highest expression in the unanimity of all its citizens. In this darkest hour we feel in our inmost heart, that we are called upon to defend our most precious possessions, the Fatherland, wife and children, honor and home. We know that all of us, each one according to his ability, are to sacrifice life and possessions for the honor and greatness of our dear Fatherland. We, the sons of the Covenant, devoted with our entire soul and our full strength to the Fatherland, are strengthened by the lofty sentiment that we all stand together and united to battle and to vanquish, to die if necessary, for Germany and the Emperor. Our brothers and our sons cheerfully, full of courage and trusting into the justness of our cause, obey the call of our peace loving Emperor and join the ranks to follow his lead in this holy war. We, who remain behind, have to assume the duties of assuaging the horrors and sufferings of the innocent victims. Remembering the ties that bind us to our brothers we must take care of the families of those brothers who have been called to perform military duty. These brothers have the right to look to us for such assistance and it is our unavoidable duty and privilege to grant such assistance to the full extent of our means. No sacrifice can be too great; we cheerfully assume the heavy burden placed upon our shoulders; we shall take care of the families of our fighting brothers. For this purpose we propose to appoint a special aid committee, supply it with ample means and grant it the most complete autonomy of action. All differences of the individual Lodges are to cease and all the brothers of the Berlin Lodges are to participate in furnishing aid and assistance.

In this manner we hope to assure our brothers now in the ranks that their families will be cared for in a brotherly spirit and not allowed to suffer want.

The committee for the joint interests of the Berlin Lodges has authorized me to submit the following propositions for your consideration and to urge you to give them your unanimous consent:

1. The Berlin Lodges are to appoint a special aid committee to assist and help to the utmost extent all the families of members of the Order needing assistance through the events of the war.
2. For the purposes before stated we place at the command of that committee the sum of Mk. 100,000.
3. The Lodges will, at their own expense, refurnish the building used by them as a meeting house with 120 beds to be offered to the government for use either as a military hospital or as a home for convalescent soldiers.

The duties of the aid committee are manifold and include the instituting of a training school for nurses to serve with the army or in the hospitals; care and feeding of the families whose only support is serving in the army; the general care of all needy persons (regardless of religious affiliations); a free employment bureau in connection with our present organization for that purpose; the care and protection of the family of any member of any Lodge requiring assistance; the active participation in any of the war aid undertakings of the Jewish congregation of Berlin; finally also, the ascertaining of the number of our members in active service in the armies and what proportion of the entire number of soldiers they furnish.

The aid committee also participates in the activities of the National general aid societies by means of cash contributions. Therefore we call upon the often proved liberality of our entire brotherhood and request each and every one of them to aid us in meeting the extraordinary demands now made upon us by cheerfully contributing to the fullest extent of his means and ability to the VOLUNTARY COLLECTION FUND OF OUR LODGES.

(Continued on Page 12)

ITEMS OF INTEREST IN CONNECTION WITH THE WAR —JEWISH GALLANTRY ON THE BATTLEFIELD

Julius Reif of the 31st Infantry Regiment, former business clerk of Schoenberg, Moravia, was promoted sergeant and awarded the golden medal for bravery, the highest distinction on under officers.

Carl Weiskopf, serving in the Austrian army, has been awarded the silver medal for bravery for his exploits in the Servian theatre of war.

The iron cross for bravery was awarded to Sergeant Erich Jaruslawsky and to Fritz Meyer of Stettin, and to Siegfried Rosenbaum of Koenigsberg, Germany.

Dr. Ludwig Domeny of Buda Pest, active leader of the Zionistic General Committee, died on the battlefield in Galicia.

Cadet Paul Bermann of Olmuetz, Austria, was decorated for valor on the battlefield with the silver medal for bravery of the first class, and promoted.

Sergeant Emil Loewy was commended by his corps commandant and recommended for an imperial distinction.

Dr. Alfred Apfel, of Berlin, Sergeant-Major of the Reserve, was the recipient of the iron cross for special bravery.

Private M. Blum of Frankenau, Germany, was rewarded with the iron cross for bravery in the capture of Liege.

Herman Rosenau of Munich, Germany, received the iron cross.

Ernest Duelken of Frankfurt a. M., Germany, was awarded the iron cross for special bravery in the field.

Richard Israel of Schutzendorf near Berlin, member of the imperial voluntary automobile corps, was awarded the iron cross.

Private G. Levy of Euley, Lorraine, saved the flag of his battalion from capture and was awarded with the iron cross and recommended for promotion.

Madam W. Hirschberg of Zwesten, near Cassel, Germany, furnished seven sons to the Germany army, four belong to the infantry and one each to the marine, to the cavalry and to transportation corps.

Dr. Leo Loewenstein of Achen, Germany, serving as First Lieutenant with the Sixth Army Corps, received the iron cross.

Since the outbreak of the war 150 Jews were promoted to offices in the Germany army.

Dr. Abr. Bloch, chief rabbi of Lyon, France, fell near St. Dieu while administering to the wounded.

States Attorney Ludwig Weil Gutmann of Stuttgart, Germany, fell on the field of battle.

Leo Mohr of Nurnberg, Germany, corporal of the 6th Bavarian Infantry Regiment, was decorated with the iron cross and promoted to the lieutenancy for bravery in the battle near Rohrbach, on Aug. 20th.

A large number of Jewish soldiers in the German army have recently been awarded the iron cross for bravery. Among these are: Dr. Ben Aryeh, of Frankfurt; Hans Freistadt, of Berlin; Dr. Max Kirshner, who saved a number of French prisoners from certain death in a conflagration at the risk of his life; Michael Schwartz, a leader of the socialist youth, Julius Graf, of Nurnberg, and Lucian Kahn, of Frankfurt.

For bravery First Lieutenant Conrad Sachsel of Prague received the commendation of his corps commander and was promoted to the captaincy.

Sergeant Armin Weiner of the 44th Infantry of Vienna received a silver medal for bravery and a life long pension.

Ludwig Fried of Budweis, Bohemia, distinguished himself in the battle on the Drina, Servia, and was recommended for promotion.

For bravery on the battlefield Corporal Carl Fuerth of Budweis was promoted to be sergeant.

First Lieutenant Adolph Flecker of Lemberg lost his life while serving in the trenches against the Russians.

Sergeant Emanuel Krausz of Stanislau, Galicia, fell in the battle against the Russians.

Dr. Bernhard Mund and Dr Lazar Stern both of Lemberg, were killed while attending to wounded in battle.

The Jewish soldiers Rosenstein, Okuneff and Lipovsky and the Jewish military surgeon Lurie have obtained the order of St. George for bravery on the Galician battlefield.

The Russo-Jewish soldier Paradiztal of Lodz Russia, has been awarded the Order of St George for bravery.

A Russian newspaper describes the wonderful heroism displayed by a Jewish musician who extricated many wounded from danger in the battle with the Germans.

In the battle of Nowosielitza, Lieut. Dr. David Hescheles of Lemberg was seriously wounded and subsequently died.

There is now a considerable number of Jews distinguished by the Czar with the order of St. George for bravery on the battlefield. In adition to one Paradiztal of Lodz there is Peruskow of Duvinsk, Elija Levin and a real hero named Katz, who received the order on three previous occasions, in the Boxer and Russo-Japanese campaigns.

The Jewish Chronicle of London, England, is publishing a growing list of Jews serving with the army, which is an indication of the military ardor of English Jewry in the existing crisis.

Sergeant Major J. H. Levy of the Scotts Guards was promoted to the rank of lieutenant in the Gordon Highlanders.

Among the very last to leave Antwerp prior to the entry of the Germans was Quartermaster-Sergeant Chas. Isaac Thompson of Manchester, England.

Jos. Trumpelman, a Jewish corporal in one of the Russian southern regiments, has gained the high distinction of being mentioned in the general order of the commander for his exemplary bravery and was rewarded with the order of St. George and the rank of sergeant.

The Jewish soldier Aberzgaus also obtained the order of St. George and another soldier Ziprinsky was recommended for a high reward for remaining at his post though he was wounded.

Israel Kroshkin of Moscow, age 16, was brought in a wounded state from the theater of war where he fought with distinction.

Mr. M. Mazur, a Jewish telegraphist serving in the Russian army, who had invented an improved field telegraph, lost his life in the performance of his duty.

The Jewish lawyer Frenkel of Kiev, a lieutenant of the Reserve, was killed in a battle in which he distinguished himself for bravery.

The Canadian Jews are well represented in the First Canadian contingent. Included in it are over 300 Jews from all parts of the Dominion.

A member of the Rothschild family in Vienna has been acting as a staff officer with the Austrian army at Krasnik, Russia.

Lieutenant Strauss, son of an American of Belgian origin, was promoted to a commissioned officer for his heroism in the war.

Among the names of officers and men mentioned in the recent dispatches of Field Marshall Sir John French "brought forward for special mention by army corps commanders and heads of departments for services rendered" are the following: Major H. S. Seligman and Sergeant M. J. Marks.

Purishkewitz, the anti-Jewish leader in the Duma, the most violent hater of Jews in Russia, visited the military hospital in Petrograd. Several Jewish wounded were pointed out to him and he embraced and kissed one after another expressing regret at his past actions.

The list of Jewish officers appointed and promoted in the British Army is remarkable for number, and for the fact that they show that practically all the sons of the well-to-do Jews of London have enlisted for the war.

A Jewish widow, Frau C. Feibusch of Rogasen, is represented by eight sons in the army and her only daughter is at the front with the Red Cross staff. The Widow Jakobus of Zempelburg is represented at the front by her eight sons and one son-in-law. And Frau Baum of Posen has ten married sons in the army.

From French dispatches which have come to hand, the names of the following Jewish generals figure in the news of the day in the French army: Lambert, See, Alsares, Abraham, Fribourg, Nuquet-Loroche and Bloch. A French Jew sits in the National Council of Defense, the chief military commission of the Republic.

Among the three English officers who recently attacked the Zeppelin shed at Dusseldorf, was Lieut. Marix—a Jewish officer of the Royal Flying Corps—who himself threw the bomb which effected the greatest damage.

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There is merit without elevation, but there is no elevation without some merit.—La Rochefoucauld.

REPORTS FROM RUSSIA.

The Russian papers state that General Rennenkamp sent a telegram from the battlefield to the Rabbi of Minsk, in which he congratulated him upon the heroic deeds of the Jewish soldiers of Minsk. General Rennenkamp asked for the highest Russian bravery medal, the decoration of the Order of St. George, for one of these soldiers.

A short time before the outbreak of the war the General had seen fit to forbid the officers of the military district of Wilna responding to the salutations of Jewish acquaintances on the street. The people in Wilna are now anxious to know whether after sending such a telegram to the Rabbi of Minsk, the General will recall his Wilna order. So far nothing has been heard about it. The "beloved Jews" are familiar with such cases.

According to reliable information bloody pogroms are now raging in Bessarabia. The fate of the persecuted Jews is especially tragic because through the fault of England they have lost their only moral support and satisfaction, namely, the appeal to public opinion in Europe as well as in America. It was England that hastened before the present war to spread the report that the Russian Government is earnestly and honestly willing to introduce a new liberal policy in the Jewish question. In this way England covered Russia with her own liberal shield. This fact belongs to the most ignominous part of the latest English history. The guilt of the blood of the Russian Jews which is now again being spilled by Russia falls upon the present government of England. The agitation against the Jews is continued by the reactionary press of Russia. The organ of the war ministry, the "Russian Invalid," never ceases to publish anti-Semitic, inticing articles, in which it is supported by the "Novoye Vremya." The report is spread in the army that the partial defeat of the Russians at Tannenberg was due to the treachery of some Jewish soldiers, who showed the way to the enemy by the waving of pocket handkerchiefs. The War Ministry and the General Staff are flooded with false information against the Jews. The "Novoye Vremya" tells the fabulous tale that at a Jewish funeral in Warsaw the coffin was examined by the authorities and was found to contain twenty-five million roubles in gold, which the Jews kept for the invading Germans.

Asquith, the ministerial President of England, has recently assured a deputation of English and American Jews that the Russian Government is now greatly extending the rights of the Jews. That this statement by Mr. Asquith is not in accord with the facts is proven by the following information which we received from a reliable source: A few days ago the "Ruskoye Vyedomosty," a paper published in Russia, had to pay a fine of 3,000 roubles for printing an article by Prince Trubetzkoy, in which the author recommended equal rights for the Jews. In order to hide the real tendency of the government the paper was forced to suppress the true reason for the fine and to state that the fine was imposed because of the publication of a harmless notice of a workingmen's meeting. While the oppressions and persecutions of the Jews are being continued just as they were before the war, the Russian Government compels its Jewish subjects in a revolting manner to furnish more soldiers to the army than it requires of the non-Jewish population. Even in normal times twenty per cent more Jews than non-Jews are drafted for military service. More than 300,000 Russian Jews are today under arms, who must pour out their blood in streams for their torturers and persecutors. The Russian executioners are not yet satisfied with that. An edict of the Czar, issued recently, orders that during the present year Jews should be taken for military service in a much greater proportion than before. There are a number of persons in Russia who are legally exempt from military duty even in times of war. Among these are some Jews. A notice of the ministry reads that this prerogative is only for non-Jews, but Jews must enlist even if they are legally exempt. While on one side laws are abrogated in order to give more Jews the chance to be shot to death for the Czar, the same government has on the other side repeatedly explained that it cannot abolish existing laws, when Jewish students petitioned for admission to the high schools in excess of the number regularly admitted, because under the war conditions they are not admitted in foreign universities. It is plainly evident that the powers of the triple entente are trying to awaken sympathy for their cause by obvious lies.

[Dr. Blochs Wochenschrift.]

SUFFERINGS OF THE GALICIAN JEWS.

The "Pester Lloyd" recently published a heart-rending description of the sufferings of the Jews of East Galicia which was furnished to that paper by Dr. Steinhaus, a member of the Austrian Parliament. Dr. Steinhaus, who represents the East Galician district of Rawaruska, was there at the time of the Russian invasion, and he himself was a victim of the atrocities committed by the savage Cossacks. He witnessed the flight of the masses of the population and observed the terrible distress of hundreds of thousands of poor Jews, who lost their homes and all their other possessions.

Dr. Steinhaus gives the following account of the horrible sufferings of the Jews of East Galicia:

"Times of bitter misery have arrived for the pity-deserving population of East Galicia, which consists mainly of Jews. In the cities and villages the Jews mostly occupied themselves with commerce or with the cultivation of rented farms. Their possessions consisted of a wretched store or the little crop of the leased farm. These scanty fruits of their industry have now vanished completely. Pounded to dust, pillaged and in heaps of ashes are their possessions in the cities and villages. The flight of the many Jewish families commenced when the Cossack hordes passed over the border near Brody, for the Czar's Cossacks turned their special brutality upon the Jews. At the same time when the Czar issued his proclamation to his 'beloved Jews,' in which he addressed them in sweet and flattering terms, his Cossacks passed with flaming torches through the Jewish villages and set fire to everything. They went from city to city, from village to village, and whatever belonged to the Jews was turned into a heap of ashes. Entire Galicia has been devastated by fire. In their paroxysm of destruction the Russians even burned the grain on the fields held in lease by the Jews, which on account of the climate was not yet threshed. Fortunately, the Jews of East Galicia were able to save their lives. Had they not fled in time the world would have heard of the most fearful pogrom which was ever arranged with the assistance of Russian officials.

"Having been informed in time of the acts of Russian vandalism the Jewish population at least succeeded in saving their lives. But can the way in which these poor people are forced to exist still be called life? Panic-struck as they were, the Jews left everything behind and took along only what thev had upon their bodies. They were pursued by the enemy, and woe betide those who fell into its hands. It was a picture of the most shocking misery when these families, which are blessed with many children, left their possessions behind, the little house, the little store, which they acquired by great hardships, to wander away as refugees, to face an unknown fate and to find positive misery. So it happened in every place, when everybody had to run for his life.

"About half a million people must have become homeless beggars through this Russian invasion. The smallest number of these retained enough means sufficient to support them over the next day, to say nothing of buying a ticket for transportation. They fled in the free trains which stood ready. What will become of these unfortunates who lost everything on account of the war? A great many of the refugees went to Moravia, where Prince Dietrichstein magnanimously took care of them. He had barracks constructed for them, and aided them in every way. But it is impossible for Moravia alone to support a half a million refugees. The entire Austrian monarchy must help them. Next to the wounded soldiers, these poor people are the most helpless and most to be pitied victims of the war. They are even more helpless than the wounded, for no Red Cross Society or state institution extends help to them, and yet they are suffering for their country just as much as our soldiers on the battlefield. The wounds which they have received from the loss of their general possessions, by the torture of their bodies and the anguish of their souls, were inflicted by the war.

"The Hungarian Government deserves full recognition for the readiness with which it offered to take care of all the Jewish refugees who fled to Hungary. But in Hungary there is only a very small fraction of these refugees, as the greater part of those who fled before the Russian invasion turned westward."

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God gave man an upright countenance to survey the heavens and to look upward to the stars.—Ovid.

List of Subscriptions in Response of B'nai Brith Appeal For War Sufferers, up to November 2, 1914. Further Subscriptions will appear in next issue of the News.

So far only a minority of the Lodges have been heard from. District No. 1 has 48 Lodges. Four have reported. Further collections are being made by all the Lodges. It is expected that a complete list of collections will be ready for publication in the December number of the B'nai B'rith News and that each District will make a creditable showing.

Executive Committee $10,000.00

District No. 1.

Horeb Lodge, New Haven, Conn..	$1,000.00
Zerubabbel Lodge, Rochester, N. Y.	100.00
Rehoboth Lodge, New York.....	250.00
Washington Lodge, New York...	500.00

District No. 2.

Eshcol Lodge, Dayton, O..........$	100.00
Missouri Lodge, St. Louis, Mo...	500.00
District Grand Lodge No. 2, Cincinnati	1,000.00
J. E. Rosenwald Lodge, E. Las Vegas, N. M.	189.50
Topeka Lodge, Topeka, Kans....	78.00
E. Ulamperl, A. Jacobson, S. Barnum and S. Friedberg, $10.00 each; H. Auerbach and E. Scrinopski, $5.00 each; I. Benjamin, B. Nathanson, F. Ullmann, H. Nightingale, and Gordon Bros., $3.00 each; B. Barnum, H. Endlich, S. Thompson, Shapiro Bros., M. Briman, and J. Heiten, $2.00 each; I. S. Gordon, $1.00.	
Colorado Springs Lodge, Colorado Springs, Colo.	50.00
Gihon Lodge, Zanesville, O......	68.50
S. Weber and M. Resler, $10.00 each; J. Kline, M. Levi, M. Frank, B. Weber, $5.00 each; S. E. Lind, M. Krongold, L. L. Weber, S. M. Sander, $3.00 each; A. Loeb, $2.50; S. Weinberg, I. E. Goodman, M. Mirvis, D. Weber, $2.00 each; J. Mayer, L. Brilliant, A. Jacobs, E. Joseph, M. Berman, M. Hirsh, $1.00 each.	
Riverside Lodge, Louisiana, Mo..	186.25
Lodge Treasury, $13.50; J. Strauss, $10.00; D. Wald, L. Wald, M. Genzberger, I. Michael, M. Michael, S. Michael, Max Michael, H. Younker, N. Philip, O. Poisson, S. Morris, E. Frank, P. Zuzak, J. M. Schlanger, L. L. Barth, Landau Bros., A. L. Stone, S. Kaufman, S. M. Rheinheimer A. Nagel, E. Reib, Leopold Bros., L. Aronson, M. Brinkman, Strouse Bros., L. Rubenstein, B. Rosinsky, $5.00 each; P. Levy, $3.00; S. Morris, $2.50; F. S. Rosenthal, H. Fleishman, R. Boxerman, S. Weisman, $2.00 each; S. Koslow, $2.50; M. Rothman, M. Rothenberg, M. Bloom, P. Lasnick, M. Zuvenhad, J. Coleman, S. V. Bloom, Mrs. H. Morris, Mrs. C. Zusak, $1.00 each; M. Goldstein, $2.00; Cash, $0.75.	
Hagar Lodge, Madison, Ind......	35.00
Mahoning Lodge, Youngstown O.	93.00
Barzillai Lodge, LaFayette, Ind.	95.50
Wabash Lodge, Wabash, Ind.....	192.00
Pueblo Lodge, Pueblo, Colo......	83.75
Trinidad Lodge, Trinidad, Colo..	25.00
Harmony Lodge, Paducah, Ky...	136.00
Lodge Treasury, $10.00; H. Friedman, L. Rubel, $10.00 each; B. Wellie, $7.50; S. Loeb, J. Loeb, A. Weil, Wallerstein Bros., Livingston Bros., $5.00 each; S. I. Tick, M. Marks, M. Steinfeld, $3.00 each; Temple Israel Sab. School, $2.50; J. Weil, I. Bright, I. Pearson, $2.50 each; S. Fels, J. Muth, A. L. Frank, M. Simon, J. Greenebaum, Mrs. C. May, J. Rosenthal, L. J. Levinger, S. Cohen, R. Loeb, M. B. Wallerstein, J. Biederman, S. Simon, C. Michael, O. Kahn, D. Levy, $2.00 each; D. Sloan, H. Sloan, H. Simon, I. Cohen, F. Simon, M. Wallerstein, H. Wallerstein, F. Levin, M. Schwab, J. Klein, S. Weintraub, H. Greenberg, H. Herwitz, L. Lokowsky, J. Rosenfeld, Mrs. A. Klein, D. Desberger, J. Desberger, A. Marcofsky, S. I. Levy, B. Muth, H. J. Lowenthal, $1.00 each; Cash, 50 cents.	
United Cities Lodge, Joplin, Mo..	206.50
Lodge Treasury, $40.00; A. H. Schlanger, $25.00; H. Degen, Sr., $10.00; S. Klein, I. Flyshaker, G. F. Neuberger, C. Klein, Axel & Greenberg, W. Flyshaker, Ladies' Aid Soc., S. Landauer, B. Flyshaker, S. A. Rose, S. Israel, B. Harris, A. E. Goldman, J. M. Lipman, J. Potlitzer, C. Potlitzer, $5.00 each; Epstein & Raymond, $3.00; M. Scherl, A. Scherl, H. Hurwitz, M. Weiler, Goldstein & Shapiro, S. Levin, Pearl Bros., Radunsky Bros., $2.50 each; M. Levin, I. Duran, M. Goldstein, B. Landauer, S. D. Lessen, A. Schnurmacher, $2.00 each; S. H. Baum, R. Goldstein, S. Morris, T. Solomon, S. Goldstein, H. Scherl, S. Gellens, J. Stern, H. Glatstein, Dr. Hakan, N. Rosenberg, P. Berman, L. Meyer, J. B. Cohen, Levi M. Reinberg, $1.00 each.	
Indianapolis Lodge, Indianapolis, Ind.	2,000.00
Louisville Lodge, Louisville, Ky..	475.00
Lodge Treasury, $50.00; Collection of Committees, $400.00; Ladies' Benevolent Society No. 1, $25.00.	
Hebrew Ladies' Aid Society, Carthage, Mo.	15.00
Springfield Lodge, Springfield, Mo.	100.00
Lodge Treasury, $12.50; M. Levy, I. Altschul, C. Altschul, M. Scharff, R. G. Scharff, A. Ullman, M. Netter, S. R. Wolf, I. Gleaser, M. Schwab, D. Schwab, J. L. Rubenstein, L. Nathan, D. Herman, $5.00 each; B. Karchner, $3.00; F. Davis, $2.50; J, Wennerman, M. Muskowitz, J. Marx, B. Freiberg, D. Eliman, $2.00 each; I. Wiener, I. Bookman, $1.00 each.	
Queen City Lodge, Sedalia, Mo...	40.00
S. Kahn, A. Kahn, C. Block, W. J. Waldman, J. Cohn, M. Chisnoff, H. Laupheim, $5.00 each; L. Lovinger, $2.00; B. Bertrau, H. Hirsch, H. A. Lederer, $1.00 each.	
The Cincinnati Lodge, Cincinnati, Ohio	1,291.50
Bethel Lodge Trustees, $200.00; Standard Spinoza Lodge Trustees, $100.00; Mount Carmel Lodge Trustees, $206.50; Osterman Lodge Trustees, $200.00; Victor Abraham, $50.00; S. Bruner, I. N. Trager, A. Waldner, S. L. Abraham, A. Davis Sons, $25.00 each; H. J. Levi, W. Ornstein, $20.00 each; M. Hurtig, S. E. Pritz, M. Stern, C. J. Stern, A. M. Cohen, G. J. Traeger, P. Dine, L. Rosin, F. Kahn, E. Winkler, S. Ach, M. L. Kleeman, S. R. Meyer, J. Rollman, $10.00 each; E. Troy, J. S. Glazer, E. F. Hirsch, M. H. Isaacs, E. Klein, R. Levi, S. S. Steiner, S. Zielonka, M. Marx, A. E. Reinauer, Dr. L. Grossman, G. J. Phillips, E. H. Phillips, S. Wildberg, Mrs. H. G. Sickles, M. Strauss, A. Mack, M. Silberberg, S. Berger, J. Schloss, S. Rosenbaum, C. Israel, B. Bettman, H. Grossman, A. & J. Frank, B. Guggenheim, B. E. Rice, I. Huttenbauer, E. M. Mayer, M. Meis, D. Hahn, H. Goldblatt, G. Mendel, J. Kronacher, H. Friedman, J. Simon, Mrs. F. Shott, M. Bing, I. Englander, A. Rosenberg, W. Sommerfield, $5.00 each; T. Kotzin, I. H. Weinstock, $3.00 each; S. Kahn, G. D. Schwarz, L. Lederer, Dr. G. Deutsch, I. Bloom, D. C. Aron, Dr. B. Mielziner, E. Saul, Dr. J. Mielziner, $2.00 each; Dr. D. Neumark, $1.00.	
Ligonier Lodge, Ligonier, Ind...	123.00
I. D. Straus, S. J. Straus, $25.00 each; A. B. Mier, $15.00; A. Ackerman, $10.00; F. Ackerman, L. R. Wertheimer, I. Baum, E. Jacobs, M. Jacobs, D. M. Selig, H. Israel, S. Henoch, $5.00 each; M. Hess M. Berendt, I. Jacobs, L. L. Levy, $2.00 each.	
Sholem Lodge, Leavenworth, Kansas	150.00
Lodge Treasury, $100.00; Sons of Truth, $50.00.	
Albuquerque Lodge, Albuquerque, N. M.	50.00

District No. 3.

Wheeling Lodge, Wheeling, W. Va.$	84.00
Maimonides Lodge, Wilmington, Del.	62.00
Bradford Lodge, Bradford, Pa....	66.25
Abraham Lippman Lodge, Pittsburgh, Pa.	116.50
Lodge Treasury, $50.00; Rauh Bros., Hordie Bros., $10.00 each; B. Block, M. Arnold, S. Engle, H. Gena, M. Alexander, M. H. Nolan, $5.00 each; Mrs. M. H. Nolan, Mrs. B. Arnfeld, $3.00 each; L. L. Nolan, P. Lencow, C. Cooper, $2.00 each; A. Friedheim, Dr. J. A. Ruben, H. Horowitz, A. M. Joseph, $1.00 each; Cash, 50 cents.	
Lancaster Lodge, Lancaster, Pa..	500.00
Fairmont Lodge, Fairmont, W. Va.	100.00
Clarksburg Lodge, Clarksburg, W. Va.	149.00
Lodge Treasury, $20.00; A. Hamberger, J. Jashenosky, Finger Siegel Co., M. A. Nusbaum Co., F. Feinberg, $10.00 each; Oliker & Freudberg, M. Frediander, Clara Baker, L. Braun, S. L. Edlavitch, S. Nusbaum, Ladies' Aid Society, $5.00 each; J. Brown, $3.00; S. Newman, S. Auslander, P. Prosen, G. Yampulsky, H. Finkle, L. Myers, S. R. Gillis, L. Goodfriend, J. Reefer, J. Jacobs, W. Evnitz, J. Cohen, I. Levy, $2.00 each; Abe Cohen, $2.50; B. Lefkowitz, S. Goodfriend, G. Rosin, J. Block, H. Harris, M. Rosenshine, A. W. Wolk, E. Prosen, $1.00 each; Cash, $4.00; Cash, 50 cents.	
New Castle Lodge, New Castle, Pa.	60.00
Saar Sholem Lodge, Pittsburgh, Pa.	25.00
Wilmington Lodge, Wilmington, Del.	15.00
Hudson Lodge, Jersey City, N. J..	45.00
Collection by Dr. B. S. Pollock, S. Heyman, $10.00; Dr. B. S. Pollock, $10.00; B. Heilbrun, $5.00; I. Klinghoffer, $5.00; Dr. J. Lautman, $5.00; Glancer Bros., $10.00.	
L. A. Katz, Braddock, Pa........	25.00

District No. 4.

Montefiore Lodge, San Francisco.	100.00
Baron Hirsch Lodge, Butte Mont.	50.00
Helena Lodge, Helena, Mont.....	30.00
Miriam Lodge, Marysville, Cal...	50.00
Pacific Lodge, San Francisco, Cal.	50.00
District Grand Lodge, No. 4, San Francisco	155.84
Columbia Lodge, San Francisco..	198.00
Lodge Treasury, $150.00; S. Glaser, I. Friedman, E. J. Fletcher, M. Sugarman and W. Baron, $5.00 each; J. Goldstein, H. Kallman, J. Kallman and M. Meyer, $2.50 each; H. C. Nahman, $2.00; L. Meyer, $1.50; E. R. Barth, L. Levin, W. Applefield, S. Straus, H. Friedlander, H. Tanner, L. Salomon, M. Heyman and B. Schwartz, $1.00 each; Cash 50c.	
Hope Lodge, Stockton, Cal......	100.00
California Lodge, San Francisco, Cal.	100.00
Theo. Herzl Lodge, Portland, Oreg.	100.00
Etham Lodge, Sacramento, Cal...	410.50
Occidental Lodge, San Francisco, Cal.	150.00

District No. 5.

District Grand Lodge No. 5.....$	250.00
Columbus Lodge, Columbus, Ga...	118.45
Lodge treasury, $40.00; Ladies' Aid Society, $53.45; Harmony Club, $25.00.	
Migdol Lodge, Brunswick, Ga....	30.00
Asheville Lodge, Asheville, N. C..	61.50
Obadiah Lodge, Augusta, Ga.....	10.42
Congregation, Children of Israel, $10.42.	
Leopold Zunz Lodge, Goldsboro, N. C.	42.00
Carolina Lodge, Greensboro, N. C.	60.00
Charlotte Lodge, Charlotte, N. C.	58.50
Otto Haas, $10.00; Charlotte Hebrew Sabbath School, $6.50; H. Miller, V. Silverstein, G. Cohn, E. M. Joel, N. Paul, $2.00 each; B. Davis, M. Kirchbaum, S. Miller, A. Pittle, W. J. Paul, H. Roth, D. B. Paul, I. Schwartz, S. Schwartz, P. Katzen, L. Katzen, M. B. Smith, M. H. Silverstein, S. White, H. Baumgarten, J. Hirschinger, M. Saltzburg, D. Goldstein, H. Hayman, N. E. Weinstein, J. Miller, J. Lamb, H. Schneider, Sherman Bros., $1.00 each; D. Lebowitz, $2.00; Miller Bros., $1.50; cash $4.50.	
North State Lodge, Wilmington, N. C.	87.50
Sarah Lodge, Darlington, S. C....	25.25
Thomasville Lodge, Thomasville, Ga.	8.00
Micah Lodge, Albany, Ga........	37.50
Ladies' Hebrew Benevolent Sosiety, $37.50.	
Kinston Lodge, Kinston, N. C....	16.50
Argo Lodge, Washington, D. C...	721.73
Benevolent Society of Washington, $45.00; Wolf & Cohen, $50.00; A. B. Coppes, $50.00; Congress Lodge I. O. B'nai Sholem, $37.56; E. Berliner, $100.00; Tepper & Gusack, M. Goldman, Sacks & Goldstein, $10.00 each; M. M. Blumberg, $25.00; M. Needle, M. M. Beren, E. White, $5.00 each; J. Flax, $4.50; H. Goldstine, $3.00; F. M. Pelzman, $2.50; collection of Rabbi G. Silversteon and V. Bergazin, cash, $61.75; collections S. Gordon and Cohen, $62.55; Cohen and Wolf, $32.57; Finkel and Rosenblum, $16.50; Sheller and Eskin, $23.35; Pelzman and Bloom, $18.60; Bergazin & Glusack, $23.00; Shapiro and Shoemaker, $6.95; Shapiro and Atles, $53.20; Garfinkel and Wakof, $24.35; Schneider, $13.75; Stein and Shoemaker, $17.60; Brener and David, $3.50; cash, $1.50.	
Durham Lodge, Durham, N. C....	50.00
Wide Awake Circle, $10.00; Ladies' Relief Society, $5.00; M. Gladstein, $5.00; J. B. Kadis, $3.00; Hebrew Social Club, $2.50; H. Bloom, $2.00; M. Switzer, B. Enock, H. Levene, L. Stadium, M. Haskel, H. Wilson, Dr. N. Rosenstein, M. Zuckerman, M. Margolis, L. Glasser, J. Winnikoff, Dr. S. Rapport, D. Friedman, G. Higger, Mrs. T. Roth, R. Roth, M. Greenburg, $1.00 each; cash, $5.50.	
New Bern Lodge, New Bern, N. C.	10.00
Rome Lodge, Rome, Ga...........	7.50

District No. 6.

District Grand Lodge, No. 6......$	500.00
Ramah Lodge, Chicago	2,911.00
Lodge treasury, $1,000.00; Ph. Stein, $100.00; A. B. Seelenfreund, $50.00; Mrs. A. B. Seelenfreund, $50.00; E. S. Glickauf, $50.00; J. Mandl, $50.00; H. Pumpian, $50.00; H. A. Klein, $50.00; W. D. Stein, $50.00; Regensteiner Color Co., $50.00; E. Morrel, $50.00; A. M. Blackwell, $40.00; Sam Kohn, $30.00; M. Herskovitz, J. Alter, J. T. Cantor, J. S. Weinberg, J. H. Frank, Edw. Sonnenschein, H. Sonnenschein, M. Berkson, M. Conn, E. Katz, D. Stern, J. S. Hartman, L. Cohn, I. S. Richter, A. Davis, S. Rubin, M. Beifeld, S. Mandl, V. Thorsch, D. W. Fischell, B. J. Schiff, Orschell Bros., $25.00 each; M. L. Silverberg, B. Kirschbaum, A. Birkenstein, Simeon Straus, $15.00 each; A. Ascher, O. G. Finkelstein, I. S. Kaplan, N. M. Klavans, H. S. Blum, I. Ferguson, Dr. S. Wollenberger, M. B. Schutz, M. W. Ginsburg, S. Hess, H. G. Lewis, E. Austrian, L. L. Lewis, B. Spector, M. A. Mergentheim, A. Fischell, I. Feuer, S. S. Lelewer, Dr. R. Sonnenschein, L. Becker, I. E. Davis, G. Freudenberg, S. Schwartz, J. E. Furth, I. C. Davis, A. Gatzert, P. Klafter, J. E. Weil, A. B. Rose, B. Mandl, L. Robinson, M. Noel, $10.00 each; L. Newman, B. Bartenstein, M. Sax, Mrs. L. Weber, M. Greengard, H. Meyers, B. Vinissky, N. Klein, N. J. Kaplan, D. W. Weisskopf, J. M. Marks, J. Reach, S. Lippa, I. Liederman, Arch. Cohn, S. J. Ascher, S. Schuham, I. Lippa, F. B. Conheim, J. Frost, M. J. Liederman, I. E. Berkson, N. Guettel, M. Guettel, J. W. S. Flesh, F. A. Norden, M. Neumann, J. Spiegel, W. J. Liederman, E. S. Heller, H. Pesorofsky, L. J. Keller, H. Schulhoff, E. Gutwillig, S. S. Schuster, J. B. Loebner, P. Spiegel, L. Heilbron, L. Bartenstein, C. Nassau, S. S. Meissler, M. Marks, M. Reitler, M. J. Wolff, W. Alexander, H. A. Gottlieb, A. S. Strauss, H. Dinkelman, E. Z. Zipperman, M. Stone, S. W. Lew, S. H. Weiss, S. Kahl, M. Dick, M. L. Hefter, H. Krulewich, Jacob Frank, $5.00 each; L. Freiberger, J. J. Moses, A. M. Morris, D. Levinson, S. Lieberman, A. Turk, I. Drozdowitz, J. A. Guggenheim, Miss G. Rothstein, $3.00 each; H. L. Fleischman, J. Fleischman, M. J. Newman, J. D. Isaacs, $2.50 each; H. F. Kramer, A. Woldenberg, S. Levinson, J. Katz, J. T. Lichter, H. Feldman, J. Borovik, A. Mincer, J. Gartenstein, S. Freed, A. Hevesh, J. V. Johnson, M. Turk, Miss S. Gross, I. Lederer, P. Morris, S. Kahn, $2.00 each; J. Weiss, J. Lechinsky, I. Schaeffer, S. Lederer, P. Wallace, $1.00 each.	
Oriental-Hillel Lodge, Chicago..	5,137.00
Lodge treasury, $1,000.00; Adolf Kraus, $1000.00; M. Taussig, $200.00; S. W. Straus, $200.00; A. Stein, $100.00; Ig. Stein, $100.00; C. Stein, $100.00; G. Freund, $100.00; S. Deutsch, $100.00; A. B. Friedman, $100,00; S. Siberman, $100.00; M. E. Greenebaum, $100.00; J. M. & V. Weil, $100.00; S. Buchsbaum, $100.00; M. Ellbogen, $50.00; J. Newman, $50.00; E. Wedeles, $50.00; Sol. Klein, $50.00; Carl Meyer, $50.00; Z. Dicker, $50.00; I. Baumgartl, $50.00; H. Molner, $50.00; M. S. Rosenwald, $50.00; H. Friend, J. H. Meyer, Dr. H. I. Davis, A. D. Weiner, W. Wilhartz, Dr. H. A. Kraus, C. Horner, L. Glick, L. Koretz, J. M. Kahn, J. Austerlitz, M. L. Falk, W. Taussig, L. Wessel, S. Alschuler, S. Hofman, Dr. J. Stolz, Weil Bros., H. Epstein, H. Oberndorf, S. M. Becker, Sam Klein, A. Silberman, Mautner Bros., S. Phillipson, $25.00 each; E. S. Hartman, A. Pike, M. D. Wormser, Arn. Wolff, $20.00 each; C. H. Weil, H. H. Krinsky, Alb. Kraus, I. Eckstein, R. Freis, E. A. Jandorf, M. S. Yondorf, $15.00 each; G. Hochstaedter, F. Schoenfeld, M. I. Sloman, J. H. Regensburg, Ad. Bondy, H. Greengard, I. O. Goldstine, D. R. Levy, S. Spitz, C. L. Callman, I. Lasker, L. S. Schauer, N. Schur, M. Davis, A. Turner, Mrs. I. B. Schreiber, C. I. Loeb, M. Levy, D. Birkenstein, S. Stein, Dr. M. Biesenthal, J. B. David, E. Hackner, I. Shrimski, $10.00 each; A. F. Mecklenberger, A. Merinbaum, A. Levinson, H. Sonnenschein, L. G. Berman, M. Markowitz, A. E. Falk, G. Miller, E. M. Falker, S. Cooper, B. Ries, B. Newmann, F. Newman, C. Gach, E. Beck, L. Jacobson, W. D. Rosenberger, Dr. J. Feuerlicht, Dr. M. Swittow, N. Kaufman, H. Marks, M. R. Herman, S. Bernstein, L. Bernstein, A. Bernstein, E. L. Block, J. G. Adler, J. Katz, M. Haber, I. L. Gottstein, E. N. G., M. E. Falker, Cash, X. Y. Z., M. Stein, M. M. Winter, C. H. Hefter, J. H. Turivas, A. J. Marks, H. Weisskopf, L. Newmann, S. Bartenstein, S. Deiches, $5.00 each; J. Witkofsky, Mrs. G. Miller, $3.00 each; H. A. Brown, H. Goldstine, A. Mecklenberger, $2.50 each; H. Straus, A. J. Shutan, $2.00 each; F. Fanta, $1.00; C. G. Cash, $3.50.	
David Fish Lodge, Chicago......	1,179.50
M. Van Gelder, $250.00; M. M. Rothschild, $100.00; Eiger Bros., $100.00; S. Karpen, $50.00; M. Jacobowsky, $50.00; A. Karpen, $50.00; B. J. Samuels, Sig. Fish, Isaac Fish, Jac. Fish, Sim. Fish, G. S. Ginsberg, M. L. Hartman, H. Altman, J. S. Meyers, L. W. Wheeler, M. Dembufsky, N. Deutsch, E. J. Block, J. W., I. & L. Marks, $25.00 each; B. Samuels, D. J. Strelitz, $20.00 each; H. C. Levinson, H. Leserman, D. C. Greengard, S. Kersten, M. A. Aaron, $10.00 each; B. Stenge, J. M. Browarsky, A. Silberman, A. Marcus, J. Kreeger, I. B. Linienthal, I. Fox, H. Weinberg, B. Baer, H. Renberg, M. Goldsmith, Mrs. C. Wertheim, D. B. Berman, Alb. Eger, M. Weinberg, L. Weinberg, G. F. Ziv, M. Goldman, $5.00 each; M. Teitelman, $3.00; J. W. Apter, $2.50; G. D. Bernstein, O. Treulich, J. Van Gelder, M. Schiff, W. Roth, $2.00 each; S. Van Gelder, A. Spronz, M. M. Oppenheimer, M. M. Livingston, J. Fagin, D. M. Zemans, S. Messinger, L. L. Kahn, H. D. Cantelou, $1.00 each.	
Keokuk Lodge, Keokuk, Ia......	82.00
M. Younker, $20.00; J. B. Weil, Ladies, Aid Society, Manassa Younker Family, $10.00 each; S. Younker, W. Lowitz, L. Monnheimer, J. Spiegel, P. Spiegel, $5.00 each; N. A. Lowitz, Mrs. W. Lowitz, A. Hirsch, $2.00 each; E. Spiesberger, $1.00.	
Calumet Lodge, Houghton, Mich.	157.00
H. M. Field, $25.00; I. Gardner, $10.00; I. Abel, E. H. Wollstein, B. Kremen, B. Scheftels, Baer Bros., W. Orenstein, M. Levin, L. Gartner, $5.00 each; B. Arne, M. Toplan, J. Orenstein, M. Glass, H. Nathenson, $3.00 each; A. L. Levy, L. Rein, J. H. Green, Mrs. J. Gartner, A. Albion, H. Pimstein, M. Lafis, W. Schlass, W. Glass, S. Jacobson, B. Gettleman, I. Miller, O. Ruttenberg, L. Arne, A. Reshofsky, P. Levitt, H. Armstam, D. Levitan, B. Cohl, J. Seidenfeld, $2.00 each; I. Oshinsky, I. Blum, Helen Wollstein, M. Applebaum, M. Goldman, J. Mendleson, N. Joelson, E. Ickowitz, J. Markus, M. Brill, S. Donon, J. Marcus, P. Levy, N. Ruttenberg, L. Wolsky, H. Joffee, M. Friedman, B. Crown, A. Berlowitz, A. Marons, A. Niemark, M. Sharp, M. Arnovitz, J. J. Arnovits, S. Rosenbaum, B. Blum, J. Greenblatt, $1.00 each.	
Abraham Lincoln Lodge, Bloomington, Ill.	274.00
Jacob H. Schiff Lodge, Lansing, Mich.	72.00

(Continued on Page 10)

B'NAI B'RITH NEWS

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JEWISH CALENDAR, 1914.

Hoshannah-Rabba, Sunday, Oct. 11.
Sh'mini-Atseres, Monday, Oct. 12.
Simchas-Thorah, Tuesday, Oct. 13.
Rosh-Chodesh, Wednesday Oct. 21.
Rosh-Chodesh, Thursday, Nov. 19.
First Day of Chanukah, Sunday, Dec. 13.
Rosh-Chodesh, Friday, Dec. 18.
Fast of Tebet Sunday, Dec. 27.

The Executive Committee of the Order has forwarded the following sums out of the funds collected for the aid of the war sufferers for temporary relief.

50,000 Kronen to the Grand Lodge of Austria in aid of the Galician refugees.

40,000 Marks to the Grand Lodge of Germany in aid of the Jewish war sufferers.

2,000 Kronen to Danmark Lodge of Copenhagen in aid of Russian refugees.

5,000 Kronen to London Lodge of London in aid of refugees.

The Executive Committee has made banking arrangements whereby it is enabled to forward money either by mail or cable to all the countries at war except Turkey for the present. The Bank assumes full responsibility for the payment of such transmitted money and if the payee fails to receive the money the Bank will refund the amount at the same rate of exchange at which it is purchased. It is suggested that in view of the fact that many of the men are away from home that moneys be ordered sent to some female member of the family.

The Executive Committee will be glad to be of service to those who desire money forwarded to relatives in any of the countries as stated above. All money orders to be forwarded should be made payable either to Mr. Adolf Kraus, or the National Bank of the Republic, Chicago.

NOW OR NEVER.

The struggle of the titans after so many months is showing no signs of abatement and the hope of a speedy end is nowhere in sight. In the opinion of experts, it has only just begun. Millions are confronting millions; positions are gained and just as quickly lost; villages are occupied and evacuated; thousands of the soldiery hither and thither are killed in the prime of life or carried off maimed to the nearest hospital. Overwhelming as the tragedy enacted in camp and trench and beleaguered fortress undoubtedly is, the terrible sufferings of non-combatants are simply staggering. The sacrifices of men and means for the defense of one's own hearth and native land are resolutely demanded and cheerfully yielded; then come the invaders and in their wake stalks death and devastation. War of course is war, and this time it is war to a finish. We cannot hope for a surcease of bloodshed and ruin until the one side or the other has exhausted its fighting means and morale, and that is a long time off yet.

The cry of the harassed citizenry of the war-infected zones has reached us on this side of the ocean. The effects of the war are felt here, to be sure. Fortunes are lost, incomes reduced, and the purchasing power of hard earned wages is lessened. The pinch is causing a tightness of the purse-strings and those who from charitable institutions depend for their revenue are curtailing their expenses. If the well-to-do are resigning their membership in the clubs, they are also beginning to withdraw their support from hospitals and orphanages. It may be that the stringency will be only temporary. It would be a dire calamity if with the advent of the winter our charitable organizations would be obliged to operate with a diminished budget. It would be fatal if we remember that we have to face the duty of stretching out a helping hand to our brethren in Europe whose misery is enormous, engulfing the poor and the better situated classes alike.

That the Jews in America have a duty to perform in the present emergency in comparison with which all the noble assistance previously rendered to the victims of Muscovite pogroms or of the Balkan turmoil fades into insignificance, has been clear to all of us and has been given expression to on this page. What was foreshadowed at an early date has reached an acute stage. The moment has arrived when American Jewry must organize a stupendous movement for relief. The initial stages of such a movement have actually been set agoing by the B'nai B'rith. The American nation of which we Jews are a part has always been generous. American sympathies are readily aroused by a cry be it ever so distant. In times of calamity the whole world is akin. American Jews are doubly generous. They willingly share in the common national burden, but they also assume in obedience to a well-established tradition the task of caring for their own.

The immediate task, not an easy one by any manner of means, is to gather a substantial relief fund; the next will be to wisely distribute it. The proper distribution can well be entrusted to the European Grand Lodges and sister lodges. Where temporary relief is most needed it must get there swiftly. Twice gives he who gives speedily. But there is no foretelling what may be required to be done as the war draws on and much more yet when the war is over and done with.

But the weightiest task awaiting us is an alert watchfulness when the time comes for an adjustment of the boundaries of European states and their immediate or indirect dependencies. The fate of small nations at present hangs in the balance. We Jews favor the principle ingrained in us by religion and tradition that the weaker nations have a right to their independent existence properly safeguarded. But the fate of the Jewish people is our nearest concern. It is not too early to organize the machinery for securing political emancipation to our brethren wheresoever despotic governments have stubbornly refused to grant it. The abolition of the Russian Pale and the removal of civic disabilities in Russia and Roumania should be urged by those who will settle the peace terms. Turkey should open its door to the Jewish immigrant and aliens should receive the right to acquire property. Our Order has taken initial steps in these directions. To effect these many objects we must call into play the highest, wisest, and most disinterested statesmanship of which we may be capable. The times will be singularly opportune. It is either now or never. By concerted action we may succeed. We invite the co-operation of all organizations favoring human rights and justice.

A JEWISH ACADEMY.

That at the present juncture an older proposal suggested by the prince among Jewish historians and scholars, the late Professor Graetz, should be renewed, is natural enough. The suggestion has come from London and has been seconded by New York that the time is opportune for the creation of a Jewish Academy of scholars whose seat shall be in neutral America. The compliment to this country is certainly flattering. It betokens not merely the wisdom borne of the knowledge that ours is the land which among the neutrals of the world is the most powerful and most respected. For it means in addition that respect is had to our great resources. An institution like the one planned needs a substantial endowment. It is rightly assumed that we have among us men blessed with the world's goods and with a disposition to be generous, public-spirited. It furthermore works upon the observation that we have the scholars from whom such a body would be recruited.

Yes, we have the men, the givers and the workers. It would be invidious to ascertain at this moment when Jewish scholarship began in this country. The modest among us would point to the achievements of a galaxy of scholars who in the past century single-handed and unorganized carried on investigations and enriched Jewish science and Jewish literature by Momentous and monumental works of recognized stamp and value. It is needless to recall the small beginnings, difficult though they were of execution in the pioneer days. It may suffice to call attention to the fact that of two great Talmudic dictionaries one was completed in New York and the other from beginning to end written in Philadelphia. The soil was amply and richly prepared when with the advent of the large masses in the eighties a hinterland was created without the moral support of which Jewish literature could not flourish. We have now in this country, in the East and in the West in strictly Jewish institutions of learning and in the Universities, a body of Jewish scholars, young and old, who are doing notable work, some quietly and unobtrusively, on their own initiative and from the purest motives of advancing human knowledge, others who are more fortunately situated work in the limelight of the public stage, backed by powerful institutions and admiring Maecenases. Yes, we have the men, but have we also the means?

An Academy like the one planned is naturally in need of scholars. It must have a rich endowment to make the gathering of material and the publication possible. But above all it requires an equipment. Scholars cannot work without books. We have good libraries here, and the collection in the New York seminary is rich, singularly rich. Printed books we have, though by no means all. Only a few years ago the Jewish scholar who makes the Bible his specialty found himself handicapped. The New York institution only lately acquired a substantial nucleus in its biblical department. Cincinnati has now a well selected collection. Younger institutions are slowly and patiently building up their libraries. But have we at the present moment Europe's collections of manuscripts? Can we for instance hope in this country to set about producing a new edition of the Hebrew Bible when England and Italy own the richest collections of biblical manuscripts?

Moreover, it is not a question only of manuscripts and old editions. What we lack in this country is a Jewish tradition, a tradition that fosters scholarship and honors the scholar. It is still a mooted question whether the native born can be educated to become a Jewish scholar. At all events for the Jewish scholar to do his work effectively there must be the large mass of the people educated along Jewish lines. We are at the very beginnings of organized Jewish educations. We have great hopes for the future. But the conditions at present are not such as to make for the highest scholarship which means creative effort, original work.

Our scholars have for the most part been imported from Europe. They have come from homes in which Jewish traditions were a living factor. In a spirit of overweening conceit we may say that we are independent of Europe There is a feeling which is manifesting itself in the country at large that the time is opportune for America to profit by the European war. Hardheaded business men are clamoring for an American merchant marine. It is believed that now is the time for cornering the market in South America. It is forgotten that we cannot turn overnight into manufacturers of goods for which the raw material is not available here. The same admonition must be administered to the well-meaning scholars of this country who in these troublous times of European distress would corner the scientific market. For the same question must be asked: Have we the raw material for scientific production? And the answer must be: We have not. Not as yet, not just now.

That America will become in time the home of Jewish scholarship cannot be gainsaid. Indeed, it must become the home of Jewish scholarship so soon as it becomes the home of the largest aggregate of Jews. The increase in the Jewish population whether from within or without will necessarily bring about a condition which will be favorable to the rise of Jewish productivity along scholarly lines. But let us not be open to the accusation that we are striving to make capital out of Europe's misfortune. The masters are still there, are bound to be there, so long as Europe may boast of matchless libraries which we hope may escape the ravages of the war, so long as European Jews keep up their traditions, so long as the scholar abroad is venerated. We are after all the disciples of those masters, the mighty cedars of the Lebanon, the princes of the Torah. Their mantles have not yet fallen upon our shoulders. It will be time enough when we have built a strong foundation by organizing Jewish education in the masses. The highest scholarship can only thrive when rooted in the people. That day is sure to come; until it comes let us wait. Until then we can work singly and quietly, each in his own study, without the fanfares of publicity, without the glamor of an Academy.

MAZEL TOV.

On Wednesday, October 28th, Brother Hon. Simon Wolf, of Washington, celebrated his seventy-eighth birthday. The B'nai B'rith News sends its fraternal greetings to this venerable brother and tenders its heartiest "mazel tov" to this champion of the Jewish cause, this loyal worker for the recognition of the B'nai B'rith ideals, and the distinguished leader of American Israel. The longer a true, wise and noble leader of man lives the greater bcomes the value of his life as a shining example to the young generation. We therefore pray and hope that Brother Wolf may live **ad meah v'esrim shanah**, to one hundred and twenty years, the age of Moshe Rabbainov, our great teacher Moses.

THE GOLDEN WEDDING CELEBRATION OF A LOYAL BEN B'RITH.

Surrounded by their many loving children, their numerous other relatives and a host of friends and admirers, Brother Solomon Marx and his dear wife, of New Orleans, La., celebrated their golden wedding on the 26th of last month. The great profusion of flowers, the hundreds of congratulatory letters and telegrams which reached the honored couple from all parts of the country, coming as they did from the highest public officials, the presidents of many Jewish congregations, the leaders of societies and the most prominent business houses, speak for themselves. They fully testify to a life of service which was devoted to the best and noblest causes. Old age holds the mirror of the deeds of younger days, and blessed is the man whose advanced years reflect such high achievements as were accomplished by our brother during his long and useful life. As he was always a blessing as a man and a Jew, so he was as a Ben B'rith, and the B'nai B'rith News takes special pleasure in extending the heartiest felicitations to this loyal brother and his noble helpmate. Strength and power to them for many, many more years!

LEO M. FRANK DENIED NEW TRIAL BY THE SUPREME COURT OF GEORGIA.

Leo. M. Frank, under sentence of death for the murder in April, 1913, at Atlanta, of Mary Phagan, an employe of the factory of which he was superintendent, was on Oct. 14th denied a new trial by the Supreme Court of Georgia. The decision, which was concurred in by all members of the Supreme Court, says in part:

"An extraordinary motion for a new trial on the ground of newly discovered evidence is addressed to the sound discretion of the trial Judge, and a refusal to grant it will not be reversed unless such discretion is abused. On the hearing of such a motion the court may hear affidavits making a counter showing on behalf of the State, so as to go to the bottom of the showing and discover, if possible, how much of real substance and merit there is in the alleged new evidence.

"We deem it unnecessary to take up each of the grounds offered by the defense, and of the counter showing made by the State. It is enough to say that after a consideration of them it cannot be held that the discretion of the presiding Judge in refusing to grant the extraordinary motion was abused or that a case is made requiring a reversal."

The court failed to find in the records as newly established any evidence that might not by due diligence have been set forth at the original trial, and it held that it would be improper to order a new trial except upon evidence that could not have been exhibited at the first trial.

The court held that it would be improper to go behind a completed proceeding unless it appeared that such action would reverse the previous findings strictly on new evidence.

The extraordinary motion for a new trial alleged numerous grounds, principal of which was the contention that Dr. H. F. Harris, State Medical Expert, had declared that hair found on the turning lathe in the pencil factory differed from the hair taken from the head of Mary Phagan after her death. Other new evidence included an affidavit by the Rev. J. E. Ragsdale, who alleged that he overheard a negro confess to the murder of Mary Phagan, which was later repudiated by Mr. Ragsdale; the alleged confession obtained from James Conley in the Fulton County jail by a negress named Annie Maud Carter, and numerous affidavits in which State's witnesses were purported to repudiate evidence given by them at Frank's original trial, most of which affidavits were later recanted by their makers.

This was Frank's fifth attempt to obtain a retrial or an annullment of the verdict, which was returned on Aug. 25, 1913.

The motion to set aside the verdict on the ground that Frank was not in the courtroom when the verdict was rendered, which was denied by Judge Hill, has been appealed to the State Supreme Court. Should the State Supreme Court refuse to set aside the verdict Frank's lawyers can appeal to the United States Supreme Court, it is said, as a constitutional point is involved.

AMERICAN JEWISH COMMITTEE.

Under the auspices of the American Jewish Committee a meeting was held at Temple Emanuel, New York, on the afternoon of Oct. 25, 1914, for the purpose of raising a fund for the relief of Jews in the war zone of Europe. Mr. Louis Marshall presided.

The opinion prevailed that at least $10,000,000 was needed. Mr. F. M. Warburg was chosen treasurer, and a committee composed of Judge Julian W. Mack of Chicago, L. D. Brandeis of Boston and O. S. Strauss, Meyer London and Harry Fishell of New York was appointed to select a committee of 100 or more to do the active work of raising the money. Each national Jewish organization will be requested to appoint a representative on this committee.

OBJECTIONABLE MOTION PICTURE FILMS.

The Anti-Defamation League has recently condemned the following three motion picture films:

(1) "Rose of the Alley," a "Balboa" film, circulated by the Box Office Attractions Company.

(2) A "Kay-Bee" two-reel film, entitled "In the Clutches of the Gangsters," distributed by the "Mutual" circuit, released November 6th.

(3) "The Fatal Wedding," an "L-KO" film, circulated by the Universal Film Manufacturing Company, released November 8th.

LEO N. LEVI MEMORIAL HOSPITAL.

The Leo N. Levi Memorial Hospital of Hot Springs, Ark., will open its doors for the reception of patients on Sunday, Nov. 1, 1914. The hospital is completely furnished and equipped and its activities will, no doubt, reflect credit upon the Order.

This institution is strictly a B'nai B'rith institution, having been founded, built and will be maintained by the Order for the treatment of the poor who are afflicted with rheumatism and blood diseases.

The hospital was erected at a cost of $90,000 and is provided with a modern bath house, which is supplied with curative waters from the United States government reservation. It has a capacity of 60 beds and will be an institution for the poor and needy. Applications for admission may be made through any of the B'nai B'rith lodges and charity organizations upon application blanks which can be obtained from the secretary of the hospital, Rabbi A. B. Rhine, Hot Springs, Ark.

MEMORIAL SERVICE IN HONOR OF THE LATE BERNHARD KLEIN.

Simple but impressive memorial services in honor of Bernhard Klein, charter member of Abraham Lodge No. 89, I. O. B. B. and life trustee of Congregation B'nai Israel of Bridgeport, Conn., were held under the auspices of the lodge and congregation at the Park Avenue Temple on Sunday evening, Oct. 18, 1914. The occasion attracted an attendance that taxed the seating capacity of the Temple.

The program of exercises consisted of the singing of hymns, scriptural reading, presentation of resolutions by the congregation and by the lodge and addresses by Hon. Alfred B. Beers and Dr. David Levy, and was concluded with the reciting of the Kaddish.

Judge Beers dwelt in his remarks upon the personal characteristics of the deceased, emphasizing his love for the home and his loved ones, of his qualities as a citizen working for the betterment of the community, and of his work and the support he rendered to all things tending toward civic and moral uplift.

Dr. Levy in describing Mr. Klein's personal traits cited his power for good in the Temple, his kindly advice and his charitable nature.

Among those attending the services were many men in public life. At the cemetery a representative attendance was present when the memorial chapel presented by Brothers Jacob B. Klein, former First Vice-President of the Executive Committee of the Order and Past President of District Grand Lodge No. 1, and Milton M. Klein of New York, in memory of their parents was dedicated. The services were simple in nature.

EXPLANATION BY THE ANTI-SEMITIC "STAATSBUERGERZEITUNG" OF BERLIN.

The Berlin "Staatsbuergerzeitung" recently published the following explanation at the head of the paper:

"In consequence of the interference by the head commandery of the district the Staatsbuergerzeitung explains that taking into consideration the patriotic position assumed by the entire population this paper from now on abandons its anti-Semitic character and not only during the war but also during the time of peace."

The interference by the head commandery can be explained by the fact that the German military officers find in anti-Semitism a danger for the unity of the German people. They consider it the more necessary to suppress it in all its phases in the army and among the people because even the Staatsbuergerzeitung is forced to acknowledge the "patriotic attitude of the entire population."

MRS. AUGUSTA SCHWARZ.

On Monday, Oct. 19, 1914, Mrs. Augusta Schwarz, a well-beloved and highly esteemed lady, died in Mobile, Ala. She is survived by ten children, seven sons and three daughters, and among the sons is Captain Leon Schwarz, Past President of District Grand Lodge No. 7, a loyal and ardent worker in the Order.

The B'nai B'rith News extends to the children and especially to Brother Leon Schwarz its sympathy in this bereavement and expresses the hope that the memory of this good woman, a representative of the truest type of the "Mother in Israel," will remain green.

JEWISH RECRUITS REFUSED

Ill Feeling Alleged---Regrettable Incident at Hackney

The Jewish Chronicle of London, England, in reporting the incident states as follows:

At a time like the present, when Jews. with great patriotic ardour, are flocking in their thousands to the colors, it might have been expected that the fine spirit thus shown would elicit a cordial recognition from fellow-soldiers, and that in England there would be the same goodwill resulting from comradeship-in-arms that is found today even in the armies of the Tsar.

It is painful, however, to have to say that this is not always the case, and that at the recruiting station at the corner of Devonshire Road, Hackney, a state of things arose recently which was, to put it mildly, extremely discreditable to those who were responsible. At this station recruits are being raised for the Reserve Battalion, 10th Territorials, and a number of Jews who presented themselves have been refused. The reason for this extraordinary action has been explained to a representative of the "Jewish Chronicle" by the Recruiting Officer.

"We are entitled," he said, "to refuse a man, without reason given, if in our opinion that man is not a fit and proper person, though he cannot be rejected on the ground of religion. In the present instance, however, we were not actuated by religious motives. What happened was that we found a great deal of very strongly developed prejudice among a certain section—not the best—against the Jewish recruits. Generally they gave the Jews a rough handling in any possible way. They called them names, hustled them, distorted their foreign names, and made things generally offensive. We therefore thought it best, in the interests of the Jews themselves, to refuse them.

"Since then, however, a good many thoroughly patriotic Jews were so anxious to enlist that, without any declaration of religion, they were recruited. When their religion became known, they were allowed to remain because they were numerous enough to protect themselves; and now the embargo has been entirely removed, and Jews are accepted unconditionally. What we intend doing is to form them into a special platoon of their own (a platoon is half a company—60 men). Already we have about thirty, but the strength of the battalion is not yet half completed."

"Have you been influenced in your subsequent action by any communcation from headquarters?"

"I have had none."

Has the Colonel (Col. Cobbett) had any?

"I could not say. Personally, I have no sympathy with these manifestations. Nor is there any on the part of the officer commanding the regiment. I myself have seen active service, and I know there is no better soldier in the world than the Jew. The Jews we have in our regiment are doing well. But there is one little difficulty that we have. Jewish boys under age, but remarkably well developed, will come and mis-state their age and be accepted. Then the parents come and complain, and we have to turn the boys out. We had three cases yesterday, two lads of 16 and one of 15. All passed as 19 or 20."

That does, at any rate, show patriotic zeal?

"I admit that, and I explained to their relatives that they should facilitate matters and let them go."

Perhaps the most unpleasant thing that the recruiting officer had to say was that even in the old 10th Battalion, and before the war, there was so much prejudice that the recruiting of Jews was stopped. "It is extraordinary," the official added, "because the battalion is recruited in a Jewish district."

We publish the following editorial comment of the Chronicle on this subject matter:

Discouraging Jewish Recruits.

"The temporary refusal to accept Jewish Territorial recruits at Hackney in order to protect them from the intolerance of Christian comrades is a jarring note in the happy harmony that has prevailed in the country. We are quite ready to agree that the men who have shown this intolerance are not the best or most intelligent section of the regiment in question—only a very foolish or ignorant person could offer so chilling a welcome to a comrade making the patriotic sacrifice which is demanded of him from every street hoarding. But it is difficult to overlook the fact mentioned by the recruiting officer to a representative of the "Jewish Chronicle" that a similar prejudice existed in the old battalion before the war and led to the stoppage of the recruiting of Jews. We are not inclined to attach excessive importance to this churlishness at Hackney. We do not suppose that the spirit thus evinced is widespread or that it represents anything much more profound than a mere hooligan tendency. But it does show that a Jew who volunteers to serve the King may have to face a heavier task than the non-Jew. The latter does, at any rate, receive encouragement from his comrades. The Jew may have to persevere in the face of positive discouragement and obstruction. Those in authority in the army have not, of course, a scintilla of sympathy with the anti-Jewish feeling and would be the first to resent and suppress it. But if the prejudice should become at all prevalent, it might be desirable to consider the formation of a Jewish brigade, to which Jewish recruits could be drafted. In these days of a Welsh army corps and the like, such a proposal could not be dismissed as clannish or unjustified with the same airy confidence that it would probably have been a month or two ago."

GERMAN NEWSPAPER ASKS RIGHTS FOR JEWS.

"Die Vossische Zeitung" appeals to the German Government to grant the rights of citizenship to the many Russian and Galician Jews, who have been living in Germany for many years and have identified themselves with German interest, married German wives and to all purposes are Germans. These have never been recognized as German citizens and in spite of their efforts were not granted the rights of citizenhsip, so that now their position in the country is precarious. They are regarded as hostile aliens.

DEVOTION OF GERMAN JEWS.

The German Jews have evidenced in the present struggle a patriotism that will astonish the world when the facts will become entirely known. In the province of Posen, where Jews form only one-fifteenth of the population, about eight hundred Jews are enrolled as volunteers in the army, several of them serving as higher officers. Similar reports come from almost every district of Germany where Jews dwell.

COMMUNICATED.

New Orleans, Oct. 12, 1914.

Editor B'nai B'rith News:

Kindly inform your readers that on Oct. 1st I severed my connection of twelve years' standing with the American Israelite and the Chicago Israelite.

Very truly yours,
Max Heller.

THE RUSSIAN SENATE AND THE JEWS.

The Russian Senate has legalized the circular of the Ministry requesting the authorities to postpone all trials concerning the residence of Jews outside the Pale till after the war, as well as the order not to expel from the non-Pale provinces the families of Jews serving in the army, provided no new arrivals be allowed to settle there. The orders will now become binding on all governors, some of them having been slow in throwing over the policy of Jewish expulsions. It was decided at the conference of Russian municipal workers, that each municipality should make representations to the Ministry to the effect that children of Jews serving in the army should be admitted to educational institutions above the norm.

JEWS DISMISSED AT GOVERNMENT WORKS.

A number of Jewish cabinet makers engaged on work undertaken for the government near Liverpool, England, have been dismissed. In dismissing them the manager had informed them that he had no alternative, for a large body of employes on the job threatened to strike on the ground that they as carpenters could not tolerate the presence of cabinet makers on the same job. Subsequently the manager confessed that the only reason for the dismissal was race prejudice, the large body of men objecting to work with Jews. Of the eleven dismissed nine were Russian Jews, and therefore not alien enemies, one was born in England and another was a naturalized Englishman.

THE WAR AND THE BIBLE

By Dr. MAX L. MARGOLIS

Written for the B'nai B'rith News.

The other day I chanced to be in a company of gentlemen who naturally, falling into groups, discussed the war. After a while, weary of a subject which, absorbing as it may be in interest, at length repels by the contemplation of how it might have been avoided, how much bloodshed and carnage and utter ruin it means, how its effects are far-reaching—they said, Let us be done with the war (and turning to me), Talk to us about the Bible.

From the war, I said, to the Bible. There is appropriateness in this shifting of subjects. Of course, the Bible has something to say on war and the cessation of warfare. Some of our Christian friends, indeed, have found fault with the bellicose utterances in our Scriptures and David has come in for a deal of criticism because he blessed the Lord who taught his hands to war and his fingers to fight. These friends have apparently forgotten Micah and Isaiah. The attitude of Christians to our Hebrew Scriptures or the Old Testament as they choose to call them has been different with their different sections in the course of their history. When the early Church was in the making, there arose a teacher, Marcion by name, who taught that the Old Testament was worthless, that the God of the Hebrew Scriptures and the G d of the Christian Scriptures were two different beings. Marcion was put under the ban and the Catholic Church stood out for the essential oneness of the two sets of Scriptures, claiming for both one and the same source and maintaining that there was merely an unfoldment in the New of the promises in the Old. But Marcionism was revived. A second edition was reserved for the German philosopher and theologian Schleiermacher. The seeds sown by Schleiermacher have borne fruit, and it may be said that he dominates modern German theology.

Whatever may be said of the birthplace of modern Anti-Semitism, the spiritual paternity of that monstrous creature may be located in France or Germany or in both countries. When Sanskrit, the language of the Hindus, was taken up by European scholars and by them in masterly effort brought into filiation with Greek and Latin and the other European tongues, the Aryan ancestors of the European nations were resuscitated and an attempt was made to learn of their language and culture. As things in this world go by contrast, the Semite and Aryan were sedulously compared, and the master builders of the new science of comparative philology discovered that the advantage was with the Aryans. Renan, the gifted man of letters, notwithstanding the unfounded calumny that he was in the hire of the Alliance Israelite. he it was that in a scholarly work defined the Semite as a narrow specimen of humanity, born and bred in the confining outlook offered by the desert. strong in will power, unimaginative, of a materialistic bent of mind, incapable of myth making. Monotheism was an endowment of the race, but it merely betokened an inferior range of ideas. True and inward religion was the gift of the Aryan. The Semite possessed a minimum of religion. He was clannish and unfriendly to outsiders. These charges were not new. Tacitus before him and the Alexandrian schoolmasters at an earlier period had said the same. Because the Romans could find no image of the Deity in the holy of holies of the Jerusalem Temple, the lie was spread that the Jews were a godless people. Because the Jews avoided contact with the heathen and thought themselves superior to other nations, Jewish ethics was declared to be inferior. What was new was the bolstering up of the argument by the contrast with the putative Aryan of Europe. The truth was that Europe, modern Europe, found itself spiritually conquered by the Jew, the Jew who was hated and despised. The hatred was old, so a new scientific formula was found to give it a modern but none the less formidable cloak.

The student who is acquainted with the literature of the middle of the last century will remember the many pamphlets in which by friend and foe the merits of the Semite were discussed. Chwolson who turned apostate to Judaism stepped into the breach and defended his former coreligionists. Christian writers opposed him. Suffice it to say that when Bismarck needed a weapon to fight off Lasker and liberalism he seized upon Anti-Semitism and made it an issue in the political arena. What followed we all know. How from Germany the virus was spread to the Eastern neighbor who translated scientific and political Anti-Semitism into bloody pogroms is a matter of knowledge to the youngest among us. German theology set about to dissect the Hebrew Scriptures. The Law was proclaimed a forgery. It was made to follow in time upon the prophets and the Psalms were placed last. What this inversion of the traditional order amounted to was nothing short of a revolution. The law was declared to be the mischief maker. Ezra was made responsible for Jewish ceremonialism and exclusiveness. The founder of Christianity was pronounced the true successor to the prophets. For the prophets, so it was maintained, threw the nation overboard. Amos was but an ancient Tolstoi. According to the German commentators, Amos preached the utter destruction of the wicked nation, given to temple going and the empty sacrificial worship, priest-ridden and hypocritically pious. No ray of hope was to illumine its future. If in the present book of Amos there is a comforting conclusion promising the advent of the Messiah who was to build up the fallen hut of David, that conclusion was denominated a forgery, a later addition the purpose of which was to sugar-coat the bitter pill. And so with the other prophets. Suffice it to say that all the commentaries of the Bible written by German scholars are instinct with an inveterate hatred of Jew and Judaism. The young Jewish student into whose hands they are placed is shocked, bewildered, and often the result has been of bringing up the Jewish youth in our theological seminaries in a spirit of revolt against the cherished traditions of Jewish purity of doctrine and loftiness of ethical purpose.

The race theorists completed what the theologians began. While the end of the eighteenth century saw the rise of ideas which made for the leveling of differences between man and man culminating in our own Declaration of Independence that all men are born equal, of late there has been an avowed reaction. Gobineau in France wrote a treatise on the inequality of races. Houston Stewart-Chamberlain whose book on the Foundations of the Nineteenth Century appeared at the turning point of the century is now widely read, and the central idea of his fascinating but one-sided work is the doctrine that race is ineradicable and is the dominant factor in culture. The blonde Teutons were the sole builders of civilizations. His Teutons comprise all the belligerent nations of Europe at this moment. For Slavs and Frenchmen are to him Teutons. Alas for this fratricidal struggle. And so throughout the lastest German literature there rings the same echo of the racial foundation of society and civilization. Vierkandt in a work on "Naturvolker und Kulturvolker" tells you that full culture is the creation of the Aryan and Teutons. The Jews are credited with "Halbkultur". Helmolt in his "Weltgeschichte" wages war upon the doctrine of "equalism" which levels nations and races. Vierkandt means the same when he alludes to "Americanism" poisoning the minds of Europe. It is nothing short of a spirit of overweening conceit and intolerable arrogance bolstered up by pseudo-scientific race theories. Nietzsche is the prophet of young Germany, and Nietzsche teaches that might is right.

We Jews cling and must cling steadfastly to the very opposite doctrine that right is might. English theologians have been fairer to the Jew and to his sacred book. American polity and civilization is rooted in Puritanism, the child of the Old and not of the New Testament. Here is the real conflict, a conflict waged with spiritual weapons which are more formidable than siege-gun and bayonet. The Jew, if he is to safeguard his heritage, must in self-defense take up the study of the Bible and give the Jewish youth a Jewish interpretation of the Bible. The new Bible translation will ere long be in the hands of English-speaking Jews. Let us hope that it will be in every Jewish home. But a translation, useful and necessary as it certainly is, is but the first step. The translation must be speedily followed by the Jewish commentary which, scientific to the core, shall unfold the Jewish understanding of the Scriptures and of the messages contained in them, a message which must be forced upon the attention of a world divided against itself. The Jewish Scriptures, adequately and truly set forth, will be potent to establish the peace that humanity is so direly in need of, a peace inward and lasting, because built upon the imperishable rock of divine revelation. The nations may rage; the blinded teachers may arrogantly spurn the little nation which swept away by the floods of militant great powers proved its right to existence by the portentous message it bore to the world; but truth must prevail, justice must fill the earth, just as surely as the Word of God shall abide for ever.

LIST OF SUBSCRIPTIONS TO B'NAI B'RITH FUND FOR WAR SUFFERERS.

(Continued from Page 7)

L. Beck Co., A. Cohen, P. Joseph, J. Gerson, J. B. Simon, A. Kositchek, C. S. Furman, J. Pregelman, A. Schetzer, D. Friedland, $5.00 each; S. J. Rappaport, S. M. Wershom, May Bros., A. Livingston, S. Goldberg, A. Kasitchek, $3.00 each; B. Cohen, M. H. Rempo, D. Behrendt, D. Furman, $1.00 each.	
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I Kuhn, $25.00; collection from members, $42.50.	
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Burlington Lodge, Burlington, Iowa	10.00
Racine Lodge, Racine, Wis.......	88.00
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Deer Creek Lodge, Rolling Fork, Miss.	50.00
Aaron Meyers Lodge, Helena, Ark.	226.00
Gainesville Lodge, Gainesville, Texas	15.00
Deborah Lodge, Gr[illegible]ville, Miss..	50.00
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L. Davidson, [illegible]vidson, children of Davi[illegible], H. Harrison, H. Horwitz, A. S. Fox, Mrs. P. Myer, M. Halperin, W. N. Klein, $5.00 each; J. Gottlieb, $4.00; S. D. Brooks, S. Maier, $3.00 each; M. Bromberg, $2.50; A. Maier, M. Winner, J. Landau, J. Chattinee, J. Goldberg, Jerinsky Bros., N. Loewenthal, Mrs. J. W. Henry, J. Levy, Mrs. H. Ash, Rabbi Shaumberg, J. Perlstone, $2.00 each; H. Maymon, M. Chattinee, Mose Chattinee, M. Lusky, A. Kohn, A. Dessel, H. Winner, S. Winer, A. Holz, A. R. Rosenthal, Dr. Freundlich, I. Myers, M. Finkelstein, M. Friedman, A. Rosenfield, R. Herman, H. Myer, I. Myer, H. Levy, $1.00 each.	
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Ladies' Hebrew Aid Association, Gainesville, Texas	25.00
Birmingham and Magic City Lodges, Birmingham, Ala.	500.00

RUMANIANS AGITATE FOR JEWISH BOYCOTT.

In Czernowitz, the capital of Bukowina, which is now in the hands of the Russians, proclamations were spread broadcast one evening, calling upon the population to boycott the Jews. Many Jews were thrown in a panic and began to leave the town, fearing an attack. The Russian Governor, however, immediately stopped the distribution of these proclamations and endeavored to quiet the Jewish population. It was later said that these proclamations were issued by Rumanians, of whom a large number live in Czernowitz.

A NEW SYNAGOGUE IN TRIPOLI.

Although the work was begun in the year 1900, it was only last month that the new synagogue at Bengasi was consecrated to its sacred purpose. General Moccagatta (representing the Governor, who was prevented from attending the ceremony) opened the synagogue, having been presented with a gold key for the purpose. He was also presented with the Mitzvah of opening the Ark for the purpose of depositing the Sepharim therein.

WELFARE WORK AT INDUSTRIAL SCHOOL.

Mr. Jacob Myers of Columbus, O., a member of the Social Service Committee of District Grand Lodge No. 2 of the I. O. B. B., has arranged to hold services once a month for the twenty-seven Jewish boys at the Boys' Industrial School. Lancaster, Ohio.

Through the co-operation of the Central Conference of American Rabbis, fifteen Union Prayer-Books have been sent to the institution for the use of the boys.

STAGE NAMES.

The Cincinnati Times Star recently published the real names of certain well-known Jews with those under which they are known to the public. According to this journal Harry Carroll the song writer, is really Rabinowitz; Harry von Tilzer's real name is Gumbatsky. Geo. McKay was formerly Isaac Rubinsky; the Roger Brothers, before they became actors, were Gus and Max Solomon; and the real name of Alexander Carr, one of the stars in "Potash and Perlmutter," is Isadore Karetzky; his co-star Barney Bernard is really Isaac Berman.

AMERICAN JEWISH HISTORICAL SOCIETY.

The twenty-third annual meeting of the American Jewish Historical Society will be held in the city of New York on Feb. 21 and 22, 1915. The papers to be submitted to the meeting are not limited in treatment and subject matter to American Jewish history, but the object of the society includes the promotion of the study of Jewish history in general.

THE NEW RABBI OF STOCKHOLM.

Dr. M. Ehrenpreis, the new Rabbi of Stockholm, recently arrived in the Swedish capital after a very adventurous journey of about fourteen days from Sofia. Immediately before his departure, the King conferred upon him the Officer's Cross with the Star of the Civil National Order of Merit, and the Queen presented him with her signed portrait in a silver frame. Mme. Ehrenpreis received a beautifully jewelled brooch from the Queen.

NEWS FROM LONDON

BY OUR CORRESPONDENT DR. M. EPSTEIN

London, Eng., Oct. 21, 1914.

In the year 70 a small people was driven from its home and suffered the bitterness of exile. As the 9th day of Ab comes round its descendants recall the misery and the suffering of those days. But it is a little hard to picture something that is usually and normally remote from one's experiences. All that has been changed. Jews in England have had an object lession in the meaning of exile. For in the year 1914 another small people has been driven from its home and has directed its weary footsteps to these hospitable shores. Thousands and thousands of Belgians have come. There were numberless refugees a month ago; today they have increased tremendously. That Jews are of the number I reported in my last letter; in this I can only say that there have been huge additions to the original arrivals. The poor Jews' temporary shelter is their Mecca, and, certainly, never have pilgrims before received so warm and friendly a welcome.

Since 1891 the censuses in Belgium have not shown how large are the different religious denominations. Consequently it is impossible to say definitely how many Belgian Jews there are today. The Census of 1891 gave the number as 13,200. An estimate of (roughly) 15,000 is perhaps in accord with the actual present numbers. But we said Belgian Jews. The total number of Jews in Belgium is in all probability much larger. For we find many Jews from Russia settled in some of the larger towns, notably in Antwerp, where there was a big colony of them, living in their own quarters with their Synagogues, clubs and eating houses. Side by side with the Russian Jews were very many German Jews, Jews from Galicia, even Turkish Jews. Most of our German co-religionists in Belgium managed to flee to their native land; the others came of their own accord to London or were sent thither by the authorities. Accordingly the shelter has on its hands Russian, Galician and Turkish Jews from Belgium, to say nothing of the native Belgian Jews.

To deal with all the refugees a central National Committee has been formed. But in accordance with the established tradition of English Jews to look after their own poor co-religionists, the Jews of this country are sparing no effort to relieve the pressure on the National Refugee Committee by dealing with Jewish refugees themselves. And how? In three ways. By personal hospitality, by starting special homes or hostels for the homeless and by supporting the shelter in its enormous task. The refugees mainly fall into two social classes—those who may be termed the bourgeois element, who were more or less well-to-do before the war broke out; and those who belong to the wage-earning class. With the mass of the latter the shelter deals. For the former private enterprise is doing much, and it is pleasing to note that the example of the First Lodge of England has found numerous imitators.

Our own hostel is generally held to be exceedingly well managed, and for this we are grateful to the committee of ladies, the majority of them **B'nai B'rith**, who took the matter in hand. We are delighted to know that our methods have been copied, and our ideal aimed at by those who are managing other hostels (of which more anon). Another pleasing feature is the exceeding great kindness of Gentiles in placing our hostel on a sure foundation. The house itself belongs to a non-Jew, Dr. Baker, and he has lent it to the lodge rent free so long as it is required. The local municipal authority who controls the electric light supply of the district is making no charge for the electric light of the house; and the private gas company is doing the same for the gas that is consumed. In addition, gifts in money and in kind have been showered upon the hostel. The residents now have a bookcase, a piano, a graphaphone, pictures, books and whatnot. One of the best helpers is Miss Cohen, who comes regularly every morning and cooks for the residents. Other ladies come to teach English, and this is particularly valued by the half dozen students, who are anxious to master our tongue in order to be able to continue their studies here. Opposite the hostel stands the Parish Church of the neighborhood. Recently they held their harvest festival, and the surplus fruit the vicar sent over to the hostel. This kindly thought is much appreciated, though, truth to tell, it is not only on one side. Twenty minutes walk from our hostel is situated a chapel in the schoolroom of which a number of refugees are housed. A few of them were Jews, and as soon as the fact became known they were removed to a Jewish environment. Nevertheless, Jewish neighbors of the chapel, even after the Jewish refugees had left, continued to send gifts, and we heard of a local Jewish lady who one day brought a huge joint of Kosher meat for the day's dinner. All these emanations of friendliness are fine. Only the question cannot be suppressed, do we need a war for their generation?

The Hostel of the Lodge is rather proud of its students and we are pleased to be able to report that arrangements have already been made whereby they will all be able to continue their studies, including the medical student of four years' standing, a Russian by birth, who escaped from Strassburg in the nick of time. He intends, if possible, to settle as a doctor in Palestine. Another group of the inhabitants of our Shelter should not pass unmentioned: the children. They are as happy as ever, having a large garden to gambol in in dry weather and a special play room for wet days. That we have had an abundance of clothes goes without saying. Then, too, some of our friends have taken the students and others to places of interest in London—the British Museum, the Houses of Parliament, the Tower and the rest. This, too, shows a fine spirit.

We have said so much about our own hostel principally because brethren in America will, no doubt, care to hear about the London Lodge's undertaking; but also because our hostel has become the model for others. Of these there have arisen quite a number, and some are now in process of being organized. The most striking case is that of the Hampstead synagogue, where the Rev. A. A. Green appealed for the refugees, and in a week or two had £3,000 (say $15,000) for the purpose. The congregation has taken three houses (one, the property of Dr. Anghel Gaster, a Brother of the London Lodge, has been given rent-free) and Jewish refugees will be installed in them as quickly as possible. The Spanish and Portuguese congregation is also starting a hostel, principally, though not entirely for Sephardi Jews, and other congregations are likewise showing a keenness in the same direction. We must also mention the Shelter in North London which was opened about the same time as that of the Lodge and from which excellent accounts are heard. Here also many a London Brother is active.

Besides these public efforts numerous Jewish families have taken individual refugees into their homes—a form of charity which is in accord with the best Jewish tradition. When one considers that almost everybody has felt the small pinch which war must inevitably bring, all this activity and self-sacrifice is of splendid augury. But Jews have not been to the fore in this work alone. The country's call has been answered, it is said, by more than 5,000 Jewish soldiers and the proportion of Jews serving their country in the army just now is certainly as high as that of the general body of the population. In all probability, however, it is higher. In this connection it is interesting to record that the following appeal was recently issued: "Royal Borough of Kensington. Men wanted to join the special Jewish section of the Kensington battalion of Lord Kitchener's army." Side by side with this piece of news we must mention that the Jewish battalion in France is said to carry not only the French flag, but also the Jewish National White and Blue banner.

Reports of Jews distinguishing themselves in the field continue to come to hand. In the recent dispatch from the Field Marshal commanding the British troops in France several Jewish names appeared in the list of those "specially mentioned." That there have been casualties among Jewish soldiers goes without saying. One or two are of names well known and honored in Anglo-Jewry. The Henriqueses have lost a gallant officer and one of the Sebag-Montefiores has been wounded. So that there is some ground for the King's praise of Jewish loyalty in a letter which Lord Stamfordham, His Majesty's Private Secretary, sent to Mr. Joney Benjamin, of Romford Road, Forest Gate, who has four sons serving in the army: "I am commanded by the King to congratulate you on having four sons serving His Majesty, of whom you should be very proud. His Majesty wishes them to know that he thoroughly appreciates the loyalty which they share with so many thousands of others of the Jewish persuasion in the United Kingdom."

It is only fair to add that the story is the same in the other armies. Russian Jews appear to have covered themselves with glory on the battlefield, and we have heard of at least one German Jewish soldier who received the Iron Cross for bravery. All this, of course, is bound to have an immediate effect. Do we not indeed see it? Recently the Vorwaerts was suspended in Germany. We mention the fact only because of the reason for its re-appearance. It promised not to preach class-war during the period of the war. At the same time the anti-Semitic press in Germany was allowed to continue publication on condition that it did not preach Jew-baiting. This it undertook, and not merely for the duration of the war, but forever. Can we believe our ears? Yet such was the story we read. Has anti-Semitism as a faith given up the ghost? Even if it has, Jews are sure to feel the evil effects of war more than other folk. In Russian Poland they are between the nether and the upper millstone. And is it otherwise in Galicia? Remember the dense masses of Jews residing in both areas. Fortunately for the trend of Jewish history the center of Jewish gravity (if we may put it so) is no longer in these parts of the world, but far away from there, across the Atlantic, in the lands of the New World. All the same the Jewish question will not be a negligible quantity when the settlement after the war comes to be discussed—any more than it was in 1878. The talk now is of small nations. Small nations are to come into their own when the settlement is made. What does this mean? It means presumably that the Belgians, the Montenegrins, the Servians, the Poles, even the Albanians, will receive recognition as an entity and presumably a land of their own. But what of the Jews? It is, of course, difficult to speculate. But one thing is clear. Whatever be the issues of the war Jews must demand absolute political and religious liberty in those lands where these as yet are denied them. Whether there is to be a Jewish land, say in Palestine, remains to be seen. But civic equality is not too much to demand at the beginning of the twentieth century.

Perhaps Roumania will show the way now that she has a new king. Poor King Carol did not seem to have sufficient courage to do the right thing. To Jews he professed to have sympathy with their just claims; yet he did nothing, taking refuge in the excuse that he was a Constitutional sovereign. And yet it may be said that just because he prided himself on his constitutionalism that he might have done so much behind the scenes. Seemingly the justness of the Jews' claim did not sufficiently appeal to him. Will it to the diplomatists who will settle the new map of Europe? At least let us see to it that the Jewish case is adequately represented. After all, it is not much the Jew is asking for. It is for a right recognized by the theory and practice of political science: a right which in a democratic age is almost axiomatic.

In the midst of war news we have two items of peace which should not be left unchronicled. Sir Matthew Nathan has been appointed Undersecretary of Ireland. This gifted Jew has served England in many capacities—in the army, as a colonial governor, as financial expert, and now he goes to Dublin. Those who know Sir Matthew will realize that his quiet strength of character is manifest in his very presence; and those who have come into contact with him are aware that his goodness of heart is as much a reality as his strength of character. How many potential Sir Matthews may there not be in Russia and Roumania! Yet these lands are stupidly depriving themselves of the services of such men. The other item of interesting news is that in the recent list of new King's Counsel was the name of Mr. Benjamin Arthur Cohen.

The war has produced a crop of curious phenomena which it is interesting to note. Readers of the Bible naturally turn to the passage in Ezekiel where the wars of Gog and Magog are pictured and where Rosh and Meshech are mentioned especially. There are simple souls who are convinced that the war of Gog and Magog is raging in Europe now; who believe that Rosh is none other than Russia and Meshech only Moscow. Others again turn to the Apocrypha, to the Second Book of Esdras. In the eleventh chapter at verse 36 they think they find a reference to the devastation of Belgium. Others finally fear that the earth is shaken as it is, that nations rage and kingdoms tremble only because the days of the Messiah are close at hand. And those who are not quite so mystical tell you confidently that the war was sent in order to bring this age of pleasure, of irreligion, of carelessness sharply up against the lasting realities of life. See, they say, the empty churches are full now and those who scoffed now pray as they never prayed before. Life is becoming simple. Luxury, like Great Pan, is dead. Who shall say that these folk are wrong? Who would wish to rob them of their illusions? Their opinions only show that the sixteenth century outlook on life has not yet quite disappeared, and that simple souls find an easy solution to complex problems. But will any one deny the interest of it all?

The general motto here in regard to all things is "Business as usual." The Jewish community is adopting it also, and so we find that our literary societies and communal oraganizations are commencing work after the High Holidays as in past years. There is the same crop of meetings and debates and what not. Possibly there will be a more serious tone in all of them. At its first meeting after the summer recess, the London Lodge dealt with several important topics and its deliberations were marked by a keenness that was good to see. It is of good augury for the session 1914-15, and loving harmony as we all do, our earnest prayer is that before long our sessions may be held under the star of Peace. That is our chiefest longing at present.

THE JEWS OF LUXEMBURG.

Luxemburg, which shares with Belgium the unwelcome distinction of having its territory invaded by a hostile force, may be considered in Jewish history as forming at one time a portion of Flanders, at another part of the German Empire, and at another of one of Napoleon's kingdoms. In Luxemburg also Jews have been settled almost from the beginning of history, but they have never been of any consequence either on account of number or of influence. Throughout the Duchy today they do not exceed 1,200 and are settled in about twenty-five different centers. In 1908, when the Jewish community was organized, the Jews of the capital numbered seventy-five. The center of gravity of the Jews of Luxemburg has often varied, but it has never been within the Duchy. The important neighboring German town of Trier (Trevers) has long had much influence over it. When Luxemburg was an integral portion of Holland the community was attached to the synagogue of Maestricht. In 1830 it became nominally independent, but for many years past, so far as Jewish affairs were concerned, Luxemburg has been in effect a portion of Germany. It is interesting to note that the famous citadel of the capital was built by a Jew, Isaac de Traybac, in 1644, as is reported on a tablet in the wall of the present fortress.

OFFICIAL VISIT OF THE PRESIDENT OF DISTRICT NO. 4.

On Nov. 11, 1914, Grand President Mr. Morris N. Schneider of Oakland, Cal., will pay an official visit to Los Angeles Lodge No. 487. Brother Schneider will be accompanied by Grand Orator Rabbi N. Friedlander of Oakland. Los Angeles Lodge is preparing to give these officers the royal welcome they deserve. After leaving Los Angeles the visitors will proceed to Arizona in an endeavor to institute Lodges in that state.

Thoughts and Tidings---A Review of Passing Events

By H. Eliassof

War Reflections.

In times of great catastrophes, such as the outbreak of a world war which drenches the earth with blood and destroys the happiness of thousands of homes, or such as a tremendous upheaval of the mighty forces of nature, which shakes the foundations of the earth and fills the heart of man with dread and despair, many prophets arise who undertake to foretell the results of these cataclysms and to depict the sweeping changes which they will bring in the life of man. A few of these prophecies and prognostications may be deserving of notice, because they are inspired mainly by the real needs of the times, by the very hopes and longings which for many years have been throbbing and palpitating within the souls of the living generations. These prophets, so to say, see the shadows cast by coming events and their prophecies are illumined by the light of logical deduction. But most of these predictions are figments and fictions born in the minds of men who seek notoriety. They lack all foundations and support of reason. Therefore, they deserve more to be ridiculed than respected.

The present war in Europe has also aroused many oracles and seers who venture to forecast the outcome of this catastrophe and the influence which it will ultimately manifest upon the life of nations and commonwealths. In the words of a writer in one of the Sunday papers we can say that all Europe is aflame with prophecies foretelling a thousand and one dire calamities and any number of pleasant events. We are told of the total downfall of religion and the complete destruction of civilization, of the full extinction of Teutonic culture and the rise of Slavic idealism. We are also informed that this is the last war; that after this rain of shot and shell the sunshine of everlasting peace, of true democracy and real liberty will enlighten the world; that the rivers of blood which are now flowing will wash out all race hatred and obliterate all boundaries; that thrones will totter, crowns crumble and upon the ruins of royalty the reign of the people will rise and mankind will live in brotherhood from the rising of the sun to the going down thereof. All these prophecies are mere phantasies of overexcited minds. Civilization will not perish and religion will not die. This war will not be the last war, and it will take many, many years before humanity will be blest with everlasting peace. Man will have to toil on and on for the development of a better and greater civilization, for the realization of a universal brotherhood and for the completion of the temple of humanity.

Alas, many of the prophets of this day seem to follow the war in too close proximity to the canteens and to derive their inspiration from the frothy contents of these vessels more than from any other source.

Among the multitude of war prophets we also find many of our co-religionists who predict all kinds of wondrous happenings which are in store for the house of Israel in consequence of the present war. About nine million Jews are involved in this terrible war and are suffering from its horrible devastations. At least half a million Jews are among the 20,000,000 soldiers of the five great European nations who are now fighting on the many bloody battlefields. The Jews, as such, can expect little for themselves from the outcome of this war, whatever this outcome may be and whichever side wins in the end, except Russia. The Jews have been the unfortunate victims of every modern war fought by European nations. It is not enough that thousands of Jews be slain and their surviving brethren be reduced to poverty and penury, but they must also bear the moral responsibility for its cause which the guilty parties and the anti-Semitic agitators will invariably throw on them, as was particularly the case in France in the Franco-Prussian war, in England in the Boer war and in Russia in the Russo-Japanese war. Accusing voices against the Jews have already been heard in this war. Men brazen enough and cowardly enough are already trying to place the blame of this European war upon the shoulders of the Jews. They already shamelessly repeat the old lie that the Jewish financiers have brought about this bloody conflict. The Jews are today the same scapegoats for all the sins of the human race as they have always been since they were scattered among the nations.

The Jews know full well that it would be a calamity for them if Russia wins in this world war.
in this world war. In case of the success of Russia in the present war, the lot of the Jews in Russia will be infinitely worse than it is at the present day. Russia as she is now constituted cannot be brought into the family of cultured nations. Russia has stabbed the Jew to the heart. For years she has been luring away the young Jewish generation from the faith of their fathers; she has been disrupting the unity of Jewish family life and is thereby pulling down the two strongest pillars which upheld Judaism all through the ages. In the year 1913 not less than 1,147 Russian Jews are known to have accepted the Greek Catholic faith because Russia cut off from the Jews the possibility to attain a higher education. It can safely be stated that the figure of Jewish converts to Christianity, for this reason and on account of the terrible economic condition under which the Russian Jews are forced to live by the Russian government, has been for some years between 3,000 to 4,000 per annum, and most of the meshumodim are recruited from the intellectual classes of the Russian Jewish population. In case of the success of Russia in the present war the number of Jews in her realm will be increased to almost seven million, so that more than half of the entire Jewish population of the world will be condemned to slavery, to spiritual degradation and to economic misery! Russian success may bring about a restoration of the old kingdom of Poland. There are at present 1,800,000 Jews in Russian Poland, 40,000 in German Poland and 830,000 in Galicia. These 2,670,000 Jews who will then be under the rule of the Polish government will only exchange one oppressor for another, equally as cruel, as relentless and as determined to destroy the Jewish soul. The Polish commercial boycott against the Jews which the Poles of Warsaw and of other cities are now carrying on will then assume a national aspect and will be expanded and spread more systematically by the aid of an independent Polish government. The Poles of Russia are now showing openly their hatred of the Jews in every conceivable manner. They even refuse to serve with Jews in the groups of the Red Cross and what these anti-Semites will do to the poor Jews who will be thrown completely under their power is not hard to foretell. Under these circumstances the Jew can only hope for the defeat of Russia. This would mean the speedy end of the present regime and the establishment of a form of government that would be more in sympathy with the liberal ideas. That would necessarily lead to the liberation of the Jews from the thraldom in which they are now held.

The great manifestation of patriotism by the Russian Jews is the wonder of the world and the glorious bravery of Russo-Jewish soldiers on the battlefield astonishes Russia herself. It is reported that many Russian-Jews have returned to Russia from the Orient and voluntarily joined the Russian army. Bourtzeff, the Russian revolutionary, makes the statement that Mendel Beilis, whom the Russian government was recently so anxious to railroad to the gallows or to Siberia, on a trumped up ritual murder accusation, wants to be allowed by the Russian authorities to return to Russia from Palestine where he now lives, in order to offer his services to the Czar as a defender of the Russian flag. The world asks what is the Russian Jew fighting for? Has Russia ever been a real fatherland to him and has the Russian flag ever given him any protection? Many people say that the Russian Jew is kissing the rod which is smiting him. Ah! the world never fully understood the Jew and never appreciated the noble traits of Jewish character. The Jew is not vindictive and he easily forgives and forgets the wrongs which the world inflicts upon him. The beautiful story which the papers tell of the late Chief Rabbi of Lyons should teach the world that the Jew is broad-minded enough and kind hearted enough to give his love even to the Christian, and that he has long ago forgiven and forgotten all the sorrows which he suffered at the hands of Christianity. The newspapers relate that a French soldier who fell on the battlefield horribly mangled by a shell called the Rabbi, who was also fighting in the battle, taking him for a priest to come to him to hold the cross before him and to recite with him the prayer for the dying. The rabbi did not refuse the request of the dying Christian. He took the cross which the sinking soldier carried around his neck and held it up before his eyes. At that moment a bullet struck the praying rabbi, he fell dead at the side of the expired soldier and in the midst of war the souls of Christian and Jew were united by God in eternal peace.

The King is Dead.

When a good and noble-hearted king dies—a king who belonged to the people over whom he ruled, who sympathized with the masses and was imbued with the traditions of the country over which he reigned, then his people will sincerely mourn his loss and bless his memory. The death of King Charles of Roumania can hardly awaken great grief in the hearts of the Roumanian people and the Jews of Roumania have certainly no reason to indulge in deep lamentations over the demise of their cruel task master. King Charles was not a Roumania by birth, he was a German, a Hohenzollern Prince. As a German Prince his aim was to make Roumania a strong military power, which is at best a questionable blessing, and as a German he was an anti-Semite, who is always an unjust enemy of the Jews.

As a king he was weak and vacillating, and as an anti-Semite he was bitter and persistent. During the forty-eight years of his reign in Roumania the condition of the Roumanian Jews grew worse from year to year. He made many promises to ameliorate their sad lot, but he never kept one of them. He always excused himself by stating that his ministers would not let him show any favors to the Jews. There is no doubt that he sympathized with the Cuzas and Bratianos, for he showed his animosity for the Jews in word and deed from the very day he entered Roumania as king to the last days of his life. Anti-Semitism is certainly no sign of greatness. Any common school teacher or hod carrier can possess such trait. It only becomes more dangerous when a king, a ruler of man, shows such proclivities, because a king has power and he can cause much suffering. But the power of evil never really made a king great.

King Charles died childless and has been succeeded by his nephew Prince Ferdinand who is 39 years of age. The Jews of Roumania do not know yet what they have to expect from the new king. Since the times of the Pharaoh the Jews have always been apprehensive of **"vayokom melech chodosh,"** of the rise of a new king. The King of Roumania is dead, a new king is sitting on Roumania's throne and well may the Jews of Roumania anxiously ask: "Will the new king be a better man than his predecessor, or will he be a worse Pharaoh?"

CARE OF THE WAR SUFFERERS.

By the Berlin Lodges.

(Continued from Page 5)

[The names of the donors will be published in the official bulletins.]

My dear Brothers: The entire German Nation is aroused; all those able to bear arms are hurrying to rally around the flag; the entire German people are preparing to take care of the wounded and of the families of the fallen warriors. Whatever may be in store for us, whether victory or defeat, we must be prepared to bear; through victory we must not become arrogant and in defeat we must not despair. We trust and expect to vanquish our enemies in this struggle, and that this war, forced upon us in defense of our National existence, shall terminate, under God's guidance, with a lasting honorable peace. All Germany has but one thought and offers but one prayer: "God protect and God safeguard our dear Fatherland." One wish animates all hearts: "To help and assist."

The Honorable Grand President then called for a vote on the propositions, and they all were UNANIMOUSLY adopted.

Bro. Timendorfer then thanked the assembly (more than 800 brothers having attended the meeting) for the interest displayed. The meeting adjourned after the recital of the customary closing prayer.

Before the assembly had dispersed the president of the German Empire Lodge, Bro. Siegmund Kaufmann, delivered a short address to the brothers, wherein he also stated all the emotions called forth within us in these troublesome times; he appealed to the well-known liberality and to the patriotic sentiments of the members, and called attention to the sacrifices made by our valorous troops in the field, who are offering their lives in defense of the Fatherland and at the same time fighting to preserve our social organization and with it the existence of each and every one of us. They cheerfully sacrifice their blood and their lives; we must not hesitate to do our duty, each one according to his ability.

The dearest wish of our hearts is that our ruler may lead his armies, with the aid of God, to the complete victory of the German people. We join in the cry: "Our Emperor Wilhelm, Hoch, Hoch, Hoch!!!

After arising to sing the National hymn and the "Wacht am Rhein," the members gradually retired.

EUGEN CASPARY.

* * *

EX-MINISTER AS CHAMPION OF JEWS.

The Russian Jews have found a warm defender in M. Timirazeff, ex-minister of Commerce, and member of the Upper House. He has signed the appeal of the commercial and industrial bodies, who ask the Government that the Jewish merchants and agents should be permitted to visit non-Pale districts.

GENERAL COMMITTE MEETING DISTRICT GRAND LODGE No. 2.

The first meeting of the General Committee of District Grand Lodge No. 2 was held in Cincinnati, Ohio, on Sunday morning, Oct. 25, 1914, with President Dr. J. S. Kornfeld in the chair.

A special committee on by-laws of lodges was appointed. Bonds of such of the officers as are required to furnish them were presented and approved.

Request of the Executive Committee for a report of removal work as conducted in the District for the past five years was referred to a special committee for compliance.

The distribution of copies of the message of President Harry Simon was referred to a special committee to determine upon the manner of such distribution.

More fully to effectuate the work of the convention in respect to nationalizing the social service work, it was resolved that the Executive Committee of the Order be requested to invite Brother Jacob Billikopf as a guest to the San Francisco convention, so that he may lay before the delegates the activities and character of the work now being conducted.

It was unanimously resolved to appropriate the sum of $1,000 to the maintenance of the Leo N. Levi Memorial Hospital at Hot Springs, Ark.

It was resolved that the secretary communicate to District Grand Lodge No. 6 and the Jewish Orphan Asylum of Cleveland the resolution of District Grand Lodge No. 2 respecting the change of site of the asylum as presented to the convention in the report of the Committee on Charitable Institutions.

Appropriation of $100 was made for the use of the Social Service Committee.

The President and Secretary were authorized to draw vouchers from time to time not exceeding the sum of $500 for propaganda purposes in the District.

The Secretary reported having transmitted to the Lodges of the District the call of the President of the Order, supplemented by a call from the President of the District for contributions to aid the war sufferers, and the appointment of committees was requested in all the lodges to solicit contributions from the members. On motion it was unanimously resolved that the sum of $1,000 be appropriated from the funds of the Grand Lodge in aid of the widows and orphans and direct sufferers of the war.

It was further resolved that May 30, 1915, be set as the date for the convention of the District Grand Lodge to be held at Columbus, Ohio.

It was resolved that in cities where it is deemed that the existence of more than one lodge would be for the best interests of the Order and the District, that the Propaganda Committee make efforts in that direction.

The meeting thereupon adjourned.

Comment

THE NEW RUSSIAN TREATY AND THE JEWS.

The United States, after the usual ratifications of the peace convention signed at Washington, will again have treaty relations with Russia. But there remains to be negotiated a commercial treaty to take the place of that of 1832 abrogated by America because of the refusal of the Russian government to recognize the passports of American citizens of Jewish faith.

With the Czar professing a change of heart, or of policy, towards his Jewish subjects, under stress of present circumstances, it would seem that the time is opportune for diplomatic insistence upon the full correction of the conditions which have marred the otherwise friendly relations of the two great nations.

While the iron is hot the administration should strike, if the term can be used of diplomatic negotiations. It may be found easy now to secure that measure of justice for American citizens and that respect for the American flag that was not possible in any of the years gone by and that may not be possible in the years following the war.

Conditions to-day are highly favorable to the successful negotiation of a treaty that will end Russian discrimination against American citizens on the ground of their race and their faith.—New York Evening Mail.

JUSTICE FOR THE JEWS.

The decree by which several hundred Jews are to be raised to the rank of commissioned officers in the Russian army is one of the compensations that are borne to humanity on this avalanche of blood. In Russia, as in Germany, the government service has been practically closed to Jews. The present concession was granted in recognition of the valorous action of Jewish common soldiers in the capture of Lemberg. It is heralded as an earnest that the Czar will keep faith with the race and give to the Jews in his empire the promised privilege of full Russian citizenship.

The anti-Semite press of Russia applauds the action of the monarch. In a few days the prejudice that has existed for centuries among the Russian people against the Jews has disappeared. Bravery on the battlefield has won what constructive work in building up the trade of Russia failed to win. The race without a country has proved again, as it has often proved before, the depth of its patriotism for an adopted land. And war, the twin-born leveler with death, has brought in Russia what enlightenment failed to bring in Germany, what education failed for centuries to bring in other parts of Europe, the justice that is due all men.—Boston Advertiser.

WAR'S CHANGES.

The appointment of Jews as officers in the Russian army, the promise of civil rights to the race, the prospective abolition of the pale, are instances of the good that may come out of the war. Looking at it optimistically, war is not all loss. It breaks down old barriers and opens new avenues for human progress. It gives a new sense of values. When life itself is cheap, when homes are abandoned, when blow after blow falls in numbing successful institutions that once looked precious seem easy to dispense with. Old prejudices disappear in a night. The despised Jew fights as bravely as the Slav, and a first-class fighting man is as good as any man in the world when a nation's existence or its vital interests are at stake.

It is because of the revaluation that goes on in war, because men see things in their essential light when brought back to the primal struggle for a bare "place in the sun," that the most hopeful predictions are heard of the consequences that will flow from the present great struggle, such as that this will be the last great war, and that if Germany is beaten militarism will come to an end and that democracy will go forward on the powder carts now being hurried over Europe.

Not only does a remaking of geographical maps usually follow a great war, but a change takes place as well in the boundary lines of ideas, institutions and ancient prejudices. The decline of anti-Semitism in Russia is the first step in this kind of new map making.—New York Tribune.

THE JEWS AND THE WAR.

Of utmost importance to the world, as well as to the Jews, is it that when the time for peace negotiations come, there should be a settlement of the Jewish problem. Such a settlement must involve securing for them equal human rights with others in each of the countries which now discriminate against Jews, either by their law or by administrative practices.

Among other things, this involves a removal of the disabilities under which the Jews labor in Russia, in Roumania, in Persia, and in certain respects, in Palestine.

The importance of removing the disabilities in Russia and in Roumania have been so much discussed publicly that the problem as to those countries is well understood. The importance of the problem as it concerns Palestine is not as well understood.

The Near East must play an important part in the future history of the world. It is to the Near East that we must look for a reconciliation of the contrast and antipathies between the Orient and the Occident. Each needs an interpreter to the other, and civilization demands that the world should have the benefit of the good that each can contribute. If the world is to live in peace and is to advance undisturbed, a better mutual understanding between East and West is essential. The Jew is a natural interpreter of the West to the East and of the East to the West. He can understand the Musselman and the Musselman can understand him.

Increased settlement of Jews in Palestine, the establishment for them there of the publicly recognized, legally secured home for which the Zionists are working, would therefore not only satisfy the longing of a large number of Jews the world over but it would serve as a bridge between the Musselman East and our Western civilization.

The Ottoman Empire also needs what a Jewish settlement in Palestine can give—economic development through an industrious and able people, educated in the best that modern science can afford and desirous of becoming permanent citizens of the Empire. From such economic development the Western world would gain, as well as the Ottoman Empire.

The development which has been made of Palestine through the Zionist inspiration, particularly in the last ten years, has proved that Palestine is fitted for the modern Jew and that the modern Jew is fitted for Palestine. The Jews, in reasonable number, are sure to go if they can be given reasonable assurance of equal civil and political rights and of the opportunity of developing the country.

In the settlement of the world problems which must follow the war, the relation of the Jews to Palestine is therefore one of truly first-rate importance.—Harper's Weekly.

THE JEWS AND THEIR PERSECUTORS.

Of all the romances of literature, of all the greater romances of history, there is no romance like that of the Jew.

The Jew saw the rise of Greece from a cluster of warring city states into the great empire of Alexander, and saw that empire shattered. He saw the passing of the Ptolemies. He saw the empire of Rome grow, ripen and rot; saw the western half go down before the surge of the barbarian, the eastern half yield slowly to Saracen and Turk. As he had seen the beginning of Moorish power, so he saw its end.

Dynasties, nations, races—they have passed across the stage of history, but the Jew lingers.

It is a long history and a tragic one. The same qualities that made it possible for him to maintain his individuality through all the ages have made him ever the victim of abuse.

He would worship none other gods but one; hence all other religions have persecuted him as an infidel. He could live and even thrive where less hardy races starved; hence his economic superiority has ever brought upon him the jealousy and hatred of those with whom he so successfully competed, a hatred which his social non-conformity made more bitter. He eschewed fighting but accumulated riches; hence warlike princes made use of him, or stole his wealth and seized his possessions.

Outlawed, killed, tortured, exiled, robbed, circumscribed by jealous laws, pent up in reeking ghettos, subjected to every abuse, every degradation, persecuted in a thousand ways, the Jew has survived. But—and this should be noted—they who persecuted him most severely have not survived.

At all times the prosperity of the Jew has gone hand-in-hand with the prosperity of the state that sheltered him. In the days of the true greatness of Spain, when Castile and Aragon were winning back their land from the Moor and the country was gathering the riches and power that were to give it the leadership of Europe, the Jew had his proper share in the prosperity.

Alfonso X, Alfonso the Wise, made Jews his chamberlains and chancellors of the exchequer. Fifty years later Jews were the treasurers for Alfonso XI and Don Pedro, while Henry III of Castile employed them as his political and commercial agents. They made the maps and the astronomical tables by which the great navigators of Spain and Portugal steered their courses; they were themselves navigators and pilots and they financed many of those wonderful expeditions into new waters.

Then persecution came, and the same year that witnessed the downfall of the Mahometan empire of the west, the same year that saw the discovery of the New World, saw the Spanish Jews banished, driven by the tens and hundreds of thousands from the land where they had dwelt for long centuries.

That was the beginning of the end for Spain. On the fruits of the prosperity which the Jews had done so much to create, supplemented by the wealth snatched from the New World, she flourished long. But the blight had fallen, and the rapid decline of Spain from her proud pre-eminence is the byword of history.

So, too, with Poland. When Casimir the Great and his nobles had Jews for their bailiffs and financial advisers, or when Sigismund and Stephen Bathori offered them asylum, Poland was a power to be counted with in Europe And when the Jews suffered persecution and destitution, then Poland, too, sank into humiliation.

Ever the picture is the same—the Ottoman empire at the height of its power under Soliman the Magnificent and Selim, with Jews as ministers and chosen ambassadors; Holland, when she wrested East Indies from Portugal and held command of the seas; Florence under the Medicis, Ferrara under the d'Este rule, Rome under its most powerful popes—always when wealth and power abounded the Jews were protected, honored and prosperous.

The great rulers of Russia have been Peter, Catherine II., Alexander I. These are the rulers who welcomed the Jews, even favored them Today in no country are the Jews so persecuted as in this Russia, and Russia lags far behind other European nations in all that makes for real civilization.

On the Jewish calendar are few red days, records of glory and gladness, and many black days, memories of sorrow and wrong. But it is ill for the nation by whose acts those black days are set down.

For the Jew makes prosperity not only for himself, but for those about him, and that people which persecutes the Jew and drives him away thereby serves but to drive prosperity away with him.

Spain, Poland, Turkey—their power has been and is not. It is for Russia—and for anti-Semites the world over—to pause, scan the page of history and consider.—The Boston Globe.

"PATRIOTISM" AND SIR FRANCES MONTEFIORE.

More dramatic and more ludicrous than the "volte face" of the German Socialists, was the denouement supplied by Sir Francis Montefiore at the last monthly meeting of the London Jewish Board of Guardians. A group of members had formed themselves into a committee to discuss methods of assisting Austrian and German Jews stranded in London. The spectacle was too much for Sir Francis, the (former) president of the English Federation of Zionists and the offspring of that greater Jew, Sir Moses Montefiore. In stentorian, bitter tones, reverberating with the passion of an Englishman's loyalty, Montefiore scathingly denounced this vicious attempt to feed the implacable foes of England—these poor, helpless, starving, homeless Jews—his own co-religionists, of his own flesh and blood. Sir Francis Montefiore declared that to provide soup-kitchens and beds for these hounded fugitives—little less outcast in their own "fatherland"—would be treason to England, and therefore he indignantly withdrew from his incongruous position as presiding angel of English Zionism. So Zionism has suffered another loss — a 'deadly" blow dealt by the dagger of an alien "patriotism" which the Jew is constantly pointing at his own heart!

It is time to clear the air somewhat of the mysteries surrounding such tragedies as the defection of Sir Francis Montefiore. The Jew may try his hardest to convince his Christian compatriots of his loyalty to his native land, of which he is a citizen freely tolerated and freely (alas!) humiliated. But try as he might, it would take him aeons to prove himself as patriotic as, say, the genuine Englishman, who has no need to strain himself over the matter. That is as true as the laws of gravity, and we are content to leave the fact speak for itself. But when a Jew's anxiety to exhibit his patriotism reaches such bounds that he must submerge his most sacred feelings—his Jewish racial and religious sympathies—he is infinitely more traitor to himself and his race than he is "patriotic" to his adopted country.

The Jew who is a subject of England is perfectly at liberty to act charitably towards his famishing and destitute co-religionists, even if they have been subjects of countries with which England is at war. These particular refugees are altogether exempt from the military regulations applying to combatants, spies or prisoners-of-war. They are merely peaceful Jewish families, as much desiring to injure England as they are to rush to the battlefield. These Jewish families—AS ALL JEWS KNOW—have no ulterior interest in the war once they have taken up their residence in a freer and a tolerant country, which they recognize as their home. Hence Sir Francis Montefiore was utterly wrong in the attitude he took. Only a perverted outlook and a false sense of "patriotism" could have so misled the former leader of the English Zionists.

We have no hesitation in condemning this ill-judged and puerile outburst of an otherwise excellent Jew, as Sir Francis Montefiore has on many occasions proved himself to be. Apart from the fact that there was no necessity whatever to accuse his charitably-disposed colleagues of treason, his action is the more regrettable because the non-Jewish section of Englishmen will be roused to action which otherwise they could not contemplate. Is it, after all, characteristic of the Jewish people to supply our friends with ridiculous **pretences to suspect us,** and our enemies with weapons to destroy us?—Canadian Jewish Chronicle.

RUSSIA AND THE JEWS.

It was due to the Russian government's intolerant attitude toward Jews that the treaty between the United States and Russia was denounced and abrogated. American Hebrews, citizens by birth and naturalization, attempting to enter Russia, were stopped at the frontier. Their passports regularly issued by the State Department, were ignored or treated with contempt and they were turned back. As an example of the enlightenment of the ruling classes of Russia it is worth while to recall this, the familiar Muscovite attitude toward Jews and contempt for the opinion of civilization. Has Russia had a conversion as sudden and effective as that of Saul of Tarsus? It is sudden, at least, but as for the other, perhaps and perhaps not. We shall learn in time, of course. It would be something of assurance on the point were the Russian government to notify the United States of its wish to negotiate a new treaty along the liberal lines insisted upon by President Taft when the old treaty was denounced and ended. Russia is busy with war at the moment, but not too much so to express its desire, even if too busy to frame details until later. A treaty with the United States recognizing the rights of Jews in full equality with the rights of others would be a guarantee that recent pledges are of face value.—Pittsburgh, Pa., Chronicle.

JEWISH OFFICERS ADMITTED TO GERMAN ARMY.

Although there was no law prohibiting Jews from entering the German army, none had been commissioned up to the opening of the war. Since then, however, according to news received here, more than 150 Jews have received appointments.

"THE MERCHANT OF VENICE" ELIMINATED FROM THE CINCINNATI PUBLIC SCHOOLS.

During an affair given in the Jewish Settlement House of Cincinnati, Mr. Condon, the superintendent of the public schools, made the announcement that "The Merchant of Venice" had been eliminated from the literature course of the high school for the reason that the play is offensive to the Jewish people.

What Our Lodges Are Doing

HOREB LODGE, NEW HAVEN, CONN.

The possibilities of a lodge room to serve as a forum wherein matters pertaining to the general welfare of a people to which the members therein congregated belong, can be discussed and brought home to their knowledge, were never before more clearly demonstrated than at a meeting of Horeb Lodge that was held Sunday night, Sept. 27, 1914. The hall was crowded with members, who had come to witness the initiation of several men into the Order and to listen to Rabbi Louis Mann, of Temple Mishkan Israel.

Rabbi Mann was introduced by President Samuel J. Witz, who stated that the broad patriotic spirit of the Jews was due to the deep and comprehensive knowledge of the history, traditions and ideals of their people, that as long as there were young men inspired to ask as Rabbi Mann did to be sent "to contribute a share, however small, in working out the destiny of a people with a history more noble, more heroic and more filled with sacrifice, than which there is none in the annals of the world, and to aid in solving the unique problems of Judaism in the east, to voice their desire in as eloquent a manner as did Rabbi Mann at his installation, the integrity of the Jewish nation was safe, its future existence was assured, and no external force, however strong, could vanquish it.

When Rabbi Mann rose to speak, he was given a splendid ovation. Rabbi Mann took for his text a passage from the lesson in the Bible that had been read on New Year's Day in every synagogue throughout the world, and clearly expounded the importance of unity of thought, purpose and action on the part of every Jew who ardently desired the betterment of the spiritual, physical and social conditions of his brethren. He said that the Independent Order of B'nai B'rith was an admirable medium by which it was possible to carry these high purposes into practical effect. Rabbi Mann complimented the members upon the character of the meeting and expressed the hope of being able to participate in many more meetings in connection with his work in New Haven.

After he had concluded his remarks, the members of the lodge were individually introduced to him, and the repeated expressions of satisfaction at the ideas advanced by Rabbi Mann showed clearly that he had struck a responsive cord.

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DR. J. LEONARD LEVY ADDRESSES CINCINNATI LODGE.

In spite of the inclement weather a large audience assembled Monday evening, Oct. 26, 1914, in the Reading Road Temple to listen to an address on "The B'nai B'rith and the Union of American Hebrew Congregations" by Dr. J Leonard Levy of Pittsburgh. **Rabbi Jacob** Mielziner, chairman of the Intellectual Advancement Committee of the Lodge, presided and introduced the speaker.

Dr. Levy pointed out the origin of the B'nai B'rith and dwelt upon the good work it had accomplished. He also spoke of the history of the Union of American Hebrew Congregations, and in the course of his argument stated that inasmuch as there could be no B'nai B'rith if there were no Jews it is incumbent upon the B'nai B'rith to contribute to the maintenance of the Union of American Hebrew Congregations. Dr. Levy spoke for over an hour, receiving the closest attention throughout and the very widest appreciation of the large audience.

Professor C. H. Grimm rendered several musical selections on the organ and Mr. P. Dreyfus gave the "Meditation from Thais" on the violin with organ accompaniment.

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MEMPHIS, TENN.

A well attended meeting of Memphis Lodge No. 35, of Memphis, Tenn., was held on Oct. 11th at the assembly hall of the Y. M. H. A. One of the principal topics of much importance acted upon was the report of the committee to devise ways and means to raise a fund in response to the appeal of the Order for contributions to help the war sufferers. The committee is composed of Messrs. Leo Goodman, chairman; Geo. [illegible] Chas. J. Haase, Rabbi M. Sam[illegible] L. G. Pape.

ZION LODGE, COLUMBUS, OHIO.

Zion Lodge No. 62, I. O. B. B., Columbus, Ohio, opened its fall term with a large and enthusiastic membership in attendance at the September meeting.

As a tribute to the President of District No. 2, Rev. Dr. Jos. Kornfeld, a member of the lodge, a class of 25 candidates was initiated.

This class of initiates was due to the activity of the new Propaganda Committee under the able leadership of its chairman, Mr. Aaron King.

A banquet followed the intiation, President Sam J. Herskowitz officiating as toastmaster.

Brother Jos. Kornfeld, President of District No. 2, delivered a most eloquent and inspiring address upon the work of the District.

Brother S. J. Kornhauser of Cleveland, Ohio, Vice-President of District No. 2, followed with an address regarding the active interest and co-operation of the members of the lodge.

Brother Julius Kiser of Indianapolis, Ind., read a most interesting paper prepared by his father who, unfortunately, was unable to attend, on the subject, "Why I Am a Ben B'rith," which was most interesting to all the members.

On behalf of the new class of initiates Brother Robert Felsman responded with a short talk, pledging that the class which was a most representative one, the majority all young professional men, would be more than active in all the affairs of the Order.

The meeting was one of the most interesting that Zion Lodge had enjoyed for some time.

Zion Lodge No. 62, I. O. B. B., Columbus, Ohio, celebrates its fiftieth anniversary in 1915, and in its honor the convention for the District will be held in Columbus, Ohio, in 1915.

Marked enthusiasm is being displayed by the entire membership in its campaign for new members.

The following are the officers of Zion Lodge No. 62:

President—Sam J. Herskowitz.
Vice-President—Robert Lazarus,
Recording Secretary—Milton Simmons.
Financial Secretary—I. A. Goldschmidt.
Treasurer—I. B. Jashenosky.
Warden—A. J. Schanfarber.
Outer Guard—Morris Schwartz.

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JORDAN LODGE, NEW YORK.

Jordan Lodge No. 15 has again convened after its summer vacation and has started with renewed vigor to carry out the purposes of this Order. The Bowling Club, which is a very popular feature of this Lodge, is again holding sessions, and the Entertainment Committee is now arranging details for a dance to be held on Thanksgiving Night at the Hotel Marseilles, the proceeds to be devoted toward the relief of the sufferers of the war.

The President of the Lodge, Brother David Kraus, has appointed a committee of which Brother Abraham Leipzig is chairman, for the purpose of securing contributions for this fund from among its members, and it is expected that a large amount will be collected.

An initiation of candidates of Jordan Lodge, Hebron Lodge and Akiba Lodge will take place on the evening of Nov. 5th at the meeting rooms of Jordan Lodge, and the initiation team of Jordan Lodge will officiate. At this meeting it is expected a large number of candidates will be added to the respective lodges.

At the second meeting in November a lecture will be delivered in the meeting room of Jordan Lodge by Brother Dr. Eugene H. Lehman.

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MILWAUKEE, WIS.

At a meeting of Isaac Lodge No. 87 of Milwaukee, Wis., held on Oct. 15, 1914, the following program was carried out:

"Chronological Notes About Jews," by Joel Rubin.

"Discussion on the Present World's War and Its Possible Effect on the Jew"; from the religious viewpoint, by Rabbi Chas. S. Levi; from the sociological viewpoint, by Chas. Friend.

The above discussion aroused great interest among the members, and the meeting was voted an unusually successful one.

COVENANT LODGE, DULUTH, CELEBRATES B'NAI B'RITH DAY.

B'nai B'rith Day was celebrated by Covenant Lodge No. 569 of Duluth, Minn., on Friday evening, Oct. 30, 1914, at Temple Emanuel.

In the absence of Dr. Maurice Lefkowitz, the rabbi of the congregation, services were conducted by the lodge, and the B'nai B'rith Day address was delivered by Mr. Gustavus Loevinger of St. Paul, who chose for his subject "Selling the Shadow."

A large audience was present in honor of the occasion and also to observice the tenth anniversary of the institution of Covenant Lodge.

Value of a Shadow.

Citing the old fable of the Jew, who sold his shadow for a pot of gold, and, who, on discovering later the real value of a shadow, bought it back. Mr. Loevinger declared that the real shadow of the Jewish race is its mission in this world, that of teaching the common brotherhood of man and fatherhood of God. If a man sells his Judaism for social position, political power or commercial success, declared the speaker, he is selling his shadow.

"The selling of Judaism," said Mr. Loevinger, "means the selling of Israel's real mission in life. And the world needs the Jew more today than at any other time in all history. Look at the persecution in the Balkan states, the Beilis trial, the closing of schools in Berlin, Vienna and Paris against the Jew and look in our own country to see the injustice, intolerance and persecution. Can we afford to lose our shadow? The Gentile needs the lesson more than we do.

"Look at Europe, where men are killing one another not by the hundreds, not by the thousands, but by hundreds of thousands. In the South, the white man is persecuting the negro; in China, the white man is persecuting the yellow man, and in Peru, the white man is perscuting the Indian. Yea, the Gentile needs the lesson more than the Jew, the lesson of the common brotherhood of man and the fatherhood of God.

Mission of B'nai B'rith.

"The purpose of the B'nai B'rith is to teach the Jew that he has a shadow. This organization teaches the Jew, orthordox and reformed alike, his mission in life, it tells him that there is still work to be done in overthrowing bigotry and intolerance. It tells him that he must follow in the footsteps of his fathers and continue in destroying the walls of prejudice and hate against the Jew. The Jew must be a crusader, not like the one of old but as the Jew going to the land where his brothers are oppressed. And never has an appeal been made from any country, but what the B'nai B'rith stepped in and gave its share. Besides all this, it has established schools, hospitals and sanitariums throughout the world. Its mission, therefore, is to teach the real value of a shadow."

At the close of the entertainment, an informal reception was held in honor of Mr. Loevinger.

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RAMAH LODGE, CHICAGO.

Ramah Lodge No. 33 held an unusually well-attended meeting on the evening of Oct. 8, 1914. The special order of business was the consolidation of Ramah Lodge with Northwestern Lodge of the same city, which was consummated under the auspices of the District Grand Lodge, represented by Brothers B. J. Samuels and Dr. H. I. Davis, First and Second Vice-Presidents of the District Grand Lodge, respectively. A class of candidates was initiated by the degree team of the lodge and a large number of new petitions for membership were presented.

The appeal of the Order for contributions to aid the war sufferers aroused a sympathetic and animated discussion, with the result that an appropriation of $1,000 from the treasury of the lodge was unanimously voted and a collection from the members present at the meeting amounted to more than $600. The lodge also appointed a large committee to solicit contributions from individual members, and it is expected that several thousand dollars will be secured. Addresses on the good and welfare of the Order were made by the visiting Grand Lodge officers and many members of the lodge.

OFFICIAL VISITATIONS OF THE DEPUTIES FOR MASSACHUSETTS.

The State Deputies of Massachusetts of District No. 1 met on Oct. 14th at the Nayasset Club, Springfield, Mass., and have selected the dates for their official visitations. They have also decided to send out letters to each lodge under their jurisdiction, requesting the presidents of the different lodges to inform them what is lacking in their respective lodge in order to make it one of the leaders in the District and informing them that they are ready to assist them in that direction. On the day of their visitation they expect to have a conference with the officers of the lodge earlier in the evening and talk over matters pertaining to the welfare of the lodge. A similar circular like the one enclosed has been mailed to each member in the state. They have also made an insignia of the office for each Deputy which they intend to wear at the visitations. It consists of a light blue silk band with the following inscription in gold letters: "State Deputy of District No. 1, I. O. B. B." and the Order's emblem. They will wear full dress. The Deputies are working with the object of having Massachusetts lodges take the lead in the District.

The lodges of Massachusetts will be visited on the following dates:

Oct. 20—Holyoke Lodge, No. 728, at Holyoke.
Nov. 8—Adullam Lodge, No. 326, at Pittsfield.
Nov. 24—Worcester Lodge, No. 600, at Worcester.
Dec. 9—Springfield Lodge, No. 684, at Springfield.
Dec. 20—Massachusetts, No. 27, and Amos, No. 121, at Boston.

The Board of Deputies consists of Judge Abr. K. Cohen, Boston; Henry Lasker, Springfield; Leo Zander, Pittsfield, and Maurice M. Israel, Worcester.

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ANNIVERSARY OF HILDESHEIMER LODGE.

The fourteenth anniversary of Hildesheimer Lodge No. 503 of Seattle, Wash., was celebrated on Oct. 22, 1914, at the lodge rooms with an elaborate program including vocal and instrumental music. Addresses on the order, its purpose and mission were delivered by members, including Aubrey Levy, Abe Hurwitz, E. J. Spear, J. Harris, H. Kessler, Samuel Cahn, O. S. Grunbaum, A. Rosenthal, H. H. Kulies and Henry Salinger, of Everett. Julius Shafer, president of the lodge, acted as toastmaster. The musical program was furnished by Miss Eugenie Argiewicz, vocal solos by Messrs. Billadeaux and Trender and Al Franks, of the Tivoli, entertained with songs and a monologue. The meeting emphasized the fact that the order is now making preparations toward gathering a large sum to help relieve the distress incident to the European war. The committee in charge of the affair included Benjamin Levin, N. E. Spear and Samuel Fisher.

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VICTORIA, B. C.

At the request of the Grand President, District Deputy I. Lancaster paid an official visit to Victoria Lodge No. 758 at its last meeting.

A large membership gathered. He was introduced by the president, Brother Dr. S. M. Hartman, and spoke upon "B'nai B'rith."

The three working tools of the order—benevolence, brotherly love and harmony—were explained by Brother Lancaster. Benevolence teaches us to do good unto all mankind, brotherly love unto our immediate circle and the combination of the two will bring harmony and unite us into one sacred band.

The deputy explained that committees are now working, looking into the ways and means of facilitating the immigration question when the Panama Canal is finished and those who felt the pangs of oppression in Russia and Roumania decide to come to this country and our friendly neighbor, the United States, to make their home.

He spoke eloquently and enthusiastically and saw a great future for Victoria Lodge.

Incidentally there were six new candidates balloted for.

What Our Lodges Are Doing

MUSICALE BY THE CHICAGO LODGES.

A musical under the auspices of the Central B'nai B'rith Council, representing the Chicago lodges, will be given by the Fortnightly Club of Chicago in the Louis XIV ballroom, Hotel La Salle, on Tuesday evening, Nov. 17, 1914. The following program will be rendered:

1. Piano Solo:
   (a) March Hongroise............................Schubert-Liszt
   (b) Concert Waltz in A.............................Mr. Shynman
   Mr. Abe Shynman.
2. Reading............Pauline Pavlova
   Miss Florence Harris.
3. Violin Solo:
   (a) Aria ....D'Ambrosio
   (b) Humoresk ....Aulin
   Mr. Benjamin Paley.
4. Vocal Solo:
   (a) Aria from Louise.Charpentier
   (b) April Morn...........Batten
   Miss Hannah Rubin.

At the conclusion of the program there will be dancing.

HOREB LODGE OF NEW HAVEN ALIVE TO ITS DUTY.

The meeting of Horeb Lodge No. 25 of New Haven, Conn., held on Sunday evening, Oct. 25, 1914, set the high water mark for attendance. The special feature of the meeting was an address by Prof. Chas. F. Kent of Yale College on the subject, "Five Universal Ideas of Judaism."

He spoke upon the universal ideas of Judaism and showed how they were as well adapted to the ideas of the present day as they were to the ideas of ancient days. In discussing the war, he said that it had been predicted by the prophets of Israel, and that to them the conflict had been inevitable. He also said that, as the life of Christ had been one of self-sacrifice, so the mainspring of Jewish life and Jewish faith had been self-sacrifice.

Upon the recommendation of the Grand Lodge, the lodge voted the sum of $1,000 as an appropriation out of the funds of the lodge for the relief of the sufferers from the war. In addition to this generous appropriation a local committee consisting of the most prominent and active members of the lodge was appointed for the purpose of obtaining individual subscriptions to the fund now being raised by the Order, and it is expected that an additional $5,000 will be raised bv the members of the lodge.

The recruiting teams are busy with their undertaking to enlist into membership as many of the best class of Jews as they can reach, and all indications point to a decided increase in membership.

Benjamin Lubinsky, to whom was entrusted the duty of organizing a new degree team, is doing splendid work along these lines, and Horeb Lodge will soon have a degree team that will uphold the high standard set by teams of former years.

JERICHO LODGE, PITTSBURGH, PA.

Preparations are now in progress for a big meeting of Jericho Lodge No. 44 to be held on Sunday afternoon, Nov. 22, 1914. Committees having in charge the preparations for this meeting are arranging for addresses and other interesting numbers for the entertainment of those who attend. Mr. Sigmund Livingston of Chicago, chairman of the Anti-Defamation League, who will be the principal speaker of the occasion, will address the gathering on the work performed by this particular branch of the Order. A feature of the day will be a large class initiation to be conducted by the efficient degree team of the lodge.

VICTORIA, B. C.

The Simchas Thorah ball, given under the auspices of Victoria Lodge No. 758 of Victoria, British Columbia, on Monday evening, Oct. 12, 1914, was a great success. Almost the entire Jewish community attended and enjoyed the affair. It being Canadian Thanksgiving Day, the occasion gave all an opportunity to make the preparations, and the hall was tastefully decorated and looked very inviting. During the evening refreshments were served by the committee having charge of the affair, and much credit is due the committee for its splendid work.

COVENANT LODGE, DULUTH, MINN.

Under the auspices of Covenant Lodge No. 568 of Duluth, Minn., the annual fall banquet was held at the Holland Hotel on the evening of Oct. 6, 1914. Mr. J. J. Robinson, president of the lodge, presided, and short talks were delivered by Dr. Maurice Lefkovits. Chas. D. Oreckovsky, A. B. Kapplin and Solomon Sachs of Eveleth, Minn. The principal topic of discussion was how to provide for the great influx of immigrants which will be the result of the present war in Europe and to aid in their distribution and removal from the congested districts in the East.

Arrangements were also made by the lodge for the observance of B'nai B'rith Day on Oct. 30th, which will be held at the Temple Emanuel. Rabbi Lefkovits also outlined the program of papers to be read by the members during the winter. These will deal with the Jews of the world and will be specially interesting on account of the European war.

ABRAHAM LIPPMAN LODGE.

The entertainment and corn roast given by Abraham Lippman Lodge No. 672 of Pittsburgh, Pa., in September was a pronounced success, the attendance being unusually large, more than 300 members and friends of the lodge being present, including delegations from the lodges of McKeesport and Braddock.

The program was of high order and consisted of vocal and musical numbers and the rendering of short sketches, which proved exceedingly realistic. The affair was the first of a series of social events which the lodge intends to hold during the present season. The propaganda committee is being ably supported by the lodge at large in its attempt to make social and fraternal life one of the important features of the lodge.

GAN EDEN LODGE, TERRE HAUTE, IND.

Gan Eden Lodge No. 110 of Terre Haute, Ind., renewed its activities after the summer vacation with a rousing meeting held on Sept. 6, 1914, at which the work of the District Grand Lodge was discussed and the election of Past President Harry Schloss as delegate to the convention of the Order in San Francisco was received with much satisfaction.

An elaborate report of the work of the Anti-Defamation League was presented and the paper of Brother Billikopf on Social Service Work was discussed. The lodge appointed a special propaganda committee, with the object of securing new members and to increase the membership of the lodge by the end of the year to 150.

LOS ANGELES LODGE PREPARES TO RECEIVE AND ENTERTAIN DELEGATES TO THE CONSTITUTION GRAND LODGE CONVENTION.

Under the title of "The Ways and Means Committee," Los Angeles Lodge No. 487 of Los Angeles, Cal., appointed a large committee, composed of some of its most influential members, of which Mr. Geo. N. Black is chairman, to devise ways and means to entertain the visiting delegates to the Constitution Grand Lodge convention in 1915. The committee has tentatively decided to arrange an automobile tour throughout the city and its environments and a banquet. The committee also plans to have a special meeting of the lodge take place during the stay of the delegates and to secure a large class of candidates which will be initiated by the degree team composed of visiting delegates.

INFORMAL DINNER BY THE CHICAGO LODGES.

Under the auspices of the Central B'nai B'rith Council representing the Chicago lodges an informal dinner was held at the Hotel La Salle on Wednesday evening, Oct. 14, 1914. The affair was well attended by the members of the Order and their ladies. A feature of the dinner was the discussion of Social Service Work. The principal addresses were delivered by Mrs. Henry Solomon of Chicago and Rabbi Morris M. Feuerlicht of Indianapolis. A general discussion followed, participated in by Dr. H. I. Davis, Rabbi Gerson B. Levi, Mr. Hugo Sonnenschein and others. Mr. Julius H. Meyer acted as chairman and acquitted himself most admirably.

LOS ANGELES, CAL.

At a meeting of Los Angeles Lodge No. 487 of Los Angeles, Cal., on Oct. 27, 1914, a debate on the Eight Hour Amendment Law was held which was participated in by Brothers W. W. Bearman and Harry Goldman.

The educational committee of the lodge has decided to open a course of lectures in the Temple street district of the city. It is planned to give all those who will attend the opportunity of learning somewhat of the history of the country, of its national laws, of civic hygiene and other worthy subjects.

Nov. 11th next has been set for the visit of the Grand President of the District, Brother Morris N. Schneider of Oakland, and on that evening the lodge will hold a class initiation and smoker. It is expected that the full membership will be in attendance.

The social committee of the lodge is making arrangements for an entertainment and dance to be held under the auspices of the lodge in December.

GREEN BAY, WIS.

Green Bay Lodge No. 618 of Green Bay, Wis., held its first of a series of open meetings under the auspices of the Intellectual Advancement Committee on Oct. 9, 1914, at the synagogues. The meeting was largely attended and marks the opening of a new era in Jewish social life in Green Bay, as it is the first time that a lodge was allowed to use the handsome synagogue for social and intellectual purposes. The following was the program of exercises:

Selection—Piano. Miss Bessie Rosenthal
Remarks—"Inspiration From the.... Past".............W. C. Ornstein
Vocal selections. Mrs. H. L. Wasserstein
Remarks—"I. O. B. B. and What It Stands for"........Mr. M. Roseman
Selections—Piano. Miss Frances Levitas
Essay—"Moses the Prophet"...........................Mr. I. Abrahams
Vocal Selections. Mrs. H. L. Wasserstein
Remarks—Relative Duties of Children and Parents..Mr. Wm. Sauber
Sermon..................Rabbi Daskell
Selection—Piano...........Miss Cohen

ISAAC LODGE, MILWAUKEE, WIS.

Isaac Lodge No. 87 of Milwaukee, Wis., held a largely attended meeting on Thursday evening, Oct. 8, 1914, in the ball room of the Wisconsin Hotel. A class of 18 candidates was initiated by the degree team consisting of Brothers Chas. L. Aarons, Max Ascher and Harry Marks. The candidates were addressed in a very interesting manner by Rabbi Samuel Hirschberg and Rabbi Chas. S. Levi. After the close of the meeting a lunch was served in the hotel. The affair was a great success.

SAGINAW, MICH.

A well attended meeting of Saginaw Lodge No. 636 was held on Sunday afternoon, Nov. 1, 1914, at the Odd Fellows' Hall. The special order of business was the initiation of a class of candidates conducted by the degree team of Bay City Lodge No. 178. The work was done in an exemplary manner and evoked much applause.

Delegations from the nearby lodges located in Bay City and Flint were present. The Grand Lodge was represented by Brothers Edward Sonnenschein, chairman of the Propaganda Committee, and A. B. Seelenfreund, Secretary of the District Grand Lodge, who made a special trip to pay an official visit to the Lodge.

Addresses were delivered by the visiting officers, Brother Sonnenschein speaking on the work of the Order and tracing its history from its organization up to the present time. Brother Seelenfreund spoke upon the condition of the Jews abroad, closing his remarks with an appeal for funds in response to the call issued by the Executive Committee of the Order. Almost $200 was collected from among the members present and at the conclusion of the regular order of business and closing of the Lodge, the doors were opened to the public and a large number of ladies and friends of the Lodge availed themselves of the privilege of attending the open meeting, which was presided over by Brother Ed Lichtig of Bay City Lodge. Addresses were made for the good and welfare of the Order and on subjects of interest to Judaism. The meeting was a great success, and thanks are due to the committee that had charge of its arrangements.

RESOLUTIONS.

We stand in the shadow of a great sorrow—our brother Joseph Hirsch has gone to join the silent majority. Death loves a shining mark, and when our belover brother was called to his final rest, all Judaism wept. The shock is too great, the grief too poignant, the calamity too overwhelming for us to fully recognize and appreciate at this moment the loss we have sustained. But to us, his brothers of District No. 5, who knew him best in his highest endeavors, as a man, as a citizen, as an Israelite, as an American, we mourn his untimely end, and with us the liberal-minded and intelligent men of all creeds, the loss of an unselfish, wise, and patriotic citizen.

It is a beautiful custom of our fathers to remember the dear departed, for memories of the dead have a treasury of example and precept upon which the living may draw for ideals and incentives. Gate City Lodge No. 144, in convention assembled, wishes to give expression to its sense of grief in the loss of our beloved brother: therefore, be it

Resolved that in the death of Brother Joseph Hirsch, the Independent Order B'nai B'rith has sustained an irreparable loss—that it has been deprived of a wise and energetic leader, and Judaism of a loyal, earnest devotee.

Resolved that we extend to his widow and family our deepest sympathy in their boreavement.

Resolved further, that this expression of our sorrow and our love be spread upon the Minutes of our Lodge, and a coyp thereof sent to his widow and family, with whose tears join our own, and with whose grief our grief commingles.

LEONARD HAAS, Chairman.
MILTON KLEIN,
DR. B. WILDAUER, Committee.

DISTRICT NO. I.

New hospital quarters in the B'nai B'rith Home for the Aged and Infirm at Yonkers were formally opened on Sunday afternoon, Oct. 19, 1914. Mayor J. T. Lennon of Yonkers delivered an address. Among the other speakers were Mr. Louis Kempner, president of the Board of Governors of the Home, and Rev. Dr. Jos. Silverman of New York, President of District Grand Lodge No. 1.

At a meeting of Horeb Lodge No. 25 of New Haven, Conn., held on Sunday evening, Sept. 27, 1914, Rabbi Louis L. Mann delivered an address. The meeting was very enthusiastic and concluded with a reception in honor of Rabbi Mann.

Adullam Lodge No. 326 of Pittsfield, Mass., held a largely attended whist party at the Municipal Building on Oct. 21, 1914.

At a meeting of Edward Everett Lodge No. 97 of New York City held on Oct. 7, 1914, a lecture was delivered by Brother Prof. Goldschmidt. The lodge paid an official visit in a body to the Home for Aged and Infirm at Yonkers on Sunday afternoon, Oct. 25, 1914.

Brother Eugene H. Lehman addressed the members of Manhattan Lodge No. 156 of New York City at its meeting on Oct. 8, 1914, on the subject, "A Proposed New Solution of the Jewish Question."

Akiba Lodge No. 173 of New York City held a meeting on Oct. 14, 1914, at which a bowling club was formed and a discussion of current topics was held.

Horeb Lodge No. 25 of New Haven, Conn., resumed active work at its meeting held on Sunday, Sept. 13, 1914. Reports were made, showing a satisfactory condition of the lodge, both as to finances and members. The principal topic of discussion was the official call from the President of the Order for aid to help the suffering co-religionists in the war affected countries of Europe. A committee was appointed to solicit contributions and make plans for the collection of funds.

The annual convention of District Grand Lodge No. 1 will be held in the city of Worcester, Mass., beginning Feb. 7, 1915.

The General Committee of District Grand Lodge No. 1 held a meeting on Oct. 17, 1914. A resolution was introduced instructing the President of the District to recommend in his message to the annual convention of the District the levying of a special tax of $1.00 per member, to be paid at once, which tax is to be independent of anything the lodges of the members may have contributed to the relief fund of the order. Reports were presented showing that the lodges in New York City as well as throughout the District are energetically at work to raise a fund of large proportions and it is expected that the request of the President of the Order that the contributions represent a minimum of $10.00 per member will be realized.

DISTRICT NO. 2.

The General Committee of District Grand Lodge No. 2 held a meeting in Cincinnati on Oct. 25, 1914. Appropriation of $1,000 for the relief of the widows and orphans and direct sufferers of the war living in European countries was made.

At a meeting of Cleveland Lodge No. 16, of Cleveland, Ohio, held on Oct. 25th, an appeal was made to the members for contributions to relieve the European sufferers and to respond immediately to the extent of their ability. The sum of $550 was collected and efforts are now being made by special committees appointed for this purpose to greatly increase this sum.

At a meeting of Denver Lodge No. 171 of Denver, Colo., held on Sept. 13, 1914, Prof. Simon Litman of the University of Illinois delivered an address on the European war. This timely subject, handled by one who has made a study of the conditions in Europe, proved very interesting and instructive.

The first meeting of Indianapolis Lodge No. 58 of Indianapolis, Ind., for the season was held at the Hotel Severin on Sept. 28, 1914. Plans for the year's work were discussed and a season of renewed activity and interest is anticipated. A full report was presented as to the operation of the public milk station maintained by the lodge.

Indianapolis Lodge No. 58 of Indianapolis, Ind., held a well attended meeting in the vestry rooms of the Temple on Monday, Oct. 12, 1914. The entertainment committee reported regarding the plans for the annual show of the lodge, which is to be given in December, and the proceeds of which are to be devoted to the fund that is being raised for the Jewish war sufferers. A special committee consisting of the most prominent members of the lodge was appointed to devise ways and means of securing contributions in response to the appeal of the Order to help the war sufferers.

Missouri Lodge No. 22 of St. Louis held a meeting on Oct. 18, 1914, at Harburger Hall, at which final action was taken upon the selection of a new meeting place for the lodge. The report of the special committee in regard to the dance and entertainment to be given on December 2nd was received and a large class of candidates was initiated by the special degree team of the lodge. A light luncheon was served by the committee in honor of the newly initiated brothers.

Dr. Samuel Sale addressed the members of Ebn Ezra Lodge No. 47 of St. Louis, Mo., at a meeting of the lodge held on Oct. 7, 1914, on "Prof. Ross' Anti-Semitic Article on the Jews."

A mass meeting extraordinary was held at the Indianapolis Club on Monday evening, Oct. 19, 1914, to which all the Jews of the city were invited. The meeting was held under the auspices of Indianapolis Lodge No. 58 and the purpose of the meeting was to consider and act upon the conditions and needs of the Jews of Europe and the Orient because of the war. Stirring speeches were made by a number of the committee representing the lodge and members of other Jewish organizations of the city.

DISTRICT NO. 3.

Homestead Lodge No. 586 of Homestead, Pa., held an extraordinary mass meeting on Sunday, Oct. 25, 1914, at the Jewish synagogue. Rev. Samuel Zahler of Pittsburgh addressed the meeting on the condition of the Jews in the countries affected by the war and urged a liberal response to the appeal for help.

The Sunday School under the auspices of New Castle Lodge No. 619 of New Castle, Pa., was organized on Sunday afternoon, Oct. 18, 1914, with an enrollment of 108 pupils. The school is under the supervision of Brother Marcus Feuchtwanger, member of the General Committee of District Grand Lodge No. 3.

McKeesport Lodge No. 573 of McKeesport, Pa., arranged a Hallowe'en dance on Thursday evening, Oct. 29th, at the Masonic Temple, which was largely attended.

Ibn Gabirol Lodge No. 114, of Pittsburgh, Pa., held an interesting meeting on Oct. 27th, on which occasion Mr. L. S. Levin delivered a lecture on "Those Who Knock at our Gates." This was the first of a series of literary evenings that Ibn Gabirol Lodge will hold during the coming season.

District No. 3 has designated the last Sunday in November, Nov. 29th, to be observed as B'nai B'rith Day and the lodges have been requested to arrange celebrations for the observance of the day either in the synagogue or the lodge room. The rabbis of the various cities in the District were communicated with to observe B'nai B'rith Day by taking for the subject of their discourses on that day the Order and its work.

The Ladies' Auxiliary of Braddock Lodge No. 516 of Braddock, Pa., gave a Simchas Thorah Ball on the evening of Oct. 13, 1914.

DISTRICT NO. 4.

Rev. H. J. Elkin addressed an open meeting under the auspices of Victoria Lodge No. 758 of Victoria, B. C., on the evneing of Sept. 23, 1914, at which a large attendance was present. His address characterized the work of the Order.

The Daughters of the Covenant, auxiliary to Theo. Herzl Lodge No. 314 of Portland, Ore., entertained the members of the lodge on Oct. 27, 1914, after the business meeting of both organizations in their rooms in the B'nai B'rith Building.

Classes will be organized in the B'nai B'rith gymnasium located in the B'nai B'rith Building at Portland, Ore., junior, senior, business and professional men's classes are to be formed with schedule of athletic work. Boxing contests and meets with outside organizations are planned.

B. F. Peixotto Lodge No. 421 of Salt Lake City, Utah, held an entertainment consisting of a stag and smoker on Tuesday evening, Nov. 9, 1914. Preceding the program a class of candidates was initiated by the degree team and steps were taken in the matter of collecting funds for the war sufferers.

Through the efforts of Tacoma Lodge No. 741 of Tacoma, Wash., a Sabbath school has been established. The attendance of the pupils at the first session was most gratifying.

At a meeting of the lodge, at which a call for subscriptions to the B'nai B'rith fund for the relief of war sufferers was presented, a collection was made from among the members present and a committee was appointed to canvass the entire city.

Mr. Morris N. Schneider of Oakland, Cal., President of District No. 4, accompanied by Rabbi Friedlander of Oakland, the Grand Orator, are making a propaganda trip through some portions of Arizona, notably Phoenix and Tucson, with a view of interesting the Jewish people in those communities to organize a B'nai B'rith lodge.

A very enjoyable informal dance was given by Samuel Lodge No. 668 of Vancouver, B. C., on Oct. 14, 1914, at the Labor Temple.

Victoria Lodge No. 758 of Victoria, B. C., is making great progress for a new organization, and at its last meeting elected seven new candidates and a number of new applications for membership were presented.

The annual meeting of the stockholders of the B'nai B'rith Building Association of Portland, Ore., was held on Sunday afternoon, Oct. 25, 1914, at the B'nai B'rith Building for the purpose of electing directors.

The B'nai B'rith Building Association of Portland, Ore., gave an informal dancing party on Oct. 29, 1914.

Abraham Geiger Lodge No. 423 of Spokane, Wash., jointly with its Ladies' Auxiliary held a meeting on Oct. 15, 1914. After the transaction of business refreshments were served by the ladies. The evening was enjoyably finished with dancing and a card party.

DISTRICT NO. 5.

Under the auspices of Argo Lodge No. 413 of Washington, D. C., a largely attended mass meeting was held at the Temple for the purpose of raising funds in response to the appeal of the Order to help the war sufferers. More than $500 was subscribed at the meeting and special committees were appointed to solicit contributions from the members of the Order, and it is expected that the lodge will forward as its contribution a minimum sum of $1,000.

The General Committee of District Grand Lodge No. 5 met in Richmond, Va., on Oct. 26, 1914. Plans were laid for an energetic campaign for the winter, and it is expected that satisfactory results will be attained. Various members of the Committee were delegated to make propaganda trips throughout the District. In response to the appeal of the Order for contributions to help the war sufferers, the General Committee appropriated $250 as a donation from the District Grand Lodge.

Rimmon Lodge No. 68 of Richmond, Va., is actively at work in the matter of gathering funds in response to the appeal of the Order to help the war sufferers. A large and influential committee of the lodge, headed by Dr. E. N. Calisch, has already secured more than $600 and is still at work and expects to bring the sum up to $1,000.

District Grand Lodge No. 5, embracing the States of Georgia, North Carolina, South Carolina, Virginia and District of Columbia, will meet in annual session at Norfolk, Va., beginning March 13, 1915.

DISTRICT NO. 6.

Julius Houseman Lodge No. 238 of Grand Rapids, Mich., gave an entertainment on Monday evening, Oct. 19th, at the Temple Emanuel vestry rooms, which was largely attended.

A rousing meeting of Dacotah Lodge No. 731 of Grand Forks, N. D., was held on Oct. 18, 1914, at which the Intellectual Advancement Committee gave an outline of its plans for the fall and winter season. A committee for the relief of the distressed Jews in the war zone has been appointed to raise funds from among the co-religionists.

Gilead Lodge No. 41 of Milwaukee, Wis., held a well attended meeting on Oct. 26, 1914. A class of seven candidates was initiated by the degree team of the lodge and several new applications for membership were presented.

At a meeting of Danville Lodge No. 568 of Danville, Ill., held on Sept. 21, 1914, Brother Samuel Zepin, a member of the lodge, delivered an interesting address on the subject, "The Moral Side of the B'nai B'rith."

David Fish Lodge No. 130 of Chicago held a well attended meeting on Monday evening, Oct. 19, 1914. Several Grand Lodge officers were in attendance and a class of twelve candidates was initiated by the degree team of the lodge. Addresses were delivered by Brothers Israel Cowen, Dr. H. I. Davis and Edward Sonnenschein, which were well received.

Oriental-Hillel Lodge No. 72 of Chicago held a well attended meeting on the evening of Oct. 22, 1914. A class of candidates was initiated and several new applications for membership were presented. The special order of business was the action in response to the appeal of the Order for funds to contribute for the relief of the war sufferers, and the lodge unanimously resolved to appropriate $1,000 out of its treasury. Collections were also made from among the members present and committees were appointed to solicit contributions. Remarks for the good and welfare of the Order were made by Brothers Israel Cowen, Dr. H. I. Davis, Moses Maier, Dr. Jos. Stolz and A. B. Seelenfreund.

Lake Cities Lodge No. 696 of Ft. William, Ontario, held a well attended meeting on Sunday, Oct. 4, 1914. In the absence of the president, Brother J. W. Kasler, vice-president, occupied the chair and had charge also of the work of initiation of a class of candidates.

Mr. Samuel Levin, past President of Danville Lodge of Danville, Ill., and at present Secretary of the Lodge, has been appointed assistant to the State's Attorney. Mr. Levin is among the highly esteemed, industrious and capable of the younger members of the Vermilion County bar and his appointment was commended by the general public.

DISTRICT NO. 7.

Herzl Lodge No. 608 of Houston, Texas, showed renewed activity at its first meeting of the season held on Oct. 14, 1914. The special order of business was the appointment of committees to make arrangements for the B'nai B'rith Day celebration and the annual Chanukah ball.

Fort Smith Lodge No. 306 of Fort Smith, Ark., held a successful meeting on Sunday, Oct. 25, 1914. The special order of business was the subscription to the maintenance of the Leo N. Levi Memorial Hospital and the appointment of committees to solicit funds for the war sufferers.

Deborah Lodge No. 161, of Greenville, Miss., held a well attended meeting on Oct. 11, 1914, at the Olympia Club. Three members were initiated. The lodge appropriated the sum of $50 as its contribution in response to the appeal for assistance to relieve the war sufferers in Europe.

Under the auspices of Isidor Strauss Lodge No. 519 of Ft. Worth, Texas, and in conjunction with the reform and orthodox congregations of the city, a mass meeting was held on Oct. 25, 1914, for the purpose of raising funds for the war sufferers. The lodge appropriated $100 to head the list of contributions.

Memphis Lodge No. 35 of Memphis, Tenn., held a rally meeting on Sunday morning, Oct. 25th, at which Mr. Leo Goodman of Memphis, President of the District Grand Lodge, and other prominent members spoke on the good and welfare of the Order.

DISTRICT NO. 8.

Frankfurt Lodge No. 372 has donated considerable sums of money for the aid of war sufferers in general and especially for the Jewish victims of the conflict. The lodge has made it possible for the Home for Girls, which it helps to support, to open its doors to homeless women for temporary shelter. At the same time it has arranged its lodge house as an asylum for homeless men. The same is under the management of the members of the Ladies' Auxiliary of Frankfurt Lodge. The lodge also contributes to all movements for the amelioration of distress inaugurated by the different organizations.

Nassau Lodge No. 408 of Wiesbaden, has joined the Jewish Relief Society in the work of giving aid to the poor Jewish families during the time of the war. The lodge has also bought insurance bonds amounting to 1,000 marks for the benefit of poor coreligionists of the city and county.

Victoria Lodge No. 373 of Goerlitz, donated 500 marks for the benefit of the war sufferers in Germany.

The members of Borussia Lodge No. 491, of Danzig, contributed 300 marks for the war sufferers in Germany and the ladies' auxiliary made the first payment of 150 marks for the same purpose.

Berend-Lehman Lodge No. 369 of Halberstadt, has aided the local Jewish community, the Jewish Youths Society and several Jewish families, to completely furnish 50 beds in the reserve hospital which was opened in the rooms of the Jewish casino.

Mendelssohn Lodge No. 357 of Magdeburg, made an initial payment of 1,000 marks to the relief department of the Red Cross Society. The Ladies' Auxiliary of Mendelssohn Lodge also contributed 200 marks to the same society.

Freiheit Lodge No. 700 of Oppeln, has given its lodge rooms for hospital purposes and has donated 500 marks cash for the aid of the wounded soldiers.

In the beginning of September a kosher kitchen has been installed in the Toynbee Hall of the B'nai B'rith Lodges of Berlin, for the purpose of feeding the sufferers from the war. A complete meal is furnished there daily for about five cents.

Kant Lodge No. 658 of Koenigsberg, has donated 500 marks to the Red Cross Society of that province.

With the consent of the lodges and their respective vacation-colony societies for Jewish children in District No. 8, the Grand Lodge for Germany has given the use of the vacation-colony homes to the imperial military inspector for the benefit of convalescent soldiers.

Duesseldorf Lodge No. 510 of Duesseldorf, has donated 2,000 marks to the Central Organization of Germany for the collection of voluntary gifts for the war sufferers. The Ladies' Auxiliary of the lodge has opened a public kitchen where 60 to 70 needy persons of all denominations are being fed daily free of charge.

Dalberg Lodge No. 529 of Worms, has given 400 marks to the Chief Mayor of that city, to be equally divided between the Red Cross Society and the needy families of soldiers fighting in the war.

Franken Lodge No. 468, of Wuerzburg, held twenty-one regular meetings during the past year. Fifteen interesting and instructive lectures were delivered in these meetings.

The members of the Franken Lodge take special pride in the Home for Jewish Nurses which the Lodge opened on April 1st, 1914.

DISTRICT NO. 10.

Austria Lodge No. 399 of Bielitz, Bohemia, celebrated the silver anniversary of its institution on Nov. 1, 1914. Delegations from all the sister Lodges in the District were present to honor the occasion.

The members of the B'nai B'rith Lodges of the city of Prague, Bohemia, are working hand in hand with the local Jewish congregation in aiding the unemployed.

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Conditions in Russian Poland

By GEORG BRANDES

I. An Introduction.

The war raging in and out of Europe does not give the experienced much reason to hope. The immense mischiefs daily caused by it are certain enough. The benefits which are expected to result from it, and of which the various nations dream differently, are so incertain that they cannot possibly be reckoned upon. Before those who had sympathy with the deep national misfortune of the Polish people, there arose the shadow of the reunion and emancipation of this thrice severed people under extensive autonomy, and most probably under the protection and supremacy of a Great Power.

For the present we are far away. Polanders are, compelled by necessity, fighting against each other in the Prussian, Austrian and Russian armies. Not the smallest attempt towards emancipation has been made either in Prussian Posen or in the Russian "Kingdom" or in Austrian Galicia. We might even say that the dismemberment at present is going deeper than ever before, as it is also cleaving the minds.

The only fact which might suggest a future union is the manifesto of the Grand Duke Nikolaj the Russian captain general to the Polanders issued in the middle of August. It began: "Polanders the hour has struck in which the holy dream of your fathers and grandfathers may be fulfilled. Let the borders cutting asunder the Polish people be effaced, let them in common unite under the scepter of the Czar. Under this scepter Poland will regenerate free in religion, language, and autonomy."

And it ended in the following way: "The dawn of a new life is beginning to you. In this dawn let the sign of the cross, the symbol of the sufferings and the resurrection of the people shine."

Although this manifesto with its surprising love of liberty, its pious reference to the cross wore the stamp of having been enforced by the circumstances and although one had been accustomed not to consider promises from the Russian government about full constitutional liberty and the like, as those given before had not meant very much either in Finland or in Russia itself, still the manifesto as a sign of the times was well calculated to make impression on the great masses who had always before heard the authorities stamp as criminal plots, as high treason what now suddenly from supreme place was called "the holy dream of the forefathers."

The purpose of the proclamation was probably before all to hinder a revolt in Russian Poland, the moment hostile troops should invade it. On the Austrian Polanders the manifesto seems to have failed its intended effect. As these enjoy full autonomy in Galicia and for a century have witnessed the severity and cruelty with which their kinsmen in Russian Poland have been kept down, they received the proclamation with loud vows of their faithfulness to the house of Habsburg, nay all the **sokol**—societies which in time of peace (keeping a decision in view) had trained in games and use of arms, placed themselves as Polish legions at the disposal of the government against the Russians. But that was not all. The Ruthenian inhabitants of Galicia, one half of the population of the country, founded **a league for the release of Ukraine** and flooded Europe from the 25th of August with notifications and descriptions hostile to Russia. The founders did not keep back their names. They are D. Donzow, W. Doroschenko, M. Melenewsky, A. Skoropyss-Joltuchowsky, N. Zalizniak, A. Zuk.

And it has very soon proved that in spite of the proclamation of the independence of Poland the Czar at any rate does not include East Galicia in Poland whether the inhabitants are regarded or treated as Polanders or Ruthenians. The Russians were hardly in Lemberg before this town and the whole East Galicia in the orders of the day were called old Russian land and the inhabitants described as Russians whom their brothers had now come to set free.

What impression the imperial manifesto made in Posen is hardly to be proved as each hostile remark against Prussia would have been punished as high-treason.

The German emperor has, however, no less than the Russian Czar been courting the favor of the Polanders and tried to gain them through promises. One month after the issue of the Czar's manifesto a proclamation from von Morgen, the German lieutenant-general, was stuck up in the governments of Lomza and Warsaw. In this the following sentences are to be found: "Arise and drive away with me those Russian barbarians who made you slaves, drive them out of your beautiful country which shall now get back her political and religious liberty. That is the will of my mighty and gracious king." Knowing the passion with which the Polanders hitherto have been driven away from their soil and persecuted because of their language we learn from this proclamation that the German government has felt the necessity of outbidding the Czar.

As far as may be seen the Czar's manifesto made very little impression on the intellectual in Russian Poland, who of course received it with much suspicion. The masses in Russian as in Austrian Poland were for some time standing passionately against each other accusing each other of treason to the holy cause of their native-country, until now a new party has been formed which politically is the most unripe but just for that reason has had an enormous growth. Its password is this: "We do not want to know of Russia nor of Austria; we want only one thing: the Polish state without assistance of guardianship from any side." In other words; they want the quite impossible. It brings its own punishment to a people to have been politically crushed for almost one and a half centuries. Political skill in such a people too easily becomes local-patriotism, or it remains in the state of innocence.

Of what use is it to begin singing: **Polonia fara da se.** That Poland cannot come right by itself is evident to anybody who has any political ideas.

Still I am inclined to say: never mind, the forms which the Polish independence and thirst of liberty are taking, seem to go like a purifying storm through all Polish minds. Many times before a glorifying future apparently rose to the Polanders. 1812 when Napoleon began the second Polish campaign, 1830 when the Polanders were borne up by the sympathy of Europe, 1848 and 1863; but hardly ever has a change of established conditions appeared so possible and painful, and painful barriers never seemed so near the point of falling as under this great and dreadful crisis.

The person who through a generation has been busy with Polish and Russian affairs may therefore without much difficulty imagine how many young Polish hearts are now beating and burning with hope, expectation and the most noble intentions.

Nevertheless the state of affairs in Russian Poland, is at present desperate as it has never been before during war and revolt; and this is not due to the pressure of the conditions or the horror of the situation, but it is due to the Polanders themselves, to the overexcitement of the national feeling which sends out its breath of madness all over Europe and now whirls round in Polish brains to drive out magnanimity and humanity, not to speak of reason which on the whole in the year 1914 has no jubilee in Europe.

I dare truthfully say that for none other people have I felt the enthusiasm I have felt for the Polanders. I have revealed this feeling at a time when they were not the order of the day and when only very few shared this feeling. I pronounced it long ago but made so little to draw the attention of the Polanders to my writings about them or to reap their thanks for them that the Polanders did not discover my book about them till ten years after it appeared and after it had been by chance translated into German. To write in Danish, is as a rule, to write in water.

It would be very ungrateful of me on this occasion where I am obliged to use sharp words to the Polanders, not to remember the undescribable affection and kindness they have showed me in Russian Poland, as well as in Austria Poland. Among them I have found quite incomparable friends.

For a long time I therefore refused to say an unkind, not to mention an offensive, word. As early as 1898 I refused so absolutely to make myself the advocate of the Ruthenians against them that the Ruthenian leaders became my bitter enemies who never got tired of attacking me; and I was mute as a fish, when Bjornstjerne Bjornson not long before his death upon application of the Ruthenians attacked the Polanders, fortunately for them with so unreasonable exaggerations that the attacks did no harm. (Bjornson maintained that the Polander as such was the devil himself as the middle-ages had imagined him.) I knew better than Bjornson what might be said against electioneering geometry and pressure on electors in Galicia, but I remained silent because I considered it unworthy to attack a people who was in such a difficult position and who was able to defend many minor injustices committed by it in self-defence. I considered it especially as impossible for me to attack the Polanders to whom I was bound by honor and towards whom I bore the warmest most sincere sympathy.

It is therefore with no light heart I write these lines.

Denial of the rights of man to Jewish subjects belongs to the nature of Russia. Now and then Europe has been startled when an uncommon massacre of innocent Jews has taken place as in Kisheneoff, but all have known and know that Russia stows together her Jewish population in the Polish outskirts of the realm, stows them together so tightly that they can neither live nor die, denies them the liberty of moving, liberty of studying, even the right of school—and university—education beyond a certain (too small) percentage. Only such Jews as hold a university-degree are allowed to live in the capitals of the empire; no young Jewish woman is allowed to take up her abode near the universities in Petersborg or Moskva, unless she has been inscribed as a prostitute, and it has happened that the police have made their appearance and complained of her forgery, in that she did not carry on the profession but instead was reading in **scientific** books. If a man is for instance a doctor of medicine he may go to take up his abode in Moskva; in case he is married his wife may live there with him. But if the couple has a two years' old child the mother is not allowed to take it with her into the railway-carriage or let it live with her in the capital. For the child has no right to live there. If this right is wanted a detailed petition must be sent in to the governor-general in whose power it is to grant or refuse it.

In a few of the cases where plunder and murder of a Jewish population in Russia have taken place the outrages have partly been excused or at any rate explained through the almost incomprehensible ignorance of the peasants. Russia's most famous political economist, who at the same time is a great estate owner has told me, that when the elections to the first Duma took place he was informed that each of the peasants on his estate had voted for himself. He asked them, surprised, what they meant and explained to them that in this way none of them could be elected; but they said, does not each deputy get so many rubles a day? Yes. And do you think that we would leave so much money to another if we perhaps might get it ourselves.

The same prominent estate owner told me that one day he asked some of his peasants, if they really had partaken in a Pogrom which had taken place in the neighboring parish—he could not believe it, as they looked so good-natured. To his astonishment they answered yes, and when he asked them the reason they answered: "You know it very well." They then explained that they had killed these Jews, because they had killed their Saviour. "But," said he, "that is so long ago. It was not they who did it and it was not done in this country." To which they in astonishment exclaimed: "Is it long ago? We thought it was last week." It appeared that they had understood from the pope's explanation, that the crucifixion had taken place then and there.

Under such conditions one can not be surprised at any outrage. But to see the hatred of the Jews spread in Russian Poland, where people are able to read and write, that must and with right, fill one with wonder. A great number of Jews in the old Polish kingdom originate in the days of Casimir the Great (1309-1370), who out of love of his concubine Esther opened his country to the Jews and gave them favorable circumstances. Since then the number has increased as the Czars locked up all their Jewish subjects there, where they had to suffer every possible hardship, living separated and with a special dress like the Jews of Denmark at the time of Holberg. They have, however, felt and suffered as Polish patriots. As early as 1794 a regiment of Jewish volunteers fought under Kosciuszko; their colonel fell in 1809. In 1830 the shallow Polish National government refused the Jews' petition to be allowed to enter the army. As they then ventured to apply for admission to the Polish publice-schools Nikolaj I punished them letting 36,000 families be carried away to the steppes of South Russia, where the enlistment of children overtook them. All their small boys from the age of six years were sent to Archangelsk in cossac custody to be trained as sailors. They died in multitudes on the way.

The mischief which befell all the inhabitants of Poland, regardless of their creeds for some time kept down the hatred of the Jews which is always lurking in the masses. The great men of Poland hindered the development of it. Adam Mickiewicz, Poland's greatest author, went so far that in his chief-work, Poland's national epos **Pan Tadeusz** (1834) he makes a Jewish innkeeper one of the most sympathetic leading characters. He is introduced in the fourth canto as a genius of music, the great master of the national instrument the Cymbal; and Mickiewicz makes as the culmination and end of his poem the moment when Jankiel before Dombrowski himself plays the Dombrowski marche, nay the whole history of Poland symbolical from 1791-1812, the year in which the poem takes place, the Napoleon year.

At the year 1860 the equalization of the Jews with the Catholics was in Warsaw a reality, and when in February, 1861 at two large public places in Warsaw the Russians had fired on the kneeling masses singing the national anthem (Z dymem pozarow) the Jews felt impelled to show their national disposition through an unmistakable manifestation.

They accompanied in masses their rabbins into the Catholic churches just as the Christians in masses entered the synagogues to sing the same hymn.

This last feature, the processions of the two creeds into each others' churches singing the same impressive song made such an impression on Henrik Ibsen, the great Scandinavian poet, that again and again he returned in his conversations to this as something of the greatest and most beautiful he had experienced.

And now under the whirlstorm of madness which nationalism has chased across Europe all this is lost; nay from a religious reconciliation it has been turned into flaming hatred between the races.

II. Facts.

In 1912 the election of a deputy to the Duma was to take place in Warsaw. The population of the town consists of between 7 and 8 hundred thousand. As among those there are 3 hundred thousand Jews and between these the majority of electors, it was in the power of that majority to elect a Jewish deputy. Of Polish national feeling, however, they gave up this right as they wanted Warsaw as the capital of the kingdom of Poland to be represented by a man who not only by disposition but also by race was a Polander. Of the Polish committee they only demanded that the party concerned was no enemy to the Jews. It proved, however, that the committee in its arrogance would not at all deal with them and proposed Kucharschewski, a pronounced antisemitic candidate and a man who publicly declared that he desired his election to the Duma only to work for the extermination of the Jews of Poland. By the way it is strange to notice how the word exterminate which 30 years ago in the days of Bismarck and Edward von Hartmann as **Ausrotten** was subject to the curse and condemnation of the Polanders has now come to honor and how easily it passes their lips.

As the Jews of course could not vote on such a man they urgently asked the committee to propose another candidate not inimical to them. This reasonable request was refused with coarseness and Kucharschewski's candidature maintained. Because of that the Jews were obliged to look about for another candidate of Polish family who was fit for the position and was not inimical to them. In spite of numerous applications they did not succeed in finding such a man; in the last moment when all attempts had failed Jagello, the social-democrat declared himself willing to accept the candidature of the Jews.

The only thing which in their eyes spoke for him was the fact that he was of pure Polish blood. As their leading men all belong to the higher middle-class, they did not share his views. But the state of affairs forced them to support him. Lord Beaconsfield always used to maintain that the natural disposition of the Jewish tribe was conservative, but foolish politics instead of encouraging the conservative instincts of the tribe forced it to cast its lot with the most extreme elements of the opposition. It has proved true here.

Jagello was elected.

The leading men in Russian Poland, who, as a matter of fact, through the whole new century had fought against the Jews although secretly for fear they should forfeit the sympathy of the intellectual aristocracy of Europe, used this electoral victory of the Jews forced upon them to throw the mask and openly act as their passionate enemies. The socalled cooperative movement worked up during the last twelve years and in itself being nothing but a differently called fight against the Jewish commerce now changed into a systematic and cruelly effective boycotting of the Jewish population. In private as in public life the openly pronounced password was: not to buy from Jews, not to associate with Jews.

At the head of this movement went the intelligence of Poland, among others some of its most famous authors, avowed freethinkers as Nemojewski nay as Alexander Swientochowski. Literary life presents many changes, metamorphoses, which in thoroughness are not so much inferior to those of Ovid. A great deal is necessary to make one, who for a half century has witnessed the want of character among writers, feel even the slightest surprise. But I should willingly have sworn that I should never have lived to see Alexander Swientochowski as a Nationalist —he the most uncompromising adversary of the Nationalism, who endured a good deal for his conviction—to see the poet of **Chawa Rubin** as an antisemitic chief. Not only does all that Alexander Swientochowski wrote rise against him but also the words, the powerful words issued from his mouth in his palmy days.

The whole Polish press placed itself at the disposal of this movement. Young Polish louts were posted outside the Jewish shops and ill-treated the Christian women and children who wanted to buy there. By means of the well-known Dumowski a new paper **Dwa Groszi** was started, which simply invited to Pogroms. It soon came to bloody struggles. Polish undergraduates killed an old Jew in the Sliska street in Warsaw. In the little town of Welun peasants poured naphtha on the house of a Jew and put fire to it, whereby a large family was put to death. Similar cases are to be found in several other places, until the Russian government stopped this pogrom-movement in order to hinder the Polish nationalism from getting stronger.

The polish priests in the villages incited from the pulpit to boycotting of and war against the Jews. After the sentence in the Beilis-action the Polish newspapers were almost alone in publishing in circulars the information that Beilis had been acquitted but that the existence of religious murder had been satisfactorily proved. Nay the freethinker Nemojewski wrote a book, in which he maintained the monstrous lie, that Jewish religious murders are facts and travelled all over the country with an agitatorial lecture to the same purpose.
whose characters were so undisputed,

Under these circumstances the Jews in Russian Poland, turned to the few men, whose names were so esteemed or that their words could not be unheeded.

Ladislas Mickiewicz, the excellent son of the great Mickiewicz, who had passed his whole life in Paris first as a publisher and translator of the works of his father and then as a Polish patriotic author, convened together with some other prominent men a great meeting at Warsaw to restore the inner peace. In vain he begged and besought his countrymen, who had enemies enough otherwise, not to act as enemies of the Jews, who had always been their friends. No Polish newspaper gave any report of his speech.

All this took place before the war. The provisional result was the economical destruction of the Russian-Polish Jews. But now during the war the glow of the bloody hatred of the Jews has blazed out with far stronger flames and the Russian government has hitherto done nothing to subdue or quench the fire.

During the mobilization several Polish newspapers, for instance the **Glos Lubelski**, brought the alarming news in heavy type: **In England great pogroms against the Jews. The English government does not hinder them.** The paper was conscious of the lie. But the question was to set an example to follow.

When the want of gold and silver began to be felt, the Polish newspapers accused the Jews of hiding the noble metals. On closer examination it was found out, that many not Jewish business people (for instance Ignaschewski in Lublin, a very rich Polander) were keeping back whole bags full of gold and silver coins, for which they were punished rather severely; but this was not proved about a single Jew.

Further the Jews were among other things accused of having in a coffin smuggled one and a half million rubles in gold into Germany; and the protest against the accusation entered by the representatives and ministers of the Jewish congregation of Warsaw was printed in Russian papers but not in a single Polish one.

All these things were preparations for pogroms; but many others were made. The Anti-Semites printed a proclamation in Yiddish, in which the Jews were called upon to revolt against Russia; they took care that this proclamation was put into the pocket of the unsuspecting Jews in the streets of the different towns; those who had distributed the papers denounced the party concerned to the police. Everybody with whom the proclamation was found was shot.

At last the Jews were quite as in the middle ages both in word and writing accused of having poisoned the wells. If some cossacks or other Russian soldiers died the Polanders accused the Jews of having caused it.

The chief accusation was, however, the accusation of espionage, which obtained general credence and was used both when Austrian troops came to some town or village and when Russian troops expelled the Austrians. The result was the same. A suitable number of Jews were conscientiously shot by the Russians as well as by the Austrians. There are, however, lists of those, who really have been unmasked as spies. A Potocki was among them and had to pay for it with his life; but no Jewish name is found on these lists.

The accusation is, however, always believed, as the Jew has through about two thousand years been characterized as Judas.

The legend about Judas may without exaggeration be described as one of the most foolish legends made in the antiquity; that it has been believed is one proof among thousand of the indescribable simplicity of mankind. Few legends carry like it the stamp of falsehood on their faces, and few legends have millennium after millennium caused such an amount of mischief and horror. It has tortured and murdered by the hundred thousands.

According to the supposition the story is impossible. The supposition is that a man in possession of superhuman attributes, a god or a demi-god, day after day goes about and speaks in the open air in a town and its neighborhood. So little he makes a secret of his doings that a short time before he made his entry at broad day-light, welcomed with exultation by the whole population. He is known by each and all, by each woman and each child. So little He seeks to hide Himself, that He walks about accompanied by His disciples, preaching at day and at night, sleeping among them. And yet it was necessary to buy one of His disciples to denounce him and deliver him up, to betray Him, and that—for the sake of the effect—with a kiss! Indeed if He had hid Himself in some cellar then there were some meaning in it; but as things were, those who sought Him need only have asked, "Which of you is Jesus? He would not have tried to deny His name.

Judas is then not only quite superfluous but an absurdity, the origin of which is to be found in the desire to place the black traitor opposite to the white hero of light and of the awakening hatred of Jews arising among the first Gentile Christians, who by and by made the world forget that not only this straw-doll of a Judas, but also Jesus and all apostles, all disciples, and all evangelists were Jews.

Nevertheless in the conception of the rude masses this Judas — as he was called—has become the Jew, the typical Jew, the traitor, and the spy

Still as late as in the last decennium of the last century Captain Alfred Dreyfus fell a victim to this old foolish legend.

And now it is again rehashed against the Jews in Russian Poland.

The pogroms have by virtue of these Judas-accusations and the many other dreadful accusations spread all over great parts of Russian Poland and there they extend more and more, while Galicia as well as Posen have proved susceptible to the incitations, which have not failed. Many hundred innocent people have fallen victims to them.

Here are a few instances from the many:

In the town of **Bechava**, conquered by the Austrians, the Polish leaders, among whom was a very well-known estate owner, applied to the Austrian commandant, accusing the Jews of secret connection with the Russian army. In consequence of this the Austrians killed a 67-year-old man called Wallstein and his 17-year-old son. When after a short time the Austrians were driven away, the same estate owner accused the Jews of the town to the Russian commandant of being in connection with the Austrians, having delivered up to them all provisions for the purpose of depriving the Russians of them. In consequence of that many Jews were shot and their houses burnt down.

In the towns of **Janow** and **Krasnik** the Jews were accused of having put out mines to destroy the Russians. The Jews and among them many children were hung on the telegraph poles and the two towns destroyed.

The town of Samosch was conquered by Austrian Sokol troops, these beautiful slender people, whom you do not forget when once you have seen them train in the capital of Galicia. When they were driven away by the Russian army, the Polanders accused the Jews of the town to have been the accomplices of the Austrians. Twelve Jews were arrested. When they denied, they were sentenced to death. Five of them were already hanged when in the middle of the execution a Russian *pope* carrying an image of the Virgin in his hand appeared and with his hand on this image took the oath that the Jews were innocent and that it was all the outcome of Polish hatred of the Jews. He proved that the Polanders of the town themselves had supported the Austrians and that even a telephone connection with Lemberg was to be found. The seven Jews were then set free, the five having already been hanged.

In the town of **Jusefow** the Jews were accused of having poisoned the wells, through which hundreds of cossacks had lost their lives. Seventy-eight Jews were killed, many women were ravished, houses and shops plundered.

Similar events happened and still happen daily by hundreds. Greater or smaller pogroms with murder, rape and plunder have thus taken place in the governments of Warsaw, Radom, Petrikow and Kelts.

Only a few Russian governors such as Korff in Warsaw, Kelepowski in Lublin, and the governors of Wilna, Petrikow and Grodno have spoken, although too late, against the pogroms; but neither the government nor the Polanders take these warnings seriously.

Eye-witnesses have told me about Jewish soldiers in the different lazarets, who have turned mad not through the unavoidable horrors of the war, but because of the pogroms they have witnessed in the towns they have passed. They mistake their own relations for those they have seen murdered, they think to see their own mothers, sisters or beloved ones in that situation. They are always raving about the same thing.

The pursuing of the Jews by the Russian-Polish anti-Semites is the more invidious under these circumstances, as 300,000 Jewish soldiers, among whom are many volunteers, are serving in the Russian army, and as the self-sacrifice of the army and the Red Cross hitherto was immeasurable. In the great congregations are special hospitals for Russian soldiers—regardless of their creeds —founded by Jews and with Jewish money. Not a few Jewish soldiers have already got the highest military distinctions, nay a few of them have even received them from Mr. Rennenkampf, the commander-in-chief himself, who used to be a zealous anti-Semite, as the Russian court on the whole is passionately anti-Semitic. The manifesto from the Czar **To my dear Jewish subjects,** which has been printed in French newspapers, has never been anything but invention.

While the usual accusation against the Jews in Russian-Poland was that of sympathizing with the Russians—for which they have no special reason—Mr. A. Warinski—who in Russia classes among the black ones, also called the true Russians—in "Politiken" has made the charge against them, that the German attempts at gaining the Polanders "have only had the effect wanted on the Russian and Polish Jews, as these elements, because of a psychological relation with the Prussians, feel disposed to place themselves at the side of Germany." This accusation and the arguments for it might express the culmination. The Jew shall and must be Judas. If it cannot be made in one way the opposite way is tried. Mr. Warinski does not speak one word about how many Jews have gone into the war as volunteers out of pure enthusiasm for Poland. They have not been able to believe, as I for my part cannot believe, that the last outcrop of nationalism in Russian Poland, is more than a temporary epidemic.

How could Russian-Polanders, in the long run, keep unfaithful to the only powers they have been able to appeal to, the only powers which gave heed to them. How can they who are fighting for their liberty after so many years ill-treatment be willing to seize an opportunity to ill-treat the only people who (to its misfortune) is in their power, the only people who have suffered far more and twenty times as long as they themselves; and the only people that is too strong to be destroyed through any ill-treatment. How can the Polanders, who sometimes were ruined as a state through the treachery of their own men, want to fling out the accusation of treason against a tribe who has never betrayed itself and who even in the deepest abasement never betrayed the only slavic tribe, who in the middle-ages, gave a refuge to its children.

(Continued on Page 16)

THE KEHILLAH

XII.

BY PROF. GOTTHARD DEUTSCH, Ph.D.

The teacher was, in the period of transition following the first attempt at an improvement of the political condition of the Jews, in the thirties, the most popular person in the Kehillah. The clearest evidence of this fact is found in Jewish fiction. In the semi-Polish congregation of West Prussia, Aaron Bernstein gives us this picture in his charming novel, "Voegele der Magid." He makes the Bachur leave the Beth ha Midrash, where he spends his time studying the dead literature of the past, and come to Berlin where he shall equip himself to be a teacher. The same author, in his "Mendel Gibbor" presents to us the ideal—one is almost tempted to use "Utopia"—of the young peddler, transformed into a farmer. These two features, leading the Jew to agriculture and giving him a secular education, present an aspiration of the Jews shortly before the storm of 1848 swept off the mediaeval restrictions from which they were suffering. The same we find in Leopold Kompert's, the most genial of all Ghetto novelists' stories. His "Herr Lehrer," boarding with a widow, whose daughter he teaches with such great assiduity the penmanship of capital G, is as lovable as he is true to nature.

In our city, the school was opened in 1852. I am sorry now that I did not ask the first principal, David Loewy to give me the story of his early struggles. I unfortunately missed the acquaintance of his successor, Solomon Schuetz, subsequently principal of the Jewish school of Czernowitz, who spent the years of his retirement with his son, a judge in Bruex, the place where I was rabbi from 1887 to 1891. He arrived there after I had left. As a matter of more than personal interest I state that I am indebted to him for my name. As is a common practice among Jews, I was given the name of my grandfather, Eliezer, called in the Ghetto, Lesser Reb Salma Wolfen's, although our family name is already found on the tombstone of this grandfather's great grandfather, Joseph Deutsch, who died in 1723, and signed as "Joseph Teutsch" among the representatives of the provincial Jewry of Moravia the minutes of 1720. Officially, my grandfather was called Lazar Deutsch. My father, somewhat romantically inclined, wished to register my name as Eliezer, but Principal Schuetz, like all men of his station, an advocate of modernism, warned him against stigmatizing a child by such a name and proposed the fairly literal translation, Gotthard. Another story equally illustrative of the condition of that time, is the following: The teacher then was elected by the congregation. Previous to his election he was invited to present himself for a trial lesson in the school. As candidate, staying in town over Sabbath, Herr Schuetz was the guest of my uncle, Isaac Wiener, 1804-1897, called by us, Vetter Yizchak, who was then president of the congregation. Having given general satisfaction by his trial lesson, Schuetz left on Sunday morning, the congregation sending him in a farmer's wagon, called "Gelegenheit," to Raigern, the nearest railroad station, about eight miles distant. My aunt, the Muhme Chaile, wishing to shine as hostess, insisted that the Herr Lehrer take a plate of soup before leaving. This was quite an effort in those days, for the meat had to be bought Sunday morning, because the butcher killed the ox or cow which hardly occurred more than twice a week, Saturday night, and the meat was not ready for sale until Sunday morning. Adding to it the process of "making the meat kosher," which means soaking it for half an hour, keeping it in salt for an hour afterwards, and then washing it carefully, it required extra work to have a plate of fresh soup Sunday at 10 o'clock. Our friend Schuetz took of the soup without expressing any astonishment at Muhme Chaile's effort, so the good woman asked directly: "How is the soup, Herr Lehrer?" The latter, evidently not sufficiently acquainted with the difficulties of a housewife, replied: "Well, the main thing is to get something warm in your stomach, when you start on a long journey." Poor Muhme Chaile, who survived this shock for nearly thirty years, could never forgive him. I remember that the slightest allusion would arouse her indignation, and she would exclaim, "Such a boor! I gave him a plate of soup which the emperor would have relished, and he said, 'Eppes warmes!'"

My own recollections begin with a principal named Moses Kobler, a native of the Moravian village, Damborzitz, about 1864. Kobler was a typical representative of the school of transition, a good Hebrew scholar who occasionally contributed to a Hebrew periodical—I believe it was the "Kochebe Yizchak"—writing on Exegesis in the typical way of the post-Mendelssohnian school. The highest ambition was then still in spite of the progressing secularization of education, the training of a class of boys so that they should be able to translate the most difficult passages of the Bible, as the Prophet Isaiah, and to read Rashi's commentary on the Pentateuch. I was too young to participate in this instruction, but I remember the great delight with which we greeted the Herr Oberlehrer, when he gave us a lesson in Biblical history. This was something modern, for the old Jewish school limited itself to teaching Biblical history by the translation of the Biblical books. The school then had still three teachers. When it was opened in 1852 it had 105 pupils, because parents wished to avail themselves of the opportunity of giving their older children a better education, and at the same time, then, even as in my time, the school was considered a good place to keep the children off the streets and prevent them from doing mischief, under which category playing was reckoned, and so the school comprised children from the age of four to fifteen. In my days the number had been reduced to about 60. The main reason was the gradual decrease in population by migration to Bruenn and Vienna. Another reason was that the boys did not stay in school after they were ten years old, but were sent to Bruenn, where they attended the Realschule (Science High School). The "Gymnasium" (Classic High School) was very rarely chosen. By the time when I entered it, 1868, there was only one other local student besides myself who attended it. Few parents could harbor the ambition of shouldering the heavy expense of preparing a son for a professional career. In most instances the boys were sent to the Realschule to have a few years of higher education before entering business. Very exceptionally such cases had occurred before. I had a cousin, born in 1824, who studied medicine and practiced in one of the suburbs of Vienna. A somewhat older contemporary of his, Jacob Boehm, the first Jew to obtain the rank of staff surgeon in the Austrian army, who died in 1886, was a native of my place. Such cases required special efforts both on the part of the parents and of the student who had to help himself at least partly, during his years of study.

The school, though reduced in numbers, maintained three grades, which required a great sacrifice on the part of the congregation, as no subsidy from public funds was given up to 1888. No less admiration is due the teachers, who at best eked out a precarious existence, were subject to sudden discharge, had to put up with the whims not only of the trustees but of every member of the congregation, and could not expect any provision for their old age. The exact conditions of the salaries I do not remember, but since the salary of the rabbi elected in 1867 was not more than $200, the position of the teachers must not have been very enviable. The "Oberlehrer" had free residence in the school-building, while the second teacher was dependent on his salary, and the undoubtedly modest side-income which he obtained from private lessons. The third teacher was given no more than about 100 Gulden per annum, and depended for his maintainance on free meals, which the better situated members gave him in that way that he ate every week in a different family. Such a position was naturally considered just as a start in life. Still in my time, we had had as teachers men who had gone through some years of high school, and being unable to support themselves, chose the teacher's profession, as one which would sooner lead to self-support. The older teachers were, in most instances autodidacts. This was surely the case of our second teacher, Mandel Brunner. He was a native of our city, and had attended the Yeshibah of the Landrabbiner, Marcus Benedict, in Nickolsburg. It was one of his proud recollections to exhibit a note book containing some of the lectures of the celebrated Talmudist, and to tell the story, how he was present at the last lecture which the rabbi delivered previous to leaving for Karlsbad, where he died August 12, 1829. Like all men of his type, Mandel Brunner, when he reached the required age, married and engaged in business. His special line, I think, was taking a contract for toll-gate receipts, "Mauthpechter." At any rate, he was soon through with the money which his father-in-law gave him to start in business, and fell back on teaching as the next best thing that he could do. The congregation felt that as a poor man he ought to have the first chance, and so he was elected serving until in 1868 the school was taken over by the state, which gave him not merely a better salary and a life position, but also a pension.

His method of teaching was naturally very much of the old Cheder type. The most efficient aid in pedagogy was the rattan, and one of the things that I still remember with a shudder was the almost fiendish cruelty with which these punishments were meted out. The child had to stretch out his or her hand. The teacher raised the rattan or occasionally a prismatic ruler. The teacher deliberately holding that instrument aloft, while evidently enjoying the child's anguish, and finally bringing it down deliberately on the finger tips, in the case of the ruler, with the sharp edge. Besides these punishments meted out on the ground of a regular sentence, passed by the teachers, there were occasional cuffs, pinches or slaps that were administered informally. One must take into account that these men, paid poorly, working ten or eleven hours a day, and without any vacation, teaching in ill-ventilated, overcrowded rooms, were bound to be in bad humor all the time. In addition it was general pedagogy of these days to believe that a child was wicked by nature, and had to be educated by compulsion. The most important feature of a child's training was to break his will.

A natural consequence of the lack of training on the part of a teacher was his faulty German and especially his faulty pronunciation. I remember the definition of a verb as a word which expresses "ein thon oder lassen" by which "thun" was meant. The teacher never seems to have considered it his duty to ascertain, whether the children understood him. Quite difficult it must have been for these men in advanced years to take up the new methods, prescribed by a more progressive school administration. In 1868, when the new school law was issued, Mandel Brunner was 58 years old, and he had to learn how to teach arithmetic with the aid of a "Rechenmaschine." He had not learned such pedagogy in the school of Rabbi Marcus Benedict. So one day the school inspector entered the school and witnessed Brunner's lesson in arithmetic. The teacher said, "How many 'Kaulen' (Yiddish for balls) do you see here?" The child answered, "Four." "If I take two Kaulen away from the four, how many remain?" It was a great mortification for the principal, who was a man of pedagogic training, to be present, because it naturally was his ambition to show that the Jewish school was up to the highest standard. This proved Brunner's unmaking and he was retired. Previous to that a similar occurrence showed the wide breach between the past and the present. The school inspector, appointed for the district, addressed the teachers on the necessity of keeping up their studies by reading modern literature. Brunner, wishing to show how modern he was, said, "Yes, Herr Inspektor, I am just now reading 'Paris Ohne Dach' (or some such yellow novel of the lowest type), I tell you it is a grand book." The inspector, not wishing to express himself in the presence of other teachers, told the principal afterwards what he thought of such kind of reading. Undoubtedly such cases were not infrequent but otherwise these teachers put as a rule, more soul in their activities than the regular normal school graduate.

They did not enter their profession with the conceit that they knew all, and just because they were dependent on the congregation they had to work for results. The cruelty in the treatment of pupils is, as we see from Dickens, not limited to Jewish schools. It is an unfortunate trait of nature that consciousness of authority leads to abuse. In addition, the parents believed in the same method. I remember that parents would occasionally come to school and ask the teacher to give their boy a good licking, because he did not behave well at home. I remember a woman bringing a plate of soup to school and asking the teacher to make "Gustel" eat that "Linsensuppe" which was so fine, as the teacher could convince himself by tasting. Gustel was made to sit down and had to eat the soup. Once in a while the opposite would happen, and a father would come to school, imploring the teacher not to give Mundel (Sigmund) the promised whipping, because Mundel was in poor health. Another difficulty was expressed by the teacher in procuring books and supplies. I remember in one instance, a boy, being asked why he had not done his night work, replied, "I did not have a note book." "Why did you not buy one?" "Father said he could not afford it now, he would buy me a note book when the 'Parnoseh' will be better!"

As a matter of particular interest, I wish to report that we had a teacher in our school a little before my time, who was a proselyte. His name as a Jew was Joseph Goldstein. His story is highly interesting and proves that our historical sources are very incomplete, and that the racial conception of Judaism is not as correct as some think it is. The grandfather of this Goldstein was a peasant in some Moravian village, who had conceived the idea that Judaism was the only true religion. On his deathbed he adjured his children to become Jews. They subsequently went to Pressburg, where they were received into the Jewism community, for while the law in Hungary prohibited conversion to Judaism till 1895, Hungary like Poland, was anarchical. The family which formerly was called Sedlaczek, adopted the name of Goldstein in order to avoid suspicion, and our Joseph Goldstein, who at the time of his conversion was a little boy, was trained to be a teacher. Nobody suspected anything about his origin, when Goldstein, at his trial lesson taught Pentateuch with Rashi's commentary, but at some later period it leaked out, and owing to this difficulty in the days when Austria was under the concordat, Goldstein left for Vienna and at a somewhat later period, he applied for a position in the Vienna schools. He was given to understand privately that there could be no position for him, because they had no use for Jews. He thereupon said, "This means no difficulty for me, for I can be a Christian, too." and he produced his certificate of baptism, showing that he had been baptised two days after his birth, and that his name was Franz Sedlaczek. One thing may be said with certainty, that the Jewish teacher even of the type represented by the Yeshibah Bachur, was superior to the teacher in Christian schools of the same place, where often retired sergeants, in order to be able to make a livelihood were given teaching positions. The Jewish schools soon passed out of existence. When I visited my native town in 1902, it still had a school with 13 children. Three years afterward, when the teacher had reached the age of retirement, the school was closed, the few remaining Jewish children being assigned to the general school of the town. This is the case almost everywhere in Moravia, because the Jewish school exists as the town school of the Ghetto which still possesses municipal rights, and which is deserted by the decendants of its former Jewish inhabitants. In Bohemia, where Jewish schools maintained themselves longer, because they served there the purpose of German education, national fanaticism, acted as aid to the shifting of the population, and even there the Jewish school is a thing of the past. In places having settlements, dating from modern times, the Jewish school is very rarely found.

FOUNDING OF THE NATIONAL Y. M. H. A. CONCERT SERIES

After some consideration, the National Council of Y. M. H. and kindred associations, through the Chief of the Board of Experts, Mr. I. E. Goldwasser, has decided to co-operate with the Music League of America and its special representative, Mr. Laszlo Schwartz, in the most worthy object of bringing good music to the masses.

Such a co-operation as this means not only greater opportunities for artistic recognition and success of the young and excellent artists on the Music League of America's roster but means that communities to whom good music has been made impossible by prohibitive prices will now find it possible to hear musical programs of a high order well rendered.

To both the Music League of America and to the National Council of Y. M. H. and kindred associations this co-operation means an extension of activity and an increased opportunity for doing much good.

Anti-Defamation League

By Dr. EMIL G. HIRSCH

In The Reform Advocate

Somebody has remarked that the woman about whom least is known and who therefore furnishes least provocation for gossiping is entitled to be classed among the most virtuous. That the observation is sound in its psychology requires no lengthy proof. True gold as a rule finds ready acceptance. Gold-plated ware stands in need of extensive advertising. Purchasers need no assurance that the genuine article is worth its price. It is the counterfeit and the surrogate which display lavish credentials, in order to attract attention to their pretended qualities. What the framer of the judgment predicated of woman holds good also of organizations and movements. Not that they are necessarily the worthiest that are most prominently in the eye of the people. Nor are they the most efficient that command the largest headlines in the public prints.

This almost elementary consideration comes to mind as the mail carrier brings to the desk a modest folder issued by the Anti-Defamation League founded and maintained by the Independent Order of B'nai B'rith. The leaflet bears the superscription "Bulletin Number Three." The contents demonstrate the well balanced zeal of the sponsors of the cause to which the League has given itself as well as the tact and skill of the men who have been in charge of the work. There is unfortunately call for the League's quiet but efficient efforts. This may be a surprise not to the liking of such enthusiasts as have indulged in the delusion that in the second decade of the twentieth century of Christian civilization prejudice especially of racial and religious parentage had if any only a very weak hold on men. Many had doubted the need for a League of this purpose. There would be none if civilization had in real truth established her dominion over men. But as the boasted Christian culture of the day exists largely on paper prejudice still speaks a language which finds glib currency on the lips of vast throngs. And those who speak the dialect are by no means exclusively recruited from the ranks of the untutored. Not infrequently is the jargon heard in the company of men and women who pose as aristocrats of the intellect, the elect four hundred lifted mountainhigh above the common vulgus.

Be it granted that sometimes defamation is the thoughtless offspring of a cheap desire to laugh at the expense of another. A philosopher who has made a study of the psychology of laughter assures us that malice only rarely is involved in the production of caricature. Men instinctively focus their eye on persons or traits differing from the ordinary. Routine regularity and conformity never arouse attention. Moreover men are impelled by a natural drift to the assumption that difference in appearance or attitude and language implies inferiority. Of one's own excellence every man is convinced. To underscore that excellence of his the inferiority of the other marked by difference of speech or dress and the like, or the cast of countenance is eagerly seized upon. Mild megalomania and other malicious hatred may be diagnosed in the earlier stages of the distemper's development. Yet these harmless manifestations must be resisted as strenuously as ever the more malignant and later paroxysms.

For the innocent indulgence in ridicule at the cost of the neighbor of different tongue or color or religion hardens to the creation of a type which ceases to correspond to reality. As soon as the line between the casual and yet true depicting of the neighbor's harmless but amusing idiosyncracies and the permanent caricaturing of them into a type is crossed the mischief is almost beyond control. The travesty is soon accepted as the rule. What few departures from the so fashioned type are admitted are graciously labeled and tolerated as exceptions. The Jew and all minorities tell the story of the havoc wrought by this mental habit of substituting a non-existent type for the living person. The experience of the men that differ from the regularity of the larger numbers illustrates how easily this mental habit blends with moral bluntness. Then the intellect is dulled and soon conscience is stifled. Hatred, jealousy and that large brood of nightborn bastards have easy access to the citadel of the Will after mental indolence and moral lassitude and laxity have captured the outer forts.

Heine characterizes the Jews and another people whom to mention now regard for the neutrality of our country forbids, as the best hated among human beings. The epithet is Heine-esque indeed, but it strikes the nail squarely on the head. The Jew has everywhere been one of the minority. He has everywhere since the days of his dispersion been "another." He differed from others and he protests by his very existence against much that the others would have him accept as the ultimate and absolute truth. Small wonder that he furnished ready and abundant material for ridicule first invoked to amuse the crowd who would enjoy guffaw at none so heartily as at the Jew. Church dogma, economic injustice, racial arrogance were not long in twisting amusement into a horrible tool of persecution. Laughter played into the hands of defamation, defamation intentionally set adrift to further the ends of malice.

In our day both amusement and malice have come into possession of new appliances wherewith to operate. Stage and book, newspaper and magazine, the illustrated daily, weekly and monthly, the film and what not place within reach of the good and the wicked potent channels of propaganda the like of which no other generation found ready to hand. If knowledge now owns new wings so does prejudice. The poison is carried to thousands when formerly in the days of denser ignorance not one hundred were exposed to the infection. All the more urgent therefore the duty to be watchful. He who has even a slight inkling of the methods pursued in the shaping of what is dignified as public opinion need not be told how essential it is to be on the lookout. The fury of war is fuel not to the least extent by the prejudice for years and years spread abroad through ridicule and in caricature thrown on the screen of the moving picture theater. It was not so much the yellow sheets of the various capitals which disseminated the hellish seeds of antipathy and distrust as it was the film which showed the barbarians that crouched across the border. Indifference to the pernicious influence which the newer forms of popular amusement may wield is a policy that cannot but result in deplorable mischief.

But the film is only one of the many servants of the wily propaganda. Science would be popularized. The books engaged in popularizing biology and anthropology multiply at a frightful rate. As long as science addresses itself in technical terminology to the men trained to weigh the proclamation the danger is not great that prejudiced ethnology or sociology will sweep many of their securer base. Not so when the specious theory is dressed out in garments of easy fashion. The glittering generality, the half-truth, the premature hypothesis will at once float about every drawing room and be glibly mouthed in every culture club. And when the learned Professor addresses the readers of a popular monthly and lends the ponderous weight of his scholarship to hasty inferences from data doctored to support his theory the echo of his "results" will not cease in the councils of the leaders of the new life and the prophets of the new thought.

It were idle to maintain that there is no justification for the existence of our anti-defamation league. The work of counteracting the many attempts both of modern make and of ancient mien could not be left to the haphazard competency of an individual. The graver the situation be, the more essential it is that it be met delicately yet strongly. The success undoubtedly had by the League in securing the suppression of objectionable material, of misrepresentations on the stage or the screen, in suggesting the withdrawal of novel and story and obtaining the promise that the injury done by a psuedo-scientific article will be neutralized by publishing in the offending magazine another article correcting the conclusions and the material of the earlier, is proof enough of the sound judgment and the tact directing the decisions and the methods of the officers of the League. Where the voice of the individual might not have been heeded or his protest injudicious perhaps might have done injury, the dignified communications addressed to willing and unwitting offenders have never failed to make a deep impression and to attain the desired effect.

American Israel is certainly under great debt to the men piloting this noble craft of defense. Bulletin number Three informs us that the League has begun an extended study for the purpose of sifting data on which Professor Ross' "conclusions" are speciously based. This line of investigation for very truth is the best method to unmask the hypocrisy as well as the quackery of the Professor. Let the League be encouraged to purusue its labors. Let it be equipped with greater means. The League has made no noise. It has disdained to resort to advertising. All the greater has been the good it has done. May it continue as it has begun efficiently if dignifiedly silence the ridicule as well as the malice of them who would laugh or jeer at the Jew, or malign him in order to flatter their own petty self into the unwarranted assurance of being of better clay than any of the sons of Jacob.

Our Plain Duty

Address delivered by Rabbi Martin Zielonka of El Paso, Tex., at Temple Mount Sinai:

"The neutrality of this pulpit has been as complete as possible. The request of the president seemed timely and proper. A nation composed of more or less recent immigrants from all parts of Europe must control the sentiment naturally associated with the place of birth; seek, above all, the common welfare of American citizenship and check the animosities and feuds engendered by this international war. A German by birth, I appreciate my American citizenship above everything else, and if a decision were instantly demanded, there would be no doubt as to where my influence, my ability, my means, or my life, would be pledged. To America I owe my all, and to America I am willing to repay all. Germany was the place of my birth, but to the principles for which the stars and stripes stand I am indebted for the possibilities that came into my life.

"The results of the European conflict, the immediate results of war, are becoming more evident every day. The human element facts are reaching us, and they make us shudder. To Petrograd a Jewish soldier was recently brought from the Austrian battle line. Even though Russia granted him no rights, it was the land of his birth, the place of his residence, and for it he took up arms. His regiment was sent to oppose an Austrian force, and bravely he did his duty. The battle waged bitterly; it ended in a hand-to-hand encounter. With the fury born only of battle he rushed upon his opponent and thrust his bayonet into him. As the latter fell he heard Israel's watchword, 'Sh'ma Yisroel,' and hearing it, he swooned, and now has lost his reason.

"Men may shed honor and glory in this way upon their country; men may be pawns of an invisible destiny changing the checker board of nations; men may die for the glories of their country, but the women and children, the wives and daughters, bear the brunt of battle. Theirs is the heartache, the longing and the sorrow; their is the suffering of body and mind. A warring nation naturally gives its first attention to the men upholding the colors; these receive every consideration. But in the multiple questions arising at such a time the individuals left behind are forgotten; want and hunger, cold and disease reap a harvest equal to that of the battlefield.

"And this want and hunger is becoming more pressing each day. Appeals for help have come from every nation of Europe to this mightiest and wealthiest nation at peace. And these appeals must be answered. The appeals are not for money to add to the war funds of nations, but for the necessities of life from those in want; in want, not through any fault of their own, but on account of the absence of the bread winner, who is fighting at the front for the rights of his country.

"And among the many appeals which have come from Europe there is one from the Jews of Europe to the Jews of America. 'Ivri Onochi,' 'I am a Hebrew,' is the cry sent forth, and we must hearken to this cry, for we have been taught 'Rachamono Libbo boey,' 'God desires the response of the heart.'

"When the world was shocked by the Galveston tidal wave and a magnificent American metropolis lay in ruins, the response of the nation was equaled only by the wonderful recuperative power of this Texas city. And when the Jewish community sent an appeal to the Jews of America, they responded with alacrity; none doubted their right to appeal to us as Jews for a special fund for Jewish sufferers. When the earthquake and fire laid in ruins the metropolis of our western coast, American citizenship again responded immediately to the cry of need, and when the Jewish community of that city made an appeal to the American Jewish communities, these answered this appeal, and none cried out that the Jewish sufferers should be helped from the general fund.

"Such being the history of other calamities, it is all the more surprising that when a calamity, a thousand fold greater than these, comes, some should doubt the right of appeal of European Jewry to American Jewry, some should come forth with the plea that the Jews of Germany should receive help from the German general fund, the Jews of England from the English general fund, the Jews living in the dual alliance should receive aid from the fund collected for this alliance, while the Jews residing in the triple entente should receive help from the general fund collected for these, and the Jews of America, hailing from the one side or the other, should simply give to the general fund of that section to which their sympathies compel.

"I cannot understand such arguments; I cannot appreciate the reasoning which leads to such conclusions. If we are able to give to the general fund of either side and yet believe we are neutral, let us so give, but let none of us forget a plain duty, the duty to give to the fund for Jewish sufferers of all the lands. This does not violate any neutrality, and is just as non-partisan as giving to the general Red Cross fund.

"Let us consider this problem for a moment; let us reason together. We are all, and if we are not we ought to be, American citizens. We have found peace and happiness under the stars and stripes and shown our appreciation of this peace and happiness by seeking American citizenship. We have forsworn allegiance to the various nations now at war, and sworn allegiance to this country, its laws, institutions, hopes and aspirations. In other words, we feel this country offers us and our children more than the land of our birth, that here we and our children may develop the abilities God has planted with us without let or hindrance, that here we are granted the 'unalienable rights,' 'life, liberty and the pursuit of happiness' to a greater extent than anywhere else in the world.

"And though we have forsworn allegiance to European rulers, we have not forsworn allegiance to Judaism. We are still faithful to the faith of our fathers, we still believe it necessary to remain a distinct entity in this nation, we still believe that Judaism answers our heart craving and is the most satisfactory of all faiths.

"Is our duty to the land which we have forsworn greater than our duty to those who hold the faith to which we have remained true? Are the German Jews in America better Germans than Jews? Are the English Jews better Englishmen than Jews? Are the French Jews better Frenchmen than Jews? Are the Austrian Jews better Austrians than Jews? Are the Russian Jews better Russians than Jews? And if they are. being American citizens and faithful Jews, should they be?

"Who is the truer American citizen and patriot? The one who obeys the request of our president and remains strictly neutral, by helping a neutral land for all nations, or the one who contributes to the special fund of the nation from which he came? Who is the truer American Jew, the one who gives only to the country of his birth or the one who responds to the appeal of his fellow Jews from all the nations now at war? What does the American citizen. not of Jewish faith, think? The Providence, R. I., Journal recently said:

"'It is a graceful and fitting appeal that has been issued in New York City in behalf of the Jews in the European war zone. The Jews of America can be depended upon to rally to the support of this gracious and kindly experience.'

"The non-Jewish world then calls this appeal 'gracious and fitting.' Should we call it less?

"We wish the European catastrophe were over; we wish the day were at hand when nations recognized the futility of human sacrifice; but since it is not over and the cry of our brethren comes to us from all sides, let us respond in the good old Jewish way by doing our duty, by doing our full duty as American citizens and as Jews. The duty seems plain enough; why not be true to ourselves and our heritage?

"If America were involved in a war with one or all of the European na-

(Continued on **Page 12**)

ISRAEL ZANGWILL AND THE PRESENT WAR

Translated from "Report of the German Grand Lodge"

The "New York Times" recently published the following report from London:

"Israel Zangwill sent to 'The Standard' a proclamation to the Jews of the neutral countries urging them to support the allies against Germany. Zangwill appeals specially to the Jews of America. He says:

"'Although the most terrible war of human history is "made in Germany" and although the German conduct in the war is as barbaric as is her state of mind in times of peace, I notice to my regret that some of the Jews in America and in other neutral countries seem to withhold their sympathy from Great Britain and her allies.

"'The pro-German feelings of those Jews who are Germans by birth are easily understood. Their sympathies are with their native land just as my own sympathies are with England. But if the sympathies of the other Jews are influenced by the consideration of the interests of the Russian Jews, to whom Germany and Austria are offering equal rights, I must say that it is better that the Jews continue to suffer, and that I myself would rather lose my rights as a citizen of the English state than to have the great interests of civilization perish under the triumph of Prussian militarism.

"'In saying this I do not speak as a British patriot but as a world patriot, who is filled with uneasiness and abhorence by the inhuman ideal of the Gothic superman. I see indeed that Germany's press agent points out Germany as the guardian of civilization and as an angel in desperate combat with the wild hordes brought from Africa. But when we make use of black war forces it is done for white purposes, while Germany employs white war forces for black purposes.

"'But it is not even certain that the Russian Jews will continue to suffer when England is once freed of this Teutonic nightmare. The assurance which I had the special honor to receive from Sir Edward Grey, that he will miss no opportunity to foster the emancipation of the Russian Jews, mark a turning point in their history, because these promises really offer a strong political basis for hope instead of windy Russian rumors. And this is not the mere assertion of a politician in need.

"'I am in a position to state that these assurances of Mr. Grey reflect everything that is best in English thoughts. I therefore appeal in confidence to the American Jews and other neutral Jews that they should not permit the shadow of Russia to prevent their sympathies from being with this invincible island, which now as often before, is fighting for humanity and which may yet civilize Russia and Roumania.'"

"In answer to this Brother Elbogen writes:

"'Israel Zangwill is inspired by the ambition to unite the fame of the writer with that of the benefactor of the people. He has often before caused strong head shaking by his plans for the saving of the Russian Jews, but his recent utterances, called forth by the world war, in a "Proclamation to the Jews of the neutral countries," challenges the sharpest contradiction and the most energetic refutation. Not alone because he abuses Germany in the most unjust manner; the German people and army stand too high to be hit by the wrathful scolding of English commercialism. We may safely and confidently leave it to history to decide which party is fighting in the present war for humanity and with humane tactics, whether we are the ones or those on the other side of the channel. The thing that makes it our duty to take a position against Zangwill's deductions is the fact that they form a treacherous attack upon the rights of the Russian Jews.

"'In order to gain for England the sympathy of the Jews in neutral countries, especially in America, Zangwill cheerfully sacrifices the rights of the Russian Jews. He prefers to see the Russian Jews continue to suffer martyrdom for a longer time rather than have Germany and Austria bring them equal rights. He also believes himself able to promise that this war will bring about a turning point in the condition of the Jews and create a strong political foundation for their emancipation.

"'It is hard to understand that the man who knew how to paint the whole wretchedness and misery of the Russian ghetto in such glaring colors has all of a sudden been blinded. It is an open secret that every respectable person in England is ashamed to see his fatherland fighting at the side of Muscovite barbarity and that the English government whenever possible intentionally omits to mention the name of its noble confederate in its public announcements. The hearts of the Jews of England, France and Russia may bleed when they think of it that they must give their lives for the Russian Knout regime, for the inventors of the pale of settlement and the instigators of the pogroms. It is one of the tragic conflicts between duty and sentiment and the Jews of those countries may finally submit to compulsion and may console themselves with the saying: "Right or wrong, my country." But for the Jews of the neutral countries to become enthusiastic for Russia and work without being forced for her success, would be one of the most hideous crimes against their faith and treachery against millions of their brethren.

"'What has Russia done so far that would indicate an attempt to pave the way for a change in her interior-policy? Has she ameliorated or abolished even one of the mortifying and humiliating restrictions against the Jews, which two years ago were enumerated in England in the memorial document, "The Legal Sufferings of the Jews in Russia," by Lucian Wolf? The Czar was merciful enough to permit the Jews, who are forced by the war to do it, to enter his chief cities, Moscow and Petrograd, and to stay there for sixty-one days, or, according to the latest reports, for one month only. But has anything else in the shape of an alleviation in the domicile restrictions of the Jews been heard of? Just to state one example were the Russian high schools opened to the many Jewish students, to whom the universities in Germany and Austria were closed, in order to make it possible for them to continue their education? Or has it not recently been reported that the percentage rule for Jewish students at the higher schools of Russia is being most rigidly enforced at present? What change then has taken place in the midst of Russian officialdom and in the psychology of the Real Russians? The war has, of course, brought about an important change. The Muscovite has called the Mongol to his aid and by the example of the latter he has heightened his own skill in human oppression, avarice and thirst for blood. Reports of new pogroms are already arriving from Russia and there they are already beginning to blame the Jews for the mishaps in the war and to mark them as lambs for the sacrifice. The real sentiment of the Real Russians is revealed to us by an announcement in the "Russkoye Znamya," which goes so far in its blind hatred of the "dirty Jews" (the friends of Mr. Zangwill never knew of another expression) as to approve of the alleged destruction of Louvain because it is "a pestilential Jew city like our Berditchev." These are the men who rebuke the Kaiser, "the slave of Jewish capital" and President Wilson "in whose veins flow dirty Jewish blood," for having hindered the destruction of Paris by Zeppelins. Even Paris, which for decades is sacrificing its work, its intelligence and its wealth to support the vampires of the Czar's empire, even Paris finds no mercy in the eyes of these incendiaries on account of "its Jews and its millions." Of course this is all plain madness, but this is the bloody "banner" of the Real Russian folk, which Zangwill now wishes to carry in the front and for which he demands protection and backing from the Jews of the neutral countries.

"'What guarantee does he bring that the Russian Jews will not continue to suffer? Assurances which he had the honor to receive from Sir Edward Grey in the course of a conversation. Do not assurances from Sir Edward Grey remind every one of Hamlet's saying: "Words, words, nothing but words"? Who can place confidence in assurances of Grey who is accused even by his own partisans of double-dealing and deceitfulness? He has betrayed his own people, can it then be expected that he will not spurn the Jewish cause after the war? And even if he had the will to keep his word what possibilities has he to realize his promises? What will Sir Edward Grey do when the Grand Ducal party, after the victory of the Pan Slavic idea and the holy Russian church, forbids interference with the interior affairs of the Czar's empire and with the legislation against the unbelievers? "Vestigia terrent." We are well enough acquainted with the energy of Mr. Grey, the gravedigger for all freedom; we know that he has never taken a single step in favor of the Russian Jews. A year has just passed since the Beilis case was before the Russian court, when the conscience of the whole world revolted against the shameless attempt to degrade justice. Who knows in how many meetings Zangwill then presided and undertook to enlighten the cultured world about the love of justice by the Russian ministry of justice, her states' attorneys and her sworn experts? The entire cultured world was susceptible to this cry of indignation, but Mr. Grey refused to receive a deputation of English Jews and to accept from them a report about the dangerous condition of millions of innocent victims. For Grey was then already sailing in the tow-path of Russian politics and guarded himself from the sting of the Real Russians.

"'This is the truth about Mr. Grey to which Mr. Zangwill is surely able to add many other features of brutal self conceit of this statesman. Mr. Zangwill in his false display of wit has spoken of a white and a black cause. What he represents is indeed the interest of the black hundred, the deadly enemies of the Jewish people. Whoever follows him is guilty of a cursed crime against Jewry. The Jews of Poland themselves have recently plainly shown from which side they expect liberty, when they greeted the German and Austrian troops as their Moshiach. The redemption can come to them through our victory only!'"

ACTIVITIES OF UNITED SYNAGOGUE OF AMERICA.

The Executive Council of the United Synagogue of America held its first meeting after the holidays at the Jewish Theological Seminary on October 27th. Those present were: Dr. Cyrus Adler, of Philadelphia, Pa.; Prof. M. M. Kaplan, Dr. Elias L. Solomon, of New York; Rabbis Charles I. Hoffman, of Newark, N. J.; Max D. Klein, Philadelphia, Pa.; Herman H. Rubenowitz, Boston, Mass.; Jacob Kohn, of New York, and Messrs. Samuel Wacht and Meyer Goodfriend, of New York.

The propaganda work carried on throughout the country was considered, especially that done by Rev. Dr. C. Hillel Kauvar, who had been cordially welcomed in the Middle West. A number of applications for membership were received. Arrangements were made for the continuance of this work throughout the country.

Co-operation on the part of the United Synagogue with the Seminary and the Seminary Alumni was provided for, looking to the establishment of a Central office for the promotion of common interests.

The reports of the second annual meeting have been published and are ready for distribution. It is an interesting document containing a detailed account of the activities and the program of the United Synagogue as set forth by speakers and committees.

The Education Committee of which Prof. M. M. Kaplan is Chairman, has in hand the manuscript of the first part of Rabbi Eugene Kohn's book, "A Manual for Teachers for Instruction in Biblical Narrative," and will proceed toward its publication.

A curriculum for Jewish schools is in course of preparation and co-operation with various teachers organizations is projected.

The Sabbath Observance Committee has published and distributed the Jewish Festival Calendar, for the guidance of schools and institutions in arranging their work so as not to conflict with religious obligations of Jews.

For the American edition of the Authorized (Singer's) Prayer Book, certain suggestions looking to a more convenient text have been made and well received.

The United Synagogue was represented at the War Relief Committee held recently in New York by Rabbi Jacob Kohn and Messrs. S. C. Lamport and Meyer Kussy. It will be represented also on the American Jewish Committee and the permanent Committee on Relief Measures.

An amendment to the Constitution was proposed looking to the holding annual meetings on the second Sunday after Passover.

The next meeting of the Executive Council will be held at the Seminary on December 27th prox.

THE EUROPEAN WAR AND THE PROBLEM OF JEWISH IMMIGRATION.

By Arthur Meyrowitz.

(A liberal translation from the German)

Whatever the outcome of the great war, the status of the Jew must be materially affected. Should Russia prove victorious, the prospects for the emancipation of the Russian Jew are negligible. The alleged promises that the Russian government is reported to have made to the Jews are of dubious value. No thoughtful student of politics can believe that a government, whose program is a systematic persecution of the Jews, would all at once liberate them. Excuses and evasions will always be found to prevent the carrying out of these promises should they indeed have been made. The most that may be hoped for is that, perhaps, new restrictions, if these can be invented, will not be imposed upon the Jews in the near future. History shows that a successful war is always followed by a growth of national feeling, and when it is remembered that the very bureaucrats whose activity in times of peace is the persecution of Jews, are those that play the greatest part in this war, it is not difficult to imagine the situation of the Jews in Russia, should that country be victorious.

Even more complicated are conditions in Poland. No matter what the political future of that country may be, the Jewish question there will always remain complex. Whether Poland receives autonomy under Russian sovereignty or becomes an independent Polish state under German or Austro-Hungarian protection, it is to be feared that the two and a half million Jews that live in Polish provinces will be at the mercy of their Polish persecutors. Only they who know the oppression, the persecution and the rabid anti-Semitism of the Poles, are able to appreciate the fact that Polish Jews look with almost envious glances towards their co-religionists in the Russian provinces, whose conditions seems infinitely better and more bearable than theirs. One who knows the character of the Poles knows that anti-Semitism is inextricably rooted in their nature, and that the condition of the Jew would be much worse under Polish than under Russian administration. To illustrate this attitude of the Poles towards the Jews, the following incident is in point. When, after the outbreak of the war, the Russian government solemnly offered autonomy to Poland, the various Jewish papers in that country heartily congratulated the Polish people. In this manner the Jews wished to show their sympathy with the Poles, whose culture they had striven to acquire. The Poles, however, ignored these manifestations of friendship, and moreover hastened to denounce the Jews as traitors to Russia, because they were secretly in sympathy with Germany.

It seems to me that only that solution can be regarded as satisfactory which would guarantee the Jews a proportionate representation in the national legislative and executive bodies of Poland. Any other solution is illusory.

Regarding the future of immigration to the United States, it may be said that the Jewish influx will depend to a large extent upon the economic conditions prevailing in Russia after the war. As regards immigration from Poland, in view of the foregoing analysis, it seems clear that there will be a heavy influx from the Polish provinces, unless a radical solution of the Jewish problem in that country is found.

In any event I believe that the Jewish immigration problem will remain a serious one even after the war, because it can hardly be hoped that the problem of the Jews in Eastern Europe will be completely solved. It is to be hoped that the misery which is intensified by the war will not become more acute because of adverse political events.

For the present I believe it necessary that those who are active in the regulation of Jewish immigration, should maintain their endeavors towards a healthy distribution of Jewish immigration, and to keep open the door of opportunity for immigrants not only from economic motives, but on humanitarian grounds.

Happiness consists in activity; it is a running stream and not a stagnant pool.—J. M. Good.

It makes no difference as to what man believes, but what he practices is what counts.

ITEMS OF INTEREST IN CONNECTION WITH THE WAR —JEWISH GALLANTRY ON THE BATTLEFIELD

JEWISH HEROES.

The recent issues of the Jewish papers of Germany and Austria contain glowing reports and inspiring narratives of the loyalty, bravery and heroism of our co-religionists who are now fighting in the German and Austrian armies. The lists of the names of Jews who have died a heroic death on the battlefields and of those who were awarded medals of distinction and were promoted to higher ranks for acts of great courage and bravery, are constantly growing longer.

The world generally holds the whole Jewish people responsible for the weakness and lapses of every individual Jew. In the face of this fact we are fully entitled to feel proud whenever a Jewish brother distinguishes himself by nobility of character, by wisdom and learning and by patriotism, bravery and loyalty to the flag of his country.

We therefore copy here some of the lists and narratives from the German and Austrian Jewish papers for the benefit of our readers.

The golden bravery medal is bestowed upon non-commissioned officers from ensign up, for extraordinary bravery, when successful military results have been achieved through their heroic action. It is the highest mark of life-long distinction connected with a monthly allowance of 30 kronen. Up to date about thirty golden bravery medals have been distributed and among the recipients, besides those who have in the meantime fallen on the field of honor, are the following Jews:

Dr. Otto Eisler, sergeant Mendel Fuss, both of Przemysl, and ensign Ludwig Loewy. The brother of the latter, Sergeant Adolf Loewy, received a premium of 50 kronen.

The silver bravery medal, first class, was received by Julius Sofer, of Goeding; Corporal Abraham Freimann, Buxbaum; Sergeant Gedalye, Hilsenrat; Sergeant Leo Lustig, Automobilist Richard Adler, Adolf Breit, Ensign Wilhelm Wunderlich, Corporal Schick, Josef Oszwald, Albert Schoenhof, Ensign Karl Neubauer.

The silver bravery medal second class, was awarded to Abraham Kom, Isidor Erster, Josef Ullmann, Corporal Rubin Mandl, Ensign Leopold Kolben, leader of Patrol Arnold Goldstein.

Colonel Arthur Berger received the military merit cross with the war decoration.

Dr. Karl Brust was awarded the cross of the Knights of Franz Josef with the ribbon of the military merit cross.

Richard Stoessler received the bravery medal and the army reward.

Dr. Sigmund Bruell was awarded the golden merit cross with the crown on the ribbon of the bravery medal.

Major Moriz Mansch of Lemberg, received the military merit cross with the military decoration.

Lieutenant Moriz Kornfeld received the merit medal and was highly praised for his bravery.

Dr. Alfred Fried and Dr. Samuel Leitner were awarded the golden merit cross on the ribbon of the bravery medal.

Oscar Freund of Budweis, officer of the bureau of construction, received the golden merit cross and ribbon of the bravery medal.

The iron cross was awarded to First Lieutenant Dr Leo Loewenstein, Aix-La-Chapelle; Hans Panofsky, and Rudolf Ullstein, Berlin; Adolf Braude, Bierstadt; Siegfried Rosenthal, Bierstein; Corporal Heinrich Joachim Auerbach, Lubinski; Dr Hugo Hauf, Dr. Georg Hartmann, Corporal Berthold Guttmann, Georg Sternberg, Dr. Martin Biberstein, and Dr. Arnold Fuchs, Breslau; Corporal Curt Goetz, Briesen; Second Sergeant Paul Suessholz, Corporal Willy Oppenheim and Corporal Berthold Victor, Cassel; Dr. Muehlfelder, Chemnitz; Herman Gotheim, Fritzlar; Lieutenant Dr. [illegible] Pepper, Frankfort-on-the-Main; Max Hahn, Halle; Dr D. Wolff, Dr. [illegible] Levy, Leo Frank, Second Sergeant Herbert Benjamin, Corporal Ludwig Katzmann, Hamburg. The last named was also promoted to sergeant. [illegible], Wagenfeld; Corporal Dr Walter [illegible], Erfurt; Dr Leo [illegible]; Corporal Rudolf Kohlberg and [illegible] Ernst Koalberg [illegible]; Corporal Hermann Reichenberger, Ichenhausen; Julius Wolff, Kempen; Corporal Felix [illegible] and Dr. Greiffenberg, Magdeburg; Hugo Schiffmann, M. Gladbach; [illegible], Meschede; Hermann [illegible]; Dr Centawer, [illegible] Lieutenant Karl Mossmann, Dr. Leonhard Rosenfeld, Emil Schwersenz, Otto Sahlmann, the last named was also promoted to corporal, and Josef Hesselberger, Nueruberg; Second Sergeant Walter Kass, Paderborn, Dr. Lorenz Lehmann, Regensburg; Otto Jueclich, Remagen; Corporal Hugo Rothschild, Rotenburg; Dr. Paul Jacobi, Sayn; Corporal Fritz Loeb, Trier; Lieutenant Dr. August Nathan, Serg.-Lieutenant Albert Eckstein, Ulm, sub-officer Julius Salomon, Vallendar; Corporal Fritz Herz, Wiesbaden; Salli Nussbaum, Zimmersrode; Lieutenant Jacques Ornstein, Dr. Heinrich Ruhemann-Wilmersdorf, Dr. Ernst Floersheim, Berlin; Corporal Fritz Hauff, Corporal Hans Behrens, Corporal Bruno Cohn, Dr. Erich Jaruslawski, also promoted to corporal, Leo Bloch, Fritz Neugedaechter, Berlin; Flow, Charlottenburg; Lieutenant Kurt Czarnikow, Berlin; Dr. Eugen Borchardt, Charlottenberg; Dr. Hans Aron, Dr. Hans Hirschfeld, Berlin; Dr. Moses, Koenigsberg; Dr. Benario, Frankfort-on-the-Main; Henry Graetz, Hildesheim; Dr. Leopard Levy, Hohensalza; Corporal Georg Sternberg, Breslau; Lieutenant Artur Heidenheim, Koeln; Josef Zuerndorfer, Bochum; Max Hahn, Halle; Siegfried Rosenbaum, Koenigsberg; Fritz Meyer, Stettin, also promoted to corporal, Rudolf Dillenberger, Urspringer; Lieutenant Fritz Oettinger, Regensburg; Wilhelm Lemmle, Stuttgart; Dr. M. Auerbach, Koeln; .Corporal Emil Kohn, Bamberg; Martin Lion, poral Emil Kohn Bamberg; Martin Lion, Fuerth; Dr. Eichmann, Frankfort-on-the-Main; Corporal Paul Steinberg Dr. Bruno Glasfeld, Dr. Martin Graetz, Gottfried Sender, Dr. W. Fraenkel, Willy Gotthelf, Dr. R. Paderstein, Dr. Eugen Gottschalk, Dr. Curt Mandowsky, Dr. Albert Mandowsky, Corporal Heinrich Kochmann, Dr. Margulies, Second Sergeant Heinrich Friedrich, Heinrich Feirich, Berlin; Dr. Jacobsohn, Erfurt; Dr. Karo Frenkel, Frankfort-on-the-Main; Corporal Ernst Tuerk, Dr. Martin Hirschberg, Ernst Rosenfeld, Dr. Maximilian Goldschmidt, Second Sergeant Siegfried Loeb, Dr. Bernhard Landau, Dr. Hirsch, Sergeant Felix Czapski, Dr. Ernst Micheals, Dr. A. Bamberger, Dr. Felix Klopstock, Dr. Fritz Lewy, Dr. S. Petersohn, Berlin; Isidor Studzinski, Second Sergeant Leo Kamnitzer, Harry Mueller, Max Cohn, Oskar Kreutzberger, Second Sergeant Goldmann, Dr. Sarnosch, Dr. Herbert Stranz, Martin Waldstein, Breslau; Herman Weil, Buedinger; Edmund Mosheim, Corbach i. Waldeck; Dr. Curt Cohn, Danzig-Langfuhr, Hermann Levita, Diez; Corporal Cahnstein, Julius Rosenberg, Dortmund; Corporal Edmund Strauss, Dusemond a. d. Mosel; Sergeant-Lieutenant Kurt Wangenheim, Elberfeldt; Fritz Mordechai Kaufman, Eschweiler; Dr. Arthur Kaufmann, Dr. Jacob Meyer, Dr. Julius Trier, Siegfried Rosenberger, Dr. Herbert Hermann, Frankfort-on-the-Main; Dr. Wilhelm, Weber, Gelsenkirchen; Georg Guttentag Glatz: Dr. Ernst Cohn, Gleiwitz; Hermann Roseman, Goldbach; Corporal Dr. Wachtel, Paul Mards, Gotha; Corporal Ernst Joseph, Abramowitsch; Salle-on-the-Salle; Corporal Leo Lessmann, Arnhold Bernstein, Arthur Goldstein, Hamburg; Rudolf Marx, Heidelberg; Levi Ochs, Herleshausen; Henri Graetz, Hildesheim; Dr. Seigfried Goldschmidt, Homburg-on-the-H; Napthali Reichenberger, Ichenhausen; Otto Ehrenberg, Otto Wallach, Kassel; Lieutenant Dr. Walter Weile, Karlsruhe; Dr. Emanuel Eckstein, Koenigshuette; Ernst Goldstein, Krefeld; Robert Loewenstein, Laufenfelden, also promoted to corporal, Laufenfelden; Dr. Zucker, Loerrach; First Lieutenant Dr. Adolf Marx, Mannheim; Dr. Carl Wallach, M. Gladbach, Arthur Meyer, Josef Meyer, Fritz Meyer, Menlheim-Ruhr, Max Niedermeier, and Emanuel Roehr, Muenchen; Dr. Ernst Rosenfeld, Neuwied; Julius Bernstiel, Dr. Adolph Gruenspecht, Nurenberg; R. Gumpert, Parchim; Max Boehm, also promoted to corporal, Corporal Berhard Schlesinger, Ratibor; Dr. M. Bachrach, Reichensachen; Dr. Loewenstein, Recklinghausen; Louis Marcus, Rostock; Dr. Isidor Meyerhof, Rotenfels; Klenner, Rybrinck; Irmhold Simon, Scholken; Dr. Salberg, Steele; Corporal S. Brom, Julius Scheurenberg, Trille; Jacob Hessel, Uerdingen; Adolf Haas, Windsheim.

Lieutenant Alexander Stern was distinguished by the "signum laude" on the ribbon of the military merit cross.

The Emperor of Austria bestowed upon Dr Sander Kanizsay the cross of the Order of the Knights of Franz Josef, with the ribbon of the military merit cross.

Lieutenant O. Goldstein received the highest commendation, "signum laudis."

The King of Saxony has awarded to Private Heinrich Emmerich the bronze Friedrich-August medal with the war ribbon.

Private Leopold Meier of Harburg was seriously wounded in the war by a bomb shell and was taken to the hospital. The dowager Grand Duchess Louise of Baden visited the wounded. She had a grenade splinter which was taken from Meiers' wound, framed in gold, a proper inscription engraved on it and presented it to him as a thankful remembrance.

The Grand Duke of Hessia has given the bravery medal to cand. med. Oscar Roos of Hagenau.

An interesting story is told about Nathan Loew, a hussar in a South Hungarian regiment. Loew who is a strictly orthodox Jew who prayed three times a day and layed his tephiliu every morning, even on the battlefield, paying no attention to the gibes of his comrades. One morning he went too close to the enemies' position in order to say his prayers. As soon as he was noticed by the Serbians they commenced firing, several hussars were wounded and the rest ran under cover, but Nathan continued his prayers unshaken. But before he was able to unwind the straps from his arm the bugles suddenly sounded "storm." Nathan mounted his horse and fought bravely, and though being always in front he did not even receive a scratch from the enemy. Only when the hussars rested Nathan found time to unwind his tephilin straps. But then a real rebellion burst forth, the hussars wanted to take away the straps, for the legend had spread among them that the one who carries these straps upon his body becomes bullet proof. Each one of the hussars wanted to have at least a little piece of them.

Lieutenant Dr. Oscar Singer met with a heroic death upon the battlefield. In his pocket was found a letter to his parents in which he expressed his ardent love for his fatherland and stated that he was not afraid to die for his country. try.

The following item appeared recently in the "Pesti Hirlap":

"A Ruthenian soldier recently wrote from the Galician war theater to his wife who lives in the Ugocs comitat, Hungary: 'My dear wife: I am well and in want of nothing here. Please go to the Jew Chayim and ask him what is the meaning of "shema yisroel." When the missiles whistle in great numbers around our heads, the Jews call out these two words and it really seems that the balls avoid them. Many of us die while nearly all of them remain alive. I therefore request you to ask the Jew Chayim what these words signify, so that, I too, may know it and can make use of them in case of need.'"

For exceptional bravery on the battle fields the following Jewish soldiers were awarded the decoration of the Iron Cross by the German Emperor:

W. Frankel, Dr. Philos. & Chemist; Dr. Hans Jacobson, the son of Privy Councillor Jacobsohn in Berlin; Richard Israel, landed proprietor in Schultzendorf, near Berlin; Vice-Sergeant Assessor Dr. Jur. Cassel, son of the Reichstag delegate and Vice-President of the city council, Privy Councillor Cassel, Berlin. Hans Freustadt; Dr. R. Paderl stein, Berlin, renowned optician.

Vice-Sergeant of the Reserve, Heinrich Friedrich, President of the Montefiore society for improvement, in Berlin:

Volunteer Corporal, Heinrich Kochmann, the son of the proprietor of the cigarette factory "Problem" was promoted to the rank of non-commissioned officer in the 7th Regiment of Dragoons of the Guard and received the Iron Cross;

Other recipients of the Iron Cross are:

Dr. Med. Rosenbaum, Koenigsberg, Prussia;

Vice-Sergeant Leo Kamnitzer of the 18th Infantry, Osterode, Prussia;

Max Böhm, Ratibor;

Harry Müller, Breslau;

Non-commissioned officer, Leo Lessmann, Hamburg, son of the publisher of the "Israelitischen Familienblatt."

Arnold Bernstein and Arthur Goldstein both from Hamburg;

Max Elias, Hanover, engineer of the Zeppelin No. 9 airship;

Ernst Dülken, Köln;

Dr. Salberg, Steele;

R. Gumpert, Parchim, Mecklenburg;

Levi Ochs, Herleshausen near Eisenach;

Volunteer corporal, Hermann Rosenau, son of the Court Jeweler Rosenau in Bad Kissingen;

Otto Ehrenberg, Otto Wallach and Karl Blum all of Cassel and non-commissioned officer of the reserve Siegfried Samuel, who at the same time was promoted to vice-sergeant.

The Russo-Jewish soldiers Feigenson and Mortiz have obtained the order of St. George for bravery on the battle field.

The Russian commander-in-chief, Grand Duke Nicholas, has personally expressed his thanks to the Jewish hero Tabatznikof, who received the order of St. George for bravery on the field

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Nish, the capital, pro tem, of Servia, is filled with nearly all the Jewish inhabitants of Belgrade. They have been installed in the synagogues and Jewish schools and other buildings placed at thier disposal by the community. They belong to all classes, and are living on charity, as in their hurried flight they abandoned everything they possessed. More than nine hundred persons are living on twenty centimes a day per head, the amount allowed them by the government.

Baron H. Ginsburg of Petrograd, who recently enlisted in the Russian Army, has been enrolled in the Russian Guard. This is a signal honor for a Jew, Baron Ginsburg being the first Jew to obtain it.

JEWS LIKELY TO RULE PALESTINE AFTER WAR.

An Independent State in the Holy Land Is Held to Be Feasible.

CZAR FAVORS THE PROJECT.

With Russia Backing Britain In the Move London Paper Predicts It Will Succeed.

The Associated Press published the following from London, England:

"One result of the present war may be the realization of the dream of centuries past—the setting up of Palestine as an independent Jewish state. Both England and Russia will favor the project," says the London Globe. "England, because a small neutral state in the holy land will be the best possible protection to Suez and Egypt, and Russia because it will make the way easier for her to settle certain Jewish problems within her own border."

Either British or Neutral.

Continuing, the Globe says:

"The events of the moment show how immediately Egyptian integrity is imperiled by the fact that a right of way through Palestine is open to a hostile power. Palestine must become either British or neutral. There is an obvious political objection to a British occupation. Neutrality is the more desirable solution.

"But if Palestine is to become neutral, who is to govern it? Directly that question is raised the claim of the Jews forces itself upon our attention. We have to deal with the remarkable fact that a people which lost its country over 2,000 years ago still cherishes the memory of that loss, and links the hope of recovery with its deepest religious instincts.

Many Jews In Poland.

"Here, then, we have two influences at work for the re-establishment of a Jewish state—the British desire for a neutral Palestine, and the territorial instinct of the Jews themselves. There is a third influence. Russia has pledged herself to the re-establishment of an autonomous Poland under the czar. But in Poland, as we know it now, there is one obvious obstacle to the development of a Polish state strong in its national consciousness, and that is the presence of a large Jewish element. All who know Russian Poland will agree that a settlement of the Jewish question is essential to the complete success of the great scheme to which Russia is pledged, and will recognize that it is precisely to the Polish Jews that the reconstitution of the Jewish state would make the strongest appeal."

SAVINGS-BANK DEPOSITS IN EUROPE.

It is believed by "The Wall Street Journal" that the war in Europe "is fairly certain to reduce the available deposits of the peoples immediately involved." In the countries at war are populations aggregating 426,000,000, who have savings that in total are believed to fall little short of $9,544,000,000. Germany leading, with Austria next, and then follow Great Britain and France. Average deposits are highest in Hungary, where they amount to $372.44.

List of Subscriptions in Response of B'nai B'rith Appeal For War Sufferers, from November 2 to December 1, 1914. Further Subscriptions will appear in next issue of the News.

District No. 1.

Adullam Lodge, Pittsfield, Mass.	$ 52.50
Massachusetts Lodge, Boston, Mass.	25.00
Henry Jones Lodge, New York, N. Y.	510.00
Jacob B. Ullman Lodge, Stamford, Conn.	50.00
Montefiore Lodge, Buffalo, N. Y.	7.00
J. L. Penn, $5.00; J. M. Lowenthal, $2.00.	
Chananiah Lodge, New York, N. Y.	250.00

District No. 2.

Muncie Lodge, Muncie, Ind.	331.65
Jewish Ladies' Aid Society, M. Hene, S. Ringold, A. Feinberg, A. C. Silverberg, C. A. Lipsitz, $25.00 each; G. D. Roberts, $15.00; S. Schwartz, J. Levy, Gubiner Bros., C. Indoeff, J. J. Hirsch, S. A. Nicholls, $10.00 each; I. Rappaport, H. Eichel, H. Netzorg, L. Friedman, M. L. Altschul, C. H. Hirsch, Dunkirk, feld, L. M. Klein, M. Wolf, I. A. Samuels, H. Vogel, C. Vogel, A. Shonfield, L. Shonfield, M. Decker, D. Levy, Dunkirk, Ind., S. C. Levy, Hartford, Ind., J. Lewis, Union City, Ind., Wolf & Sons, Union City, Ind., $5.00 each; S. Gold, L. Davis, Union City, Ind., M. Zimelman, Union City, Ind., $2.00 each; E. Smilack, Hartford City, Ind., $1.25; H. Simon, Union City, Ind., W. Bodt, Hartford, Ind., J. Davidson, Union City, Ind., $1.00 each.	
Sholem Lodge, Leavenworth, Kas. (Additional)	210.00
Mrs. H. Ettenson, $25.00; A. B. Wolfe, A. Rosenfield, $20.00 each; E. Sickel, $10.00; L. Isaacson, Philips Bros., Ettleman & Ungerman, M. C. Rosenfield, M. Abeles, J. Abeles, Jul. Abeles, E. Winnig, M & A. Barlow, J. Hait, H. Rabinowitz, M. Friedberg, H. Levy, E. Birds, $5.00 each; M. Toffler, A. Goldman, S. Winograd, A. Hyman, J. B. Winnig, $3.00 each; S. E. Nirdlinger, O. F Engel, I. Wittleshofer, $2.50 each; J. Alster, E. Florsheim, S. Frischman, M. Pollner, H. Sallan, G. Samish, Mrs. A. Toffler, I. Garfinkle, M. Hofman, $2.00 each; W. Goldman, $1.50; J. Sickel, C. Friedberg, I. Hart, L. Hofman, H. Samish, A. Winetraub, Alex Weintraub, J. Garfinkle, S. Samish, S. Stier, M. Rochoway, A. Barlow, I. Sandhaus, M. Levene, S. Levene, M. Bernstein, F. Sellers, J. Rose, J. Brouse, J. Bell, M. Berlin, N. Reuben. Cash $1.00 each.	
Indianapolis Lodge, Indianapolis, Ind. (Additional)	1,500.00
Cleveland Lodge, Cleveland, O.	1,836.50
Lodge Treasury, $300.00; Individual donations, $1,536.50.	
Ebn Ezra Lodge, St. Louis, Mo.	250.00
Lodge Treasury, $250.00.	
Emek Beracha Lodge, Fort Wayne, Ind.	500.00
Lodge Treasury, $250.00; Federation of Jewish Charities, $250.	
Riverside Lodge, Louisiana, Mo. (Additional)	5.00
M. & A. C. Jacobs, Boonville, Mo., $5.00.	
Albuquerque Lodge, Albuquerque, N. Mex. (Additional)	300.86
Beth Horon Lodge, Kansas City, Kans.	120.00
Mahoning Lodge, Youngstown, O. (Additional)	5.00
Ed. Myers, $5.00.	
Louisville Lodge, Louisville, Ky. (Additional)	256.00
Previously reported, $475.00; Lodge Treasury, $50.00; Ladies' Benevolent Society No. 1, Mrs. M. Tachaw, I. W. Bernheim, B. Bernheim, $25.00 each; M. H. Flersheim, A. B. Flersheim, Greenebaum Bros., $15.00 each; Sol Levi, $20.00; M. D. Sachs, Miss H. Cerf, E Sachs, J. Kern, M. Grabfelder, R. A. Grabfelder, Mrs. J. C. Marks, Lee Bernheim, L. Bernheim, F. D. Bernheim, M. Cohn & Sons, B. Linker, G. S. Rosenberg, F. Levy, $10.00 each; A. Levy, $7.50; M. Mendel, A. C. Levy, J. B. Judah, J. Rosenheim, J. Rosenbaum, S. Rothschild, L. A. Rosenbaum, P. J. Gauman, C. New, V. Lorch, B. H. Hirsch, Mrs. J. Zellner, Dr. J. Rauch, J. C. Marks, W. Uri, S. Cahn, S. Ullman, C. Starr, S. Haas, M. S. Oppenheimer, L. Cohen, Jefferson, Ind., A. Wile, L. B. Rose, H. Koehler, B. Schweitzer, A. Blum, E. E. Straus, D. Grosberg, J. L. Greenebaum, L. S. Byck, A. Heine, B. Nahm, E. S. Tachan, J. Lazarus, J. Seligman, A. Seligman, B. F. Washer, L. L. Goldberg, N. Bensinger, M. Bensinger, C. Bensinger, M. Abraham, Campbellsburg, Ind., J. Kahn, Bolivar, Tenn., S. Lipski, C. Miller, $5.00 each; S. A. Dreyfus, L. Wurmser, A. W. Lieber, E. Weinstock, M. Myers, H. Debrovy, L. S. Leopold, $3.00 each; H. Ehrman, D. Hirsch, L. Hirsch, F. Simon, I. & W. Trost, M. Isaacs, L. Isaacs, J. Block, $2.50 each; H. A. Horn, M. Grabfelder, J. E. Meyers, Mrs. A. Moses, L. Stadeker, A. J. Abrahams, J. L. Turner, C. H. Toner, E. H. Kurtz, E. M. Bigley, M. Krackaur, L. N. Lowbred, H. Bierman, R. L. Kaufman, M. S. Meyers, J. Taustine, W. Frentz, E. Kahn, L. Herman, H. Moseson, A. Hertzman, B. Brodski, J. Shapinsky, J. Greenstein, L. Appel, J. Cohen, L. Brill, B. Straus, B. R. Sherr, D. Felsenthal (Camden, Ark.), A. Rothschild, H. Benas, E. Mayer, S. Goldstein, A. Shapinsky, T. Shapinsky, $2.00 each; M. Klein, M. Baff, S. Marse, S. Coleman, G. Marse, H. Kahn, S. Robinovitz, L. Shulman, L. Isler, L. Grossman, S. Kuhn, B. H. Silverman, D. B. G. Rose, N. B. Rosenblum, S. L. Solomon, E. Horn, M. Thalheimer, M. D. Mayer, L. J. Solomon, B. Lowenthal, S. Goldstein, M. H. Tarvis, B. Hirsch, E. Wiley, H. Scher, J. Gordy, A. Rothstein, L. Shapinsky, I. W. Wittelshofer, cash, $1.00 each; Cash, 50 cents.	
Colorado Springs Lodge, Colorado Springs, Colo. (Additional)	158.50
Hebrew Ladies' Aid Society, I. Cahn, $25.00 each; H. Sachs, $10.00; Collection by M. K. Meyers & M. Mogilner, $10.00; M. Buchman (Alamosa, Colo.), I. Polant, A. Oberndorfer, M. K. Myers, C. Pelta, L. J. Pelta, M. Lorig, N. Leipheimer, Mrs. D. J. Finkelstein, M. Finkelstein, B. S. Kaufman, O. Livermore, Schlesinger Bros., A. Newman, (Joplin, Mo.), $5.00 each; L. W. Harris, $3.00; M. Josephs, $2.50; M. D. Hexter, $3.00; L. Michelsen, W. J. Peyser, $2.00 each; L. Feldman, (Colorado City, Colo.), $1.00; C. Werner, $5.00.	
Kansas City Lodge, Kansas City, Mo.	1,179.75
Joseph Lodge, St. Joseph, Mo.	1,020.00
Lodge Treasury, $200.00; Adath Joseph Sisterhood, $100.00; S. Hassenbusch, E. Westheimer, B. Philip, $50.00 each; E. Block, H. Block, N. Block, S. Block, S. Binswanger, A. J. August, S. Hirsch, H. Ehrlich, $25.00 each; W. H. Ehrlich, B. Newberger, $20.00 each; D. Feltenstein, B. Westheimer, $15.00 each; C. Florsheim, $12.50; M. Hirsch, A. S. Hirshborn, D. Westheimer, S. Westheimer, A. J. Straus, Adath Joseph Religious School, M. Marks, L. Bernstein, Dr. F. Eliscu, $10.00 each; B. M. Achtenberg, M. Apple, I. J. Binswanger, J. Kalis, L. J. Binswanger, A. H. Ehrlich, H. Ettenson, J. Goldman, H. W. Goldberg, M. J. Handler, J. Heyman, J. S. Kaufman, B. L. Lieberman, M. H. Lehman, I. Lowenberg, M. A. Mayer, M. Mayer, S. H. Oppenheimer, G. Potlitzer, E. Rosenbleet, H. Rothbaum, J. A. Schloss, M. A. Schloss, S. Sheffel, L. Seigel, E. Silverman, E. S. Steinschneider, I. J. Weinman, S. H. Wasserkrug, Mrs. B. Weinman, $5.00 each; M. Fogel, L. Chasnof, J. Rosenthal, N. Saffern $3.00 each; H. Einstein, $2.50; J. Berger, H. B. Fishman, C. W. Geiss, E. S. Juda, E. Bloom, J. Leibovitz, J. Rosenfield, J. Spear, $2.00 each; C. L. Gumbiner, S. Kahn, B. Putter, F. Rosenblatt, A. Vossen, J. Rosenblatt, L. Vossen, $1.00 each.	
J. E. Rosenwald Lodge, East Las Vegas, N. M. (Additional)	10.00
Previously reported, $189.50; D. Winternitz, M. Nordhaus, E. Rosenwald & Sons, $25.00 each; I. Appel, $15.00; B. Appel, L. Ilfeld, $10.00 each; Dr. I. H. Landay, C. Danziger, A. Ilfeld, A. Steinmetz, M. Levy, D. Stern, J. Stern, M. Greenberger, A. Strauss, C. Greenclay, S. Nahm, I. Bachrach, S. Bachrach, $5.00 each; J. Danziger, M. Danziger, Mrs. I. Regensberg, M. Bendix, W. Rosenthal, $2.50 each; J. Teiches, A. Strauss, M. Katz, $2.00 each; W. Moranze, L. Stern, F. Reither, M. Teiches, S. Rosenthal, $1.00 each; I. Davis, H. Graubarth, 50c each.	

District No. 3.

Bradford Lodge, Bradford, Pa. (Additional)	5.00
H. W. Marcus, $5.00; Previously reported, $66.25; S. Auerheim, D. C. Greenwald, A. L. Fischer, J. Weiss, $5.00 each; M. Bolland, $3.00; A. D. Cohen, I. Oppenheim, S. Siff, $2.50 each; A. Silberberg, H. Cohn, B. Garbarsky, J. Kreimson, L. Kreimson, $2.00 each; I. Ertz, A. Greenberg, F. Sternberger, D. Finkelstein, L. Nichols, N. Nichols, L. D. Joseph, G. Werthman, J. Melinck, D. Cohen, H. Levy, H. Friedman, M. Brauser, M. Yampolski, B. Ralsky, F. Ralsky, B. Friedman, D. Levitz, B. Shilling, W. Davis, L. Friedman, J. Marks, A. Yasgar, J. B. Menkes, M. Fischer, P. M. Berwald, $1.00 each; I. Garfinkle, B. Epstein, A. Greenberg, J. Melinck, A. Z. Greenberg, M. Goldwater, 50c each; Cash, 25c.	
Braddock Lodge, Braddock, Pa. (Additional)	219.00
Ladies' Auxiliary I. O. B. B., $10.00; Lodge Treasury, $10.00; L. J. Goldsmith, S. Spatz, $10.00 each; J. M. Spatz, J. Adler, L. Sulzbacher, B. Markowitz, Cong. Agudas Achim, S. Greenwalt, L. Schmitt, S. Stein, D. Miller, A. Hecht, H. Mellon, $5.00 each; J. Goldsmith, $3.50; J. Lubich, $3.00; J. Berliner, Cory, Pa., M. Horr, A. Schmidt, L. Bachman, B. Weiss, N. Zimet, H. Arnowitz, Fromme & Newman, H. Fromme, H. Windt, B. Tongue, L. Apter, J. M. Steinitz, M. Schleinger, N. Rubenstein, S. M. Krause, J. Fried, Rev. J. M. Basel, $2.00 each; M. Schwartz, Klein Bros., S. Levi, P. Burger, J. G. Myers, Meyers & Schoeneman, M. Queller, A. Ohrenger, M. Ehrman, C. Levitt, B. Sachs, S. Herrup, H. Sachs, M. Adler, M. Cohen, M. Lincoff, H. King, A. Hochstadter, A. Goldstein, I. Beck, J. Stern, M. J. Sadowsky, W. Levinson, B. Habberg, H. Marder, A. Lincoff, J. S. Angster, J. Brand, H. Hecht, D. Margoff, W. L. Sulzbacher, Dr. M. H. Robbin, A. Miller, W. Oshry, J. Zeamon, L. Gross, J. Kaplan, L. Tallenfeld, Mrs. Kaminsky, H. Klein, I. Fincman, W. Gershung, L. Jacobowitz, H. Hochstadter, M. J. Cope, L. Biederman, Mrs. S. Jacobson, J. Guttman, S. S. Gardner, J. Adler, H. Sherner, M. Schwartz, O. Green, H. Stengle, S. Biederman, M. Penner, F. Speyer, D. Burnstein, $1.00 each; C. Apter, M. M. Schwartz, F. Lincoff, J. Feldman, F. Schechter, Mrs. J. M. Steinitz, Mrs. A. Goldstein, L. Simon, J. Goldberg, L. H. Charapp, L. Hytowitz, J. Hochhauser, K. Hess, I. Handelsman, M. Goldstein, M. J. Klein, A. H. Rosenberg, S. W. Lubove, I. J. Green, D. Weiss, L. Doppelt, C. Klein, 50c each; S. Hollander, 75c; Cash, $2.00.	
Fairmont Lodge, Fairmont, W. Va.	
Previously reported, $100.00; Lodge treasury, $16.50; Ladies' Auxiliary Society, $15.00; D. M. Osgood, S. D. Goodman, $10.00 each; B'nai B'rith Sabbath School, B. S. Leopold, J. L. Sapper, P. P. Lipson, S. M. Markowitz, $5.00 each; C. Hoffman, $3.00; I. Kirsh, A. Harrison, H. Homonoff, E. Deitz, I. Furst, I. Fredland, $2.00 each; A. Friedman, S. Miller, F. Klaw, I. Margolis, N. Kirsh, S. Kline, D. Reitman, $1.00 each; H. S. Stern, I. Garofan, M. Walheimer, 50c each	
Saar Sholem Lodge, Pittsburgh, Pa. (Additional)	200.00
Duquesne Lodge, Duquesne, Pa.	100.00
Lodge Treasury, $25.50; Hebrew Ladies' Aid Society, $10.00; L. H. Weiss, Sam Beck No. 2, S. Markosky, S. Gross, W. Klein, A. Weiss, $5.00 each; M. Mendlow, M. Ginsburg, A. Eskovitz, S. Beck No. 1, I. Klein, M. Frankel, $2.00 each; M. Ungerleider, P. Hoffman, M. Schrage, A. Jacobs, P. Wintner, B. Adler, H. Herzog, J. Friedman, B. Burstein, A. Recht, G. Wintner, Mrs. Ferderber, J. Herskovitz, M. Weiss, H. Silverman, J. Soffer, M. M. Grossman, Cash, $1.00 each; B. Kaufman, B. Yarmy, H. Weinstein, M. Rabinowitz, I. Levin, I. Levintner, S. Siegel, B. Markovitz, 50c each; Cash, 50c.	
Homestead Lodge, Homestead, Pa	162.50
Lodge Treasury, $25.00; Ladies' Aid Society, $25.00; I. O. B. A. 437, $10.00; L. Oeffner, S. Segal, B. Friedlander, J. Robin, H. S. Schwartz, L. D. Moss, $5.00 each; I. S. Grossman, R. Shermer, Dr. Reiter, B. Gluck, $3.00 each; Miss Lebovitz, M. Grinberg, I. Grossman, M. Grinberg, E. Lebovitz, H. Sapeer, H. L. Little, Dr. M. H. Moss, Sympathizer, L. Jacobson, J. Landusky, $2.00 each; Mrs. H. Moskowitz, $1.50; Mrs. Lebovitz, H. Haupt, A. Weiss, J. Fried, I. Miller, Jack Weiss, D. Hausrath, J. W. Moss, H. Gluck, H. Padosky, A. E. Hepps, L. Gluck, J. Weinberger, J. Blumberger, E. Marks, B. Little, M. Heilbrun, A. Hepps, J. Port, I. J. Goldston, A. Joffee, P. Herzkowitz, S. Rosenthal, D. Sotin, Max Gross, S. Margolis, B. J. Schwartz, H. Solomon, M. Fischel, S. Averbach, M. Mallinger, A. Gross, J. Lincoff, S. Fogel, Friedlander Bros., $1.00 each; M. D. Weiss, H. Gluck, A. Greenstein, 50c each; Cash, 50c.	
Abraham Lippman Lodge, Pittsburgh, Pa. (Additional)	10.00
Louis Joseph, $10.00.	

District No. 4.

Rainier Lodge, Seattle	566.00
S. Weixel, L. Schwabacher, $25.00 each; J. Aronson, N. Eckstein, E. Rosenberg, $20.00 each; A. M. Brick, M. S. Bornstein, J. Bornstein, S. Frauchthal, M. Gutman, S. S. Loeb, J. Lang, B. Moyses, L. Plechner, H. Pickard, R. A. Schoenfeld, B. Schoenfeld, H. A. Schoenfeld, H. Waxman, $10.00 each; F. Bories, M. S S. Bornstein, C. Brown, M. Berkman, P. Bornstein, C. Blumfield, S. Burnet, P. Berkman, J. Berkman, G. Brown, J. Birmbaum, M. Cahen, I. W. Cohn, J. Danziger, J. E. DeRoy, J. Gottstein, D. Goldfarb, S. Garde, O. Guthman, M. Hardman, J. Himelhock, M. Hamburger, J. Keiter, S. Krems, A. Karp, Lezensky Bros., I. Levy, D. Lipman, L. Lobe, R. Lindenberger, B. Lindenberger, I. S. Lewis, J. Mayer & Bros., M. Newberger, J. Newberger, S. Ostrow, C. Reiter, S. Rosenberg, Dr. M. S. Samuels, A. Schwartz, S. Schwabacher, S. G. Spring, H. Stone, H. Silver, S. Stone, R. Seligman, V. Stadecker, A. Shemanski, Dr. S. Stusser, A. Stusser, J. Unger, J. Winkler, C. Winkler, D. L. Wolfson, S. L. Zeugschmidt, $5.00 each; A. R. Weinberg, M. Schoenfeld, E. W. Gallin, $3.00 each; A. L. Cohen, E. Goldberg, Dr. S. Koch, S. Sherman, $2.50 each; A. Cohen, M. Cohen, A. Friedman, A. Hess, J. Jacobs, J. Lachman, S. S. Loeb, G. Lewis, S. Stadecker, M. Pick, $2.00 each; S. Weisfield, H. J. Wolfe, $1.00 each.	
Etham Lodge, Sacramento, Cal. (Additional)	71.50
Columbia Lodge, San Francisco, Cal. (Additional)	10.00
S. Fischer, L. Nordman, G. Nathan, $2.00 each; N. Herzberg, D. Marblestone, B. Burkhart, J. Gunzburger, $1.00 each.	
Nathan Falk Lodge, Boise City, Idaho	270.00
L. J. Falk, L. P. Grunbaum, $25.00 each; Marks & Co., $20.00; W. Stark, S. Neuman, N. Alexander, H. Haas, M. Mayfield, W. Simons, J. Steinmeier, D. Neuman, P. Neuman, S. Falk, $10.00 each; H. L. Lyman, J. Fulop, A. M. Abrahams, W. F. Libman, L. F. Falk, E. Strauss, H. Falk, Harry Falk, M. Oberdorfer, Sarlot Bros., L. Feldman, L. W. Seller, J. Ullman, E. Salmon, Kople & Son, G. A. Burnstein, F. Bensinger, R. Falk, $5.00 each; A. S. Mishkind, $3.00; J. Weil, A. Frank, $2.50 each; J. Rabe, S. Byron, $1.00 each.	
Pacific Lodge, San Francisco (Additional)	30.00
Hope Lodge, Stockton, Cal. (Additional)	300.00
Ophir Lodge, San Francisco	115.00
Lodge Treasury, $100.00; M. Friedman, $10.00; S. Dresner, $5.00.	
Reno Lodge, Reno, Nev	67.50
M. Clink, W. Levy, A. Jacobs, H. Wald, H. Leter, Cash, $5.00 each; L. Marymont, I. Kline, F. Proslin, H. Levy, S. Levy, A. Schwartchild, I. Schutz, $2.50 each; S. Jacobs, I. Marx, H. M. Couzin, S. Emerich, $2.00 each; A. Goldstein, M. Cohen, E. S. Edises, A. Simmonds, M. Cohen, Mrs Roth, M Miller $1.00 each; Cash, $2.50; Cash, $2.00; Cash, $50.00; Cash, $50 00	
Portland Lodge, Portland, Ore.	250.00
Tacoma Lodge, Tacoma, Wash.	254.00
Lodge Treasury, $50.00; Contributions by members and friends, $204.00.	
Golden Gate Lodge, San Francisco	133.50
Lodge Treasury, $100.00; Collected by J. L. Goldsmith, $8.50; I. J. Aschheim, A. Auerbach, $5.00 each; H. Auerbach, S. Baruch, Pechner Shoe Co., D. Frankel, $2.50 each; I. Stein, S. Kalisky, A. S. Fass, P. Lefkowitz, L. Bernstein, $1.00 each.	
Lasker Lodge, San Diego, Cal.	332.50
Lodge Treasury, $200.00; Hebrew Ladies' Aid Society, $100.00; Hebrew Sisterhood, $25.00; L. Schneider, $6.00; L. Shelly, $1.00; M. Kimel, 50c.	
Montefiore Lodge, San Francisco (Additional)	5.00
S. Hartman, Merced, Cal., $5.00.	

District No. 5.

Micah Lodge, Albany, Ga. (Additional)	51.00
Malachi Lodge, Macon, Ga.	45.50
Lodge Treasury, $25.00; Individual contributions, $20.50.	
Carolina Lodge, Greensboro, N. C.	1,089.00
Gate City Lodge, Atlanta, Ga.	30.00
Lodge Treasury, $25.00; Leop. Haas, Jr., $5.00.	

District No. 6.

Council Bluffs Lodge, Council Bluffs, Iowa	125.00
Lodge Treasury $100.00; Ladies' Aid Society, $25.00.	
Nebraska Lodge, Omaha, Neb.	625.00
C. & L. Kirschbaum, $75.00; M. Levy, $50.00; I. Levi, $50.00; I. Gluck, $40.00; C. S. Elgutter, S. Orloff, M. Brodkey, $25.00 each; Mrs. I. A. Reichenberg, $15.00; L. Heyn, J. Heyn, A. B. Alpirn, N. P. Feil, Iota Chapter Sigma Theta Pi Sorority, H. G. Fleishman, North Platte, Neb., Loewenthal Bros., Chadron, Neb., J. Einstein, Arapahoe, Neb., B. Reinschreiber, H. May, J. B. Robinson, J. A. Gross, M. Gross, I. Kahn, J. Klein, Rabbi F. Cohn, Temple Israel Sunday School, E. Seligsohn, A. Saxe, $10.00 each; C. Furth, M. Klein, I. Sommer, B. Gross, Miss Y. Einstein, Arapahoe, Neb., V. Gladstone, S. S. Goldstrom, E. S. Rubel, B. W. Edelman, M. Monheit, S. Frank, A. Rosenberg, E. Ganz, E. Fleishman, J. B. Katz, F. Margolin, A. Heller, H. Hiller, Mrs. F. Reichenberg, A. H. Gladstone, A. S. Levett, A. J. Miller, H. Rosenthal, Mrs. S. Katz, Miller & Pfaelzer, E. V. Lorig, $5.00 each; M. Seff, Falls City, Neb., A. Aginskee, Council Bluffs, Ia., $3.00 each; M. Oelijau, $2.50; B. Robinson, N. Meister, M. Lorig, $2.00 each; Mrs. J. N. Kopald, $1.00.	
Grand Prarie Lodge, Urbana, Ill. (Additional)	137.00
S. Bloomfield, $15.00; I. Kuhn, W. Lewis, S. Litman, J. Zeitlin, Zeta Beta Tau of University of Illinois, J. Bach, $10 each; Emma Felsenthal, A. Eisner, J. M. Kaufman, A. M. Koller, Gertrude Niederman, H. D. Oberdorfer, C. Strauss, $5.00 each; M. Lowenstern, $2.50; S. Abrams, M. L. Coffman, N. Cohen, H. Lewis, L. Lewis, C. F. Loeb, L. E. Myers, L. Shulhofer, C. A. Wolff, $2.00 each; D. S. Blondheim, Jos. Kuhn, P. H. Lowenstern, M. S. Lyons, S. B. Nathanson, H. Simon, $1.00 each; A. Simon, 50 cents.	
Pisgah Lodge, Detroit, Mich.	331.00
King David Lodge, Madison, Wis.	100.00
Abraham Lincoln Lodge, Bloomington, Ill. (Additional)	10.00
Moses Montefiore Sunday School, $10.00.	
Emes Lodge, Springfield, Ill.	150.00
Lodge Treasury, $25.00; Individual Contributions, $125.00.	
Edmonton Lodge, Edmonton, Canada	305.50
Bay City Lodge, Bay City, Mich. (Additional)	10.00
M. Hirshberg, Bad Axe, Mich., $10.00.	

(Continued on Page 10)

B'NAI B'RITH NEWS

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JEWISH CALENDAR, 1914.

5675—1914	
Chanukah (Feast of Dedication)	Sunday, Dec. 13
Rosh-Chodesh Tebeth	Friday, Dec. 18
Fast of Tebeth	Sunday, Dec. 27
5675—1915	
Rosh-Chodesch Shebat	Saturday, Jan. 16
Rosh-Chodesch Adar	Monday, Feb. 15
Purim (Feast of Esther)	Sunday, Feb. 28
Rosh-Chodesch Nissan	Tuesday, March 16
Passover (Pesach)	Tuesday, March 30
Passover (Seventh Day)	Monday, April 5
Rosh-Chodesch Iyar	Thursday, April 15
Lag-B'Omer	Sunday, May 2
Rosh-Chodesch Sivan	Friday, May 14
Shabuoth (Confirmation Day)	Wednesday, May 19
Rosh-Chodesch Tammuz	Sunday, June 13
Fast of Tammuz	Tuesday, June 29
Rosh-Chodesch Ab	Monday, July 12
Fast of Ab	Tuesday, July 20
Rosh-Chodesch Ellul	Wednesday, Aug. 11
5676—1915	
New Year's Eve	Wednesday, Sept. 8

Since the last report in the November issue of the News the Executive Committee of the Order forwarded the following additional sums by cable:

60,000 Kronen to the Grand Lodge of Austria in aid of the Galician refugees.

30,000 Marks to the Grand Lodge of Germany in aid of the Jewish war sufferers.

20,000 Rubels to the Jewish Colonization Association of Petrograd, Russia, exclusively for the aid of Russian Jewish war sufferers.

The Executive Committee has made banking arrangements whereby it is enabled to forward money either by mail or cable to all the countries at war except Turkey for the present. The Bank assumes full responsibility for the payment of such transmitted money and if the payee fails to receive the money the Bank will refund the amount at the same rate of exchange at which it is purchased. It is suggested that in view of the fact that many of the men are away from home that moneys be ordered sent to some female member of the family.

The Executive Committee will be glad to be of service to those who desire money forwarded to relatives in any of the countries as stated above. All money orders to be forwarded should be made payable either to Mr. Adolf Kraus, or the National Bank of the Republic, Chicago.

GENERAL RELIEF AND JEWISH RELIEF.

The duty of the American Jew in the face of the suffering engendered by the war ought really to require no setting forth, but what shall be said of Jews who although prosperous, turn a deaf ear to the cry for help of the unfortunate brethren who now in war-stricken Europe are homeless, breadless and shelterless? The excuse offered that there is no necessity for a specific Jewish relief fund, that a general relief fund is everywhere being organized by generous and public spirited men and women of high standing, that such fund is destined for all the sufferers in Europe irrespective of nationality and creed and that Jewish sufferers will be taken care of along with the rest, is at best a poor excuse. We shall not be surprised if when some of those very men who are making this excuse are requested to increase their donations to the United Charities in order to relieve suffering at home they are heard to decline on the plea that they have relatives in Europe who are [illegible] sufferers and must be taken care of first. For one who seeks an excuse, for refusing help, one excuse is as good as another.

That we should contribute generously to the General Fund needs no arguing whatsoever. Moreover, Jews have been and are contributing liberally. Jews are prominent in Red Cross collections. Jewish names appear in any and every list published in the press. Jewish men and women ought to be too proud to be flattered when an invitation reaches them to serve on a General Committee. They are called in because through them the Jewish giving public is expected to be reached, they ought to be called in as a matter of course. They ought properly to be called in as American citizens, and not as Jews. But let this not be forgotten. So far it is the Belgians that occupy the forefront of the attention of the American people. It is but natural that they should. Across the Atlantic ocean the Belgians are our next door neighbors. With England and the American Ambassador at the court of St. James as their spokesmen, with a commission of their own making a direct appeal, the plight of a suffering people is brought to our notice, and our sympathies are naturally aroused. Compared with Belgium, Poland, Russian and German and Galician, is a distant land. Shut off as that land is from communication with the Western hemisphere, it might as well be situated in far-off Siberia or behind the Himalayas. When some day the veil shall be lifted, the enormity of the distress and suffering that is going on there will be simply staggering. But what news has already been suffered to filter through bespeaks a condition compared with which the sufferings of Belgium would pale into insignficance. The eastern theatre of the war is coextensive with that part of the world where the Jewish population is densest. Communities have been wiped out. Villages and towns are occupied and reoccupied by the belligerents. Jewish honorables are retained as hostages and as often shot. Fortunes are lost overnight. The poor that have always sustained themselves as if by miracle are now beggared. Fleeing men and women and children who chance to save their lives within the walls of fortified cities must be taken care of by an overburdened community. Berlin, Vienna and Warsaw are over-run by Jewish refugees. They cast themselves upon the mercy of their co-religionists and these in turn appeal to America, to the American Jew. We are free to assume that when the great American public will be apprised of the appalling disaster there, Polish Jews will just as readily enlist the sympathies of Amerca as do the Belgians today. But at present it stands to reason that we Jews are approached on behalf of fellow-Jews: shall we hide ourselves from our own flesh?

If segregation in charity is frowned upon, why, it may be pertinent to ask, do we year in year out maintain at home our own charitable organizations? The experience of mankind has been that while with the growth of sympathy and humanitarian endeavor charity is readily dealt out on nonsectarian lines, the maintenance of orphanages and hospitals and charity societies must be undertaken on denominational lines. For charity is intimately bound up with religion, it is an offshoot of church and synagogue. The state and the municipality may have their eleemosynary institutions, but on the whole and by virtue of its greatest range of activity charity is still largely a matter of private enterprise and of private societies. It is rightly felt that the dispensation who are nearer the recipient in sympathy, who, in the language of Scripture, know the soul of them that are in need. No matter how well organized your office may be, in the end it means everywhere personal contact and mutual confidence. Only a Jew will understand a brother Jew's need, only a Jew will beget in the Jewish dependent that measure of confidence without which all relief is futile. An organization like our Order, world-wide as it is in its sphere of activity, rooted as it is everywhere in the large masses of Jewry, is at once in constant touch with the vast relief-area and particularly capable in reaching those to whom relief must be extended. We have the machinery. We have the information. Ours has been the initiative in many undertakings that have the amelioration of our brethren as their object.

To the Jews of America we say, Give freely to the cause of the sufferer without regard to race or creed. But remember that the Jewish sufferer will ultimately have to be relieved by his more fortunate brother Jew. Leave a balance in your purse for it will surely be called for. Leave it for him who is your own flesh, whom you understand better than anybody else, who at present is shut off from contact with you, but who will surely ere long stretch out his appealing hand to you. We are living in extraordinary times. Surely we cannot abandon at such a time our policies upon which we pride ourselves in normal periods. What is meet for home purposes ought to be fair for the emergency in the distance. American Jews, it is your duty, is your privilege to extend a helping hand to the European as well as Oriental brother in trouble, to the widow whose stay and staff has departed, fallen on the battlefield, to the fatherless, to the hungry and naked. And we know that the appeal will not be in vain, the appeal to Jewish sympathy, **rahmanut.**

THE BIBLE IN THE PUBLIC SCHOOLS.

It has come to our knowledge that a Christian clergyman has been seeking to enlist Jewish support and approbation in connection with a publication containing selections from the Scriptures for use in the public schools of this country. The plea is made that Bible reading in public schools has been made compulsory in a number of states and that therefore, whether you like it or no, the situation exists that the Bible has been introduced in the curriculum of schools maintained by public money. If so, it is argued, Jews and Christians, Catholics and Protestants ought to come to an agreement about the text that shall be used. And if now comes a man and prepares for us in an attractive form a Bible reader which moreover confines itself to the Old Testament and sets out to eliminate all objectionable phraseology, it would seem as if he ought to be encouraged. Let it be remembered that he avers that he is combating the extremists in his own camp, those of his brethren who may be dissatisfied with the limitation to the Old Testament.

So far so well. It cannot be gainsaid that the law has given the Bible a place in the schools in some states. The law may have been carried by sheer majority and may have been contested by a respectable minority. But the fact remains that the law is on some statute books. Of course, legislatures come and go, and it may happen that a law felt to be obnoxious by some citizens may in the future be repealed. There is no reason why the minority should give up hope of rescinding an act which meets with their displeasure. The law indeed must be lived up to. But the minority may refuse to lend countenance to a publication which, while useful and meritorious in itself, may produce the impression that all those who approve of it in itself approve at the same time of the principle that the Bible should be read in the public schools The booklet is innocent enough and may be readily accepted. As long as the Bible is read, let it be read in a text that will give offence to none. To that extent the compiler may be sure that no dissenting voice will be heard. But it is the principle that is of prime importance.

Of course, we have our doubts about the efficiency of mere Bible reading. We understand that comment by the teacher is forbidden. But the mere reading of the Bible without a commentary and without elucidation is to our understanding just a waste of precious time. The Bible is literature. Imagine a book of English literature merely recited and not read understandingly, with a discussion of meaning and purport. If the Bible has a place in the schools, it ought to be read as literature, on a plane with other literatures. As sacred literature, of course, it could not be read there. For the public school lacks the atmosphere that can rightly be found only in a denominational Sunday School. It is a great question therefore whether a law forbidding explanation does not fail entirely of its purpose. But even so there ought not to be any opposition to a mere textbook of selections propertly supervised by an unbiased committee comprising all religious elements of the papulation.

Nevertheless all such men as have been approached within our own camp feel a natural aversion to ally themselves in any manner, however unofficial, with the undertaking. The fear may not be justified, but the feeling cannot be gotten rid of that somehow and somewhere there is an Ethiopian in the wood-pile. We fear that we may be made unwilling tools for the realization of objects which lurk behind and are not openly avowed. We fear that we are in the hands of schemers. Politics is a trade bad enough, but ecclesiastical politics is the worst profession. Religion is a matter of concern to us all. That the Bible should be read with understanding by the people is a proposition we readily agree to. But we are not sure that religion is not used as a cloak for political machinations which we cannot enter into partnership with. The compiler of the text-book may be animated by the loftiest and most innocent motives, but we are not sure that the crowd behind him may not be using him for purposes other than an interest in Bible knowledge on the part of the youth of this country. We know that there is such a thing as a Christian lobby in Congress which is watchful for an opportunity to Christianize the Constitution. We doubt whether it is to interest of religion to have God acknowledged on the statute book. We should think that the sacred convictions of religion derive their authority from more potent sanctions than the statecraft of legislators. We are satisfied with the present status which gives unto Cæsar what is Cæsar's and to God what is God's. We do not wish the spheres of Church and state tampered with. The borderland must not be wiped out. The wisdom of our ancestors, who as a matter of law and state policy, disestablished the Church and removed it from State tutelage must not be undone. It has worked well in the past, to the advantage of both. And so we say, hands off! when it comes to any attempt to turn religion into an affair of the state. The infidel may object to all such scheming because he is hostile or indifferent to religion. We Jews object because religion is indeed our chifest concern. We prefer to have it remain a private affair. When Europe is realizing that the salvation of the Church depends upon its separation from the Church, shall we in America return to a system which others are discarding? No, and a thousand times no.

With the reading of the Bible in the public schools we may and may not be in agreement. Where the Bible is read because the law enjoins that it should be read, we may as individuals approve of this or the other text-book which will safeguard the interests of all. But we must have the assurance that by giving our approval we are not betrayed firstly into forcing Bible readings upon states which so far have resisted all attempts at legislation in this direction, and secondly that there is not a more far-reaching scheme behind to Christianize the Constitution, a scheme which we shall do our level best to fight to a finish along with a large section of the American people. The issue is perfectly obvious and is recommended to the attention of all clear-thinking men and women.

GOVERNMENT HELP FOR FOREIGN JEWS IN PARIS.

The French government is looking after the needs of foreign Jews in Paris. General Gallieni, the military governor, has caused placards in Yiddish to be affixed to the walls in the streets of the Fourth Arrondissement, the Ghetto of Paris, notifying Russians, Belgians, Serbs and English who have resided in that quarter for some time that they are at liberty to apply at the Marine for pecuniary assistance, should they be in need of it, during the continuance of the war.

FIRST JEW IN AMERICA TO ATTAIN EXECUTIVE STATE OFFICE.

Mr. M. Alexander of Boise City, Idaho, was elected Governor of the State of Idaho at the election held Nov. 3, 1914.

Mr. Alexander is president of the Congregation Beth Israel and also a member of Joseph Lodge No. 73 of the I. O. B. B. of St. Joseph, Mo.

The election of Mr. Alexander as Governor of the State of Idaho is the first instance where a Jew was exalted to the high office of governor of any State in the Union. This indicates the broad spirit and tolerance of the general public of the State and is proof that in that State at least there is an equal chance and opportunity for every one and that a man's religious belief is not considered in connection with the duties of citizenship.

GENEROSITY OF A BEN B'RITH.

More than 500 children gathered at the Elks Temple, Saginaw, Mich., on Thanksgiving Day afternoon to partake of the annual Thanksgiving dinner given by Mr. Max Heavenrich, a member of District Grand Lodge No. 6 and prominent worker of Saginaw lodge. The number far exceeded all expectations, there being over 100 more boys and girls than had been prepared for. At the close of the dinner the children were the guests of the management of Dreamland Theater, where a special performance was given for their benefit.

PRO-JEWISH APPEALS TO RUSSIAN PREMIER.

The Council of Trade and Commerce, having failed to impress the Minister of Education, has sent a petition to the Premier asking for the admission of Jewish students at foreign educational institutions in Russian high schools. The Council dwelt on the scarcity of men who possess a higher education in Russia, a dearth likely to be felt even more keenly after the war.

The President of the Duma is also using his influence on behalf of the Jewish students.

The appeals made on behalf of the vast number of ruined Polish and Jewish communities near the frontier (whose claim has been recognized even by the Novoe Vremya is bearing fruit. Government representatives, who had large sums placed at their disposal, are visiting the areas affected in order to examine the situation and administer relief.

At the same time the Liberal and Russo-Jewish Press continues to express amazement at the absence of any real indications pointing to radical changes in the Jewish position in Russia. On the contrary, recently regrettable measures leading to the revision of the rights of domicile of Jews and their expulsion were again adopted at Kieff and Petrograd and in Turkestan, although, happily, the number of exiles was small in all cases.

PROF. EHRMANN, PRESIDENT DISTRICT NO. 10, REPORTS ON CONDITIONS IN AUSTRIA.

Vienna, Nov. 17, 1914.

My dear Sir and Brother President of the Order.

We are exceedingly grateful to you and to the American brethren for the aid and assistance you are extending to us.

Everyone here is suffering under the horrors of the war, the majority by having their dear ones exposed to the dangers in the field. Many of these have been killed or wounded and but relatively few have been taken as prisoners of war and have to undergo a treatment not nearly as humane as was the case formerly.

Many of our brothers are suffering under the economic depression, but altogether the middle classes do not fare nearly as bad as the foreign newspapers have claimed. The working people have ample employment and the organization for the unemployed is doing its utmost to secure these people sufficient work to provide for the actual necessities of life, and has so far been fairly successful.

The greatest sufferers are those who had to flee from their homes before a cruel enemy and most of these unfortunates fled to the western countries, principally to Vienna and thence to Moravia, Bohemia and Silesia. There are hundreds of thousands of such unfortunates.

As events happened with surprising rapidity the people found themselves without shelter and as too often they found it impossible to take with them even the most necessary clothing they were exposed to the inclemency of the weather. Even the well-to-do among them were compelled to accept public support and I am glad to say that public charity, Jewish and Christian, as well as of the state was liberal and self-sacrificing. The fugitives were principally Jews.

As the winter progresses constantly increasing means will be needed to protect these poor sufferers from actual want. We will manage to provide for the needs of the poor of our congregations from our own means, but in order to be able to properly assist the fugitives at this time and until the period when it will be possible for them to return to their own homes, mostly devastated, we appeal for aid to our generous American brothers. We shall conscientiously apply all means placed at our command according to such instructions as you may choose to furnish.

Our brothers and sisters are almost all busily engaged in the care of the fugitives, their wives and children and they look not only after the material welfare of these unfortunates, but also after their spiritual and moral well being. Not only are these people furnished with shelter, food and clothing, but work is found for the women and girls, the children are looked after and given instruction. Many of the women fugitives who are in childbed and the many others who soon will be, are furnished medical attention and the best of care. The same care is taken of all the sick.

When peace shall have been restored, the one advantage of these sorry times will be that humanity has learned to draw into closer communion through misfortune and that we shall have learned anew to help our brothers bear their burdens and to feel for and with them. Such unanimity of opinion as now prevails in Austria has never before existed within the recollection of the oldest persons.

May God grant that these trials may turn out for the good!!!

With hearty brotherly greetings,

S. EHRMANN, President
District Grand Lodge No. 10.

PERSIA AND SALONIKA JEWS.

The Retch (of Petrograd) states that the Persian Minister in Constantinople, through the medium of the Turkish Chief Rabbi, has invited the Jewish merchants of Salonika who had settled in the Turkish capital to proceed to Persia. The merchants have been promised exemption from taxation and other privileges. The German Ambassador has announced that the German banks and factories would also support those merchants with the object of enabling them to settle in Persia.

EDISON DENIES ATTACK ON JEWS IN GERMANY.

(From the American Hebrew.)

In an interview which the Detroit Free Press claimed to have obtained from Thomas A. Edison on the war in Europe, the inventor is reported to have said: "It is the Jews who have advanced Germany to the high position in business. You know the business ability of our Hebrew friends. They have control of the business of Germany, and the military gang which governs the country does their bidding. As an instance of this, the electrical business in Berlin is controlled by a Jew and it employs about 86,000 men. The German man can claim little credit for the business rise of Germany, except in that the country has allowed its business men a free hand to combine, and has not restricted them as has the United States."

Believing that Mr. Edison was misquoted, Mr. Jacob H. Schiff, of New York, wrote the inventor, asking whether the printed interview states what he had said to the reporter. Mr. Edison's answer to Mr. Schiff is as follows:

Mr. Jacob H. Schiff,
William and Pine streets,
New York City.

My dear Mr. Schiff: Replying to your favor of the tenth instant let me say that I have not seen the newspaper article you refer to, but I remember what I said and it was this: That the Germans took all the credit for the great advance of their nation in commercial prosperity, whereas, the fact is that the military group that rules Germany had brains enough to take the advice of the great Jewish bankers and business men, and gave the captains of industry a free hand, thus enabling them to build up the enormous industry of modern Germany. I instanced the Blechroders, Ballin, Rathenau and Loewe, and said that if one went down to the bottom of things in the great and most successful industries, one would dig up a Jew who furnished the ability that made them a success.

Yours very truly,
(Signed) THOMAS A. EDISON.
Orange, N. J., Nov. 12.

MESSAGE OF MR. MORRIS N. SCHNEIDER, PRESIDENT DISTRICT GRAND LODGE NO. 4.

Grand President Schneider recently issued his semi-annual message regarding the condition of the Order in District No. 4. We quote from the document the following particularly forceful statements:

" . . . The year's work has been one of absorbing interest, educative, and a great developer in the sense of awakening one to a fuller realization of his obligations and duties toward self and the Jewish community. It has indeed been a wonderfully impressive lesson. . . .

" . . . The B'nai B'rith Lodge in each community should be an important factor in the Jewish activities, and its work is resultful in the same degree as the members exhibit substantial support and the officers inspire same; its usefulness can only be measured by the results attained through much personal sacrifice, the expenditure of considerable nervous energy and a keen appreciation of the demands, both from sources within its own limits and the outside! . . .

"The Independent Order of B'nai B'rith has been the powerful agency in the uplift and betterment of the Jew from a despised and shunned nation, having to its credit the establishment of enduring monuments as represented by institutions throughout the world, magnificent tributes to the concerted forces and effective power of a united Jewry! . . .

"It is our bounden duty, our sacred duty, to ourselves and future generations to throw the broad mantle of B'nai B'rith Protection, Kindliness, Harmony, and Equality around our people who come among us from abroad, as a Glorious Welcome to the Land of Promise and Fulfillment and make them an asset, not a menace, and to that end we must strive by every individual power and collective force to exemplify our creed of Brotherly Love and Unified Helpfulness! . . .

"It is but fitting recognition that your President give expression to his appreciation of the splendid work and co-operation of our Grand Secretary, who is always obligingly on the job and ready to respond enthusiastically to any and every call. District No. 4 has indeed a secretary worthy the name. Active, energetic, faithful and conscientious, and District No. 4 challenges its sister Districts to produce a secretary that can compare to our worthy, perfectly good, and enthusiastic secretary, I. J. Aschheim. I know this is the expression of the sentiment of the entire membership. . . ."

INSTITUTION OF NEW LODGES IN DISTRICT NO. 4.

Tucson, Ariz.

In last month's issue you indicated that President Morris N. Schneider of District No. 4, assisted by his Grand Orator, Rabbi Friedland of Oakland, will make an incursion into new territory for the purpose of establishing a new outpost of the Order. The result of his trip was as yet problematical. Today the good news may be reported that Tucson Lodge No. 763 is an accomplished fact, brought about by the efforts of these two brethren, greatly facilitated by the energetic Rabbi Brother Martin Zeilonka of El Paso, Texas. Brother Schneider being a total stranger in that region invited the Rabbi to join him and at a moments notice the latter was on the field eloquently setting forth the claims of our beloved Order and giving our people of Tucson a picture of the magnificent achievements of the B'nai B'rith. President Schneider, acting under authority of the General Committee, immediately organized our Tucson friends, Sunday, Nov. 15th, and granted them a charter. It is to be hoped that the lodge will not lack the necessary stimulant to grow and keep apace with the progress and advancement of the State of Arizona. It will all depend upon the lodge itself and upon a proper conception on the part of its members of the ideals and purposes of the order and the obligation to which they have subscribed.

Bakersfield, Cal.

On their return trip they made a stop at Bakersfield, a thriving town on the San Francisco, Los Angeles Railroad. It is the metropolis of the California oil district and its citizens are enjoying considerable prosperity by reason of the great oil developments that have taken place in that vicinity the last few years. There was really no reason why our Order should not have had a foot-hold in that town long ago, especially since its sister city, Fresno, had enlisted within the last two years. But be the explanation what it may, Bakersfield is now in line and there is every reason to believe that the lodge will be among our Southern strongholds. When Brothers Schneider and Friedlander arrived at Bakersfield on the morning of Tuesday, Nov. 17th, they were met by a committee and told that they will receive a warm handshake from every one of our people and that even a collation had been ordered at the principle hotel. But that the organizing of a B'nai B'rith Lodge must not be mooted even. Brother Schneider replied that he will gladly participate of their hospitality and allow the lodge to take care of itself. And so it did. They came, assembled around the table as free independent Israelites and rose as pledgees to the B'nai B'rith. Every mother's son had attached his name to the petition for a charter before the dessert was served. That night Bakersfield Lodge was duly organized under a charter granted by President Schneider.

Berkeley, Cal.

This is the Athens of the Pacific Coast. The seat of the University of California, a place where the atmosphere is heavily laden with culture and higher education. Brother Manuel J. Jacobs, an erstwhile student of the University of Illinois and holder of a number of degrees from various institutions of learning, has for a long time harbored the pet idea of organizing the Jewish students into the kind of a B'nai B'rith Lodge, which should supply them with the intellectual food of the Menorah Society in addition to the advantages that may accrue to them from belonging to a universal organization such as ours. He finally succeeded in seeing that pet idea materialize. The lodge was organized last Sunday, Nov. 22, upon a petition signed by thirty-six applicants, more than half of whom are students. This is merely a wedge which we hope will broaden as time goes on. Brother Jacobs, the president, is at the head of the Mathematical Department of the Public Schools of Berkeley, an idealist of the purest type and a lover of his people. So we may confidently leave the lodge under his influence. Brothers Lucius L. Solomons, Edmund Tauzsky, President Schneider, Secretary Aschheim and Past President Sidney Kahn attended to the ceremonial part of the institution of the lodge.

This makes the ninth lodge organized under the administration of President Schneider, an admirable record for one who pretends to no more than the title of a plain business man.

I. J. A.
San Francisco, Nov. 24, 1914.

THE SERVANT OF THE LORD

By Dr. MAX L. MARGOLIS
Written for the B'nai B'rith News.

In the book of Isaiah, in the second part thereof, a group of poems may be readily differentiated from the rest both by the diction employed therein and the subject-matter. A whole literature has of late grown up around these poems and it cannot be said that a solution has been reached which is universally acceptable. The very question as to whether those poems must be segregated from their surroundings is still being mooted. Nor is there unanimity as regards the personality of the Lord's Servant whose glorification is the subject of the poet's noble effort.

As a purely literary question the matter would be of interest to scholars solely. The problem of authorship is indeed of subordinate importance. Yet even the layman may have his curiosity aroused when he is told how far apart the guesses of the students have been. In olden times no question of authorship was raised. Not only was there no suspicion that the poems might be foreign to the context, but the whole book of Isaiah was ascribed to the prophet who witnessed Sennacherib's campaign, and Ben Sira has no difficulty in speaking of him as the one who comforted the mourners of Zion. It was believed that a prophet had the gift of vision to see and announce the things that were to happen centuries ahead even to the point of calling Babylon's conqueror, Cyrus the Persian, by name. In the Middle Ages Jewish scholars cautiously advanced the theory that the second part was the work of a nameless prophet who lived during the stirring times when the fall of Babylon was imminent. Since then the two parts have by the common consent of Bible students been dissociated and the second part vindicated for the Great Unknown. Yet the question remains how the latter part came to be united with the older. It would seem as if the play of accident would have to be ruled out of consideration. If then a matter of design, the opinion may be ventured that the author himself appended his prophecy to Isaiah's book. The careful reader will observe throughout the appended prophecy a singular insistence in the thought that the advent of Cyrus was predicted of old. We are reminded of the legend to the effect that when Alexander the Great appeared before the gates of Jerusalem he was shown by the Jewish notables the visions of Daniel wherein his coming was prophesied. Never mind the fact that Daniel was written much later. It is the spirit of the legend that is of moment. It is quite conceivable that the Jewish notables of Babylonia foreseeing the destruction of the proud city hastened to present themselves before Cyrus and produced a prophecy which they induced a gifted literary genius to join to Isaiah for the purpose of showing that the conqueror's advent had long been foreseen and that he was the agent chosen by the God of Heaven for the subjugation of the Babylonian empire and the liberation of the Jews.

For the central figure in this prophecy on the political side is Cyrus. Jeremiah had counseled the exiles to pray for the welfare of the city to which they had been taken. He had at the same time predicted that after a period of seventy years Babylon was doomed to destruction and that the Jews would be liberated. When the youthful hero from the eastern mountains loomed up on the horizon of the captives, their hope was centered in him. I am free to confess that the impression one receives from perusing the Great Unknown's prophecy is that his views of what the epoch-making events meant were not shared by the majority of his people. As a matter of fact he calls his fellow-exiles a blind people, far from capable of understanding the things that were happening before their eyes, far from perceiving that in and through the great catastrophe that was being enacted God was working out the destiny of His people. Imagine for a moment that with the stupendous conflict of nations now absorbing the world's attention a great prophet were to arise among us and deliver his impassioned oration having for its theme the release of Palestine that it might be restored to the Jew. Who would believe him? Who would not laugh him to scorn for the audacious view that the fortunes of a small people were worth a catastrophe engulfing great and proud nations? Yet such was the contention of the Prophet of the Exile. In an address unparalleled he bestows on the foreign liberator of the Jews the [illegible] in the vocabulary of the Jew. He calls Cyrus the Messiah. Thorough believer in God's incomparable Unity and Holiness that the great prophet is, he cannot conceive of a great world-transforming event occurring without God's will and command. God orders the destinies of the world through His appointed agents. Asshur had been the rod in God's hands to punish the Jew for his sins. Now that Jerusalem had paid off her debt, had expiated her sin, Cyrus was sent to proclaim liberty to Zion and to rebuild God's Temple.

Cyrus, the Messiah, and Israel, the Lord's Servant—such is the double message of the prophet, the glad tidings he bears to the exiled nation. If on the political side Cyrus occupies the center, on the spiritual side undoubtedly Israel is the pivot for history to turn about. If we leave the disputed poems out of consideration, the residue of the book makes it clear beyond the shadow of a doubt that for the prophet Israel is the Lord's Servant, the elect of God. What otherwise might be overweening conceit, under the pen of the Great Unknown becomes the loftiest ideal beyond the immediate interest of a small nation for the world at large. This man has the boldness to proclaim that God calls His anointed agent, Cyrus, to redeem His enslaved people, but withal it is a redemption of mankind. Israel, so the prophet announces, has a task to perform, a vocation, a mission. But to accomplish its task the people must be set free, restored to the land of the fathers. The idea of the mission is by no means confined to the disputed poems. It is clear that we must discard that theory according to which those poems are later than the residue of the book and were placed on the margin of the manuscript just because there was room for it. Others claim that the poems are older than the remainder. Still others say that the prophet of the exile found these poems and used them as themes upon which he developed his own thoughts. It is quite true that a calmer tone pervades those poems. It is also true that the general impression is justified that the Servant of those poems appears to be an individual or at least a person other than Israel. Yet in one passage at least Israel is addressed by name. For fear of being technical I must refrain from discussing the difficulty in all of its phases. It seems to me possible, however, to hold that poems and remainder are from the same pen. The prophet operates as it were with a double personality, a dual Israel. On the one hand he thinks of the people and on the other of the people's genius. But the two are merged into a unit in his mind. The double mission of that personality is given unmistakable expression in the post-scripts to the poems. It is a mission within and without. Within it means the gathering of the dispersed, the assembling of the scattered remnants of the people from the farthest isles. For without a home of its own Israel will not be capable of becoming mankind's teacher. An older prophecy foretold in the end of the days humanity's pilgrimage to the sanctuary on Zion's hills whence was to come forth the law. And without it meant the conviction that Israel's teaching of the truth would become the common possession of mankind. Great world-events are shaping themselves. Who but the One God has ordered them? If Cyrus is the moving factor in those stirring events, he is God's agent, God's anointed, the Messiah. But for whose sake has Cyrus been sent? For the sake of God's chosen people. Israel shall be liberated and Jerusalem rebuilt. The dispersed shall be gathered. But for what purpose? That Israel may become the teacher of mankind, the missionary of the truth, the bringer of the glad tidings of universal peace. And as a true missionary and prophet, it has pleased God to crush Israel to the depths of misery that he may take upon himself the woes of mankind and atone by his own sufferings for the sins of the world. From the grave of the exile he shall be rescued, risen to new life that through him God's world purpose may be accomplished. For God is One, the nations and the kingdoms His agents, and Israel His appointed teacher, Servant.

The Great Unknown's prophecy became immediately true to a partial extent. The Jews were liberated by Cyrus, Jerusalem was restored and Zion rebuilt. But only a small number returned. The bulk of Jewry remained abroad. Israel joyous in the achievements of a Nehemiah knew that the greater glories were still outstanding. The Jews in Jerusalem continued to pray for the gathering of the dispersed. Read the Psalms and Ben Sira. The Jews held fast to the hope that they would accomplish some day the conversion of the world to the Jewish truth. The Temple fell a second time. All Israel was exiled, dispersed. But the old prophecies served as an inspiration in the gloomiest periods. When the Jew bled to death through all the vicissitudes of the sufferer's career, he clung to the book and the hope it contained and across the centuries he prayed that God's word might at last become true. The ancient prophecies still inspire us. For we are without a prophet in our midst to interpret for us the meaning of the events which now stir us to our depths. But we cling to the undying conviction that God is One, that it is He who leads hosts to the battle, that His ways are past understanding, that much suffering is in store for His people, but that as certain as it is that God's word cannot prove false the redemption of the Jew is nigh at hand and that Israel will be set free to assume his role of Servantship in all earnestness and lead mankind to the truth and to an abiding peace.

LIST OF SUBSCRIPTIONS.

(Continued from page 7.)

Minneapolis Lodge, Minneapolis, Minn. (Additional) 576.25
A. Harris, Dr. G. Gordon, D. Berman, J. M. Davis, B. L. Weinberg, $25.00 each; M. M. Benjamin, A. Brin, Dr. S. N. Deinard, I. Goldstein, Friedman Bros., A. Eisler, Markus & Shapiro, L. C. Apt, W. Weisman, J. Weil, Mrs. P. Ressler, S. Harris, Mrs. M. Harris, Dr. H. N. Meleck, L. Grodnik, M. A. Kurstin, L. Fiegelman, H. Cutlow, $10.00 each; C. Gill, $6.00; C. Conner, J. H. Wolpy, C. Keeferstein, M. I. Braman, S. B. Scheine, G. Monasch, G. W. Robitshek, B. F. Weil, S. Alexander, G. Robitshek, L. Berry, J. Hartman, A. Hyman, Dr. E. C. Robitshek, C. Silk, Mrs. C. Silk, J. K. Edelman, H. Bank, E. Hirsch, J. E. Brill, B. E. Judell, M. A. Kohen, L. Greeneburg, A. Goldberg, B. Bloom, I. R. Weisman, L. Gill, N. Kantor, C. Silberman, Goldstein & Yager, B. Tremblatt, H. S. Bloom, J. Weinstein, H. Rosenberg, G. Kaufman, L. M. Bearman, A. S. Bearman, Dr. C. D. Matt, I. D. Shulman, Mrs. A. Harris, M. Dockman, B. Dockman, M. Rosenstein, Dr. O. Cooperman, I. Kreiner, M. Jeffery, $5.00 each; M. Schwartzburg, C. Weinstein, R. Weisskopf, $3.00 each; H. Browar, S. S. Wolfson, S. Lewis, N. Kreger, $2.50 each; H. Weil, B. Tankel, M. Gruenberg, S. Goldman, M. Engler, $2.00 each; M. Shallett, T. S. Dobrin, M. Ackerman, L. Sorsky, H. L. Horwitz, $1.00 each; Baby Jans Shaufeld, $1.25.

Gilead Lodge, Milwaukee, Wis... 579.00

Mishan Lodge, Kalamazoo, Mich. 1,000.00
Lodge Treasury, $250.00; A. L. Blumenberg, $250.00; J. Berolzheim, Chicago, G. Frank, Chicago, L. Salomon, S. Folz, Mrs. H. Desenberg, J. Gumbinsky, $25.00 each; S. Stern, A. Speyer, $20.00 each; Dr. S. Lewis, $15.00; E. Desenberg, Mrs. B. L. Desenberg, $12.50 each; A. B. Stern, M. Stern, H. Folz, I. L. Silverman, Dr. E. J. Bernstein, H. Rose, L. Rosenbaum, Hershfield Bros., E. R. Kuhn, S. Salomon, Mrs. M. & H. Desenberg, S. Rosenfield, Battle Creek, Mich., G. Rosenbaum, I. Braun, Rexburg, Idaho, $10.00 each; B. Oppenheim, E. Esterman, E. Fishgrund, M. Cramer & Son, M. August, G. Polasky, Dr. Graff & Son, C. Holt, M. Heller, E. Rosenbaum, L. Isenberg, H. Stern, $5.00 each; M. Sternfield, C. Hyman, H. Hyman, M. Oggel, S. Fishel, J. Gumm, J. Speyer, L. Riskin, A. Rosenfarb, R. Weissner, E. Goldberg, B. Salomon, M. Fisher, J. Ruden, M. Willage, L. Rosenbaum, A. Rosenbaum, A. M. Epstein, Draft Bros., L. J. Rosenbaum, J. Abrahamson, M. Boehoover, Grand Rapids, Mich., $2.00 each; I. H. Goldberg, R. Blick, H. Fisher, H. Goldstein, L. B. Daniel, I. Goldberg; A. L. Strilling, M. Stone, S. Schlossberg, L. Diamond, S. Willage, D. Aach, A. Bernstein, A. Columbus, M. Goldberg, I. Berger, Rosa Stern, Lucile Stern, Laura Levy, $1.00 each; Young Daughters of Zion Club, $6.50.

Isaac Lodge, Milwaukee, Wis.... 628.50
C. L. Aarons, L. Aarons, L. Hellbrunner, E. Freschl, M. L. Patek, J. E. DeWolf, N. Stone, N. Glickman, I. D. Adler, $25.00 each; J. D. Daneman, $15.00; Dr. C. S. Levi, $12.50, E. D. Adler, W. Kitz, H. Marks, J. Cohen, A. W. Rich, J. Bender, C. D. Hays, C. Friend, G. Simon, S. D. Adler, F. R. Adler, H. L. Markwell, M. R. Mendelson, $10.00 each; M. R. Mendelson, E. Rindskopf, P. Carpeles, A. Newlander, H. Nathan, D. Ackerman, M. L. Goldman, O. Brachman, H. Teweles, W. Greenberg, J. Gross, J. Bloomfield, H. Cohen, S. Elzas, L. Friend, M. Ascher, A. Breslaner, C. Coppler, S. Borun, I. Goldman, J. Barnett, H. Boruszak, E. Fisher, A. Osterman, A. L. Saltzstein, T. L. Aarons, L. H. Heller, E. Miller, H. Glicksman, S. F. Wetzler, Dr. S. Hirschberg, E. M. Philips, I. G. Strauss, J. Herzberg, H. Weiner, T. Levy, H. M. Oberndorfer, H. Max Oberndorfer, J. Appel, L. Abraham, H. Appel, H. Black, H. Heshin, $5.00 each; S. Fein, S. A. Eckstein, B. Axman, M. Berlovitz, $3.00 each; P. Judell, J. L. Fein, M. Vanderwike, M. Schilling, M. E. Greenberg, A. Polacheck, S. Sinsheimer, S. Eisen, S. Guttenstein, B. Kaufman, H. Manassee, M. Zimmermann, $2.00 each; J. Hausman, $1.00.

Saginaw Lodge, Saginaw, Mich.. 115.00
M. Heavenrich, $25.00; I. Rich, A. Seltner, S. Seltner, S. Goldstein, $10.00 each; I. Oppenheim, A. D. Phillips, J. Saperston, B. Kramer, W. Wolsey, Mrs. E. Lemick, $5.00 each; M. Art, D. Wolsey, $3.00 each; E. M. Thal, A. Goldsmith, A. E. Goldsmith, D. B. Jacobs, A. Levansohn, $2.00 each; C. Raphelson, Miss R. Raphelson, S. A. Grabowsky, M. Friedman, $1.00 each.

Flint Lodge, Flint, Mich......... 184.50

Ramah Lodge, Chicago (Additional) 1,036.00
Zion Congregation, $200.00; C. Shaffner, $100.00; L. Hecht, Spira & Steiner, $50.00 each; J. Negrescou, L. L. Joseph, S. Bloomfield, B. E. Sincere, C. Sincere, Max Stern, Isaac Hirsch, H. Shaffner, $25.00 each; A. Goodman, N. J. Pritzker, S. Zucker, $15.00 each; T. Behr, Alex Weiss, H. Phillips, E. Tobias, L. Rewal, H. M. Harrison, S. M. Lederer, I. Klawans, C. Wiener, A. Ballenberg, M. Jackson, I. L. Grossman, D. S. Gardner, N. Diamond, I. Kolb, L. P. Mann, S. Grunberg, Frisco, Utah, $10.00 each; J. Guettel, A. Birkner, H. L. Regensberg, I. Lidschin, E. R. Weil, H. J. Wurzburg, O. Rubin, J. Kimlon, H. Grossman, L. Kallen, M. Schulman, M. Ehrlich, C. Oppenheim, G. Klawans, Cohn Bros., J. Schwartz, A. S. Stein, J. S. Price, S. Stulman, E. Tarrson, J. Spivak, J. L. Joseph, I. D. Raffin, J. A. Klawans, Dr. S. L. Friduss, I. N. Perlstein, A. Berkenfield, D. Wangersheim, L. Levinson, M. Silverman, H. Friedman, J. L. Gatzert, I. S., A. Grossman, $5.00 each; S. Tobin, $4.00; Master L. M. Despres, T. Finn, C. J. Wolfsohn, E. Eger, A. J. Guettel, $3.00 each; F. J. Stein, J. Frankel, $2.50 each; A. Levin, I. Rau, Jos. Schwartz, M. Riese, H. Hirsch, Adolph Weiss, J. G. Henshel, E. Fischer, J. Fischer, M. Gallet, A. Epstein, H. Boyell, M. Kubelsky, J. Coopersmith, Mrs. E. Rubovits, $2.00 each; H. Shiller, M. H. Froehlich, $1.00 each.

Oriental-Hillel Lodge, Chicago (Additional) 1,466.00
B. Baumgarden, Levy Mayer, M. Rosenfield, J. & S. Rusnak, $100.00 each; Jos. Wolf, T. Rubovits, Dan Stern, N. F. Leopold, $50.00 each; Israel Cowen, B. Faroll, S. Klausner, B. D. Eisendrath, H. Grossman, M. Goodman, H. Elkan, A. Nathan, L. Rosenzweig, J. Linenthal, L. Turivas, M. Emerich, M. Goldenberg, Aaron Roth, $25.00 each; A. Alschuler, J. C. LeBoskey, $15.00 each; J. M. Hirsh, A. Levi, Si Mayer, C. Goldschmitt, Dr. H. L. Frankel, Abe Cohn, M. Glassner, J. Leifer, Dr. B. L. Riese, M. Friedman, W. Feder, A. Sitron, A. Marks, S. Kingsbaker, M. M. Kolliner, E. Levit, S. Hesslein, B. Hesselein, A. G. Levy, Ed Simon, H. Schutz, L. Schutz, B. Arnow, Sim. Schwartz, Alex Eger, S. B. Goldberg, E. Eisinger, H. Schur, Sig. Klein, G. Miller, $10.00 each; P. N. Lakritz, H. Felsenthal, S. Rubel, Sam Kohn, S. Segal, G. W. Simon, L. A. Siegel, H. Kupper, J. Kohn, Dr. A. Lewy, J. L. Fox, C. R. Kuss, H. Posner, C. H. Cohn, L. Nathan, L. L. Sachs, L. A. Cohen, S. J. Richman, A. J. Sabath, J. Lieberman, Simon Klein, D. A. Felsenthal, R. M. Berlizheimer, W. A. Kaufman, A. I. Mann, J. Greengard, Dr. M. Goldenburg, S. Rosenman, N. W. Baumgarden, $5.00 each; I. Lederer, L. Hilb, Chas. Rothschild, $3.00 each; A. P. Levi, M. Blumenthal, D. Eliassof, G. Winsberg, W. Ringer, M. M. Fishman, $2.00 each; O. Blumenthal, S. Alpern, M. Brody, M. Hirsch, H. Polonsky, S. M. Come, S. Solomon, S. Barnett, A. B. Harris, E. Baum, $1.00 each.

David Fish Lodge, Chicago (Additional) 234.00
L. Bomash, $50.00; A. Kempner, $25.00; Leo Goldsmith, $15.00; A. Reiss, I. D. Richheimer, A. Kallen, S. Loewenstein, J. L. Schnadig, F. Straussner, $10.00 each; H. Kahn, $7.00; J. Wurmser, C. J. Flersheim, M. Stiefel, A. Garfinkel, L. Wolk, R. Simon, M. T. Strauss, L. Freireich, T. Mayer, J. H. Mackler, M. Berger, M. Rauh, $5.00 each; S. Richter, $3.00; S. Pushkin. A. H. Lewis, G. H. E., J. Philipson, M. Wechsler, $2.00 each; H. Frisch, J. Frisch, L. Minkus, J. Marks, $1.00 each.

Julius Houseman Lodge, Grand Rapids, Mich. (Additional)... 12.00

District No. 7.

Calcasieu Lodge, Lake Charles, La. 108.50
L. Kaufman, $25.00; E. R. Kaufman, Mrs. J. Marx, M. Muller,

(Continued on Page 16)

NEWS FROM LONDON

BY OUR CORRESPONDENT DR. M. EPSTEIN

London, November 20, 1914.

On the face of it war is an evil. Nobody will deny that. A thousand reasons would be easily forthcoming in proof. But one obvious one would in all probability be overlooked. The thoughtless lose their heads in war. Read an English newspaper, or a French or a German; the same impression is conveyed by each of them. They appear to have lost their balance. Sane judgment seems to have been flung to the wind. Every stranger is a spy. Every foreign tongue is the language of the enemy. A factory with a flat roof suggests secret preparations by enemy agents, and strong foundations for machines concrete platforms for heavy guns. Myths are started, and like shadows on a wall, grow to enormous size. It requires a major-general, writing to our foremost paper, to assure us that the concrete platform ghost is of such stuff as dreams are made of, and that the fabled 6 feet of thickness were in reality only six inches.

After all, these are comparatively harmless illusions, and all thoughtless minds are subject to them. But often they manifest themselves in quarters whence springs much evil, possibly not intended at first. Thus, the same disease which taints the outlook is responsible for certain of our newspapers gently insinuating that Jews are responsible for all manner of things. The Poles allege that the spies that helped the German armies are Jews. The Times alleges that the Turkish attitude has been influenced by—not Jews—but Crypto-Jews. What does the average reader know of the difference? The sting remains. The paper speaks of Crypto-Jews, in the clubs the first half of the compound is omitted. All this is bad enough; it is much worse that Jews should be regarded as strangers. All this crankiness, expected as it might be in time of war, is only intensified by lack of knowledge of the Jew. Despite the Bible, despite lectures and pamphlets, newspaper articles and dramas of all kinds and qualities, the Jew is still, it would seem, an unknown quantity to the average citizen of Western Europe.

Now there are thoughtless people apparently among Jews also. They likewise appear to lose their balance in face of war; and their conduct becomes ludicrous. Thus we are credibly informed that Sir Francis Montefiore is severing his connection with all Jewish societies and organizations which include aliens among their members. And yet the mother of Sir Francis was born in Germany! Or take another case. The Maccabaeans had a motion down for discussion at a meeting held yesterday, moved by one of their most prominent members, in these terms: "To propose that no aliens shall in future be eligible for election as an ordinary member of the Society." Of course, the motion may not have been adopted; its proposal, however, is significant. One other example will suffice. Recently in one of our synagogues the minister in a sermon, preached that the sufferings of the Belgians were only the just retribution for the atrocities committed in the Congo.

In normal times the perpetrators of such eccentricities—they are nothing else—would themselves be amused. Now that we are under the shadow of war they take them seriously. It is fortunate that there are still a goodly number of folk whose senses work as heretofore and who, while realizing to the full the horrors of it, while understanding the attitude of each side, are yet sane enough to appreciate that clear thinking is the prime necessity in this ghastly conflict. Noncombatants also have their work to do, especially in the face of so many problems, chief of which is that of the refugee. For still they come, though the stream is thinner now than it was at first. The number grows nevertheless, and it is calculated that some six thousand Jewish refugees, mostly from Belgian towns, are in our midst. These represent the destitute. There are others who may be termed semi-destitute, whose resources, slender though they be, allow of their independence for a little while. The Poor Jews' Temporary Shelter has proved itself magnificent in handling the problem. Some of its more devoted workers have actually lived on the premises for days together, working from early morn until late at night.

But the buildings of the Shelter have become too small to be anything more than a clearing house. When it was found that it was impossible to board out any more guests in the already overcrowded East End, the Government stepped forward and handed over to the Shelter a disused poorhouse and a large city hotel, which was about to be demolished. Both buildings were furnished and set in working order in an incredibly short space of time. The former houses over 1,000 of the poorest, while the latter with private rooms for each family, has a list of nearly 500 visitors. The upkeep of this large number, together with the hundreds still living near the Shelter itself, naturally runs into a biggish sum. The community has been appealed to and has responded nobly to the call for funds, although the demands on the purse at this time of stress are as a matter of course, never-ending. Be it remembered that the private hostels of which we wrote last month are also increasing. It is curious to see how congregational life has been quickened in connection with these hostels. First in the field was, we believe, the hostel of the First Lodge of England. It was quickly adopted as a model and numerous others sprung up, organized by different synagogues, until today every congregation in London that can afford it has a hostel under its wing, is planning one, is arranging for private hospitality or placing the refugees in self-contained flats. Never before has work of this sort been done congregationally. Each synagogue had its sewing guild, its committee for decorating the synagogue **Sukkah**, and that is about all. In America, as we know, congregational activities are manifold. Here in England the lack of social activities on a congregational basis shows only a simmering congregational life. All the more striking therefore is the outburst of congregational concern for the Jewish refugees. No doubt a certain amount of healthy emulation has been operative. Hampstead Synagogue lead the way; before long they had three hostels. Other synagogues therefore became busy likewise. Bayswater collected money; St. John's Wood carved out a new method. Its leading spirits said they disapproved of hostels. Accordingly small self-contained flats were hired, each for a family, and there refugees will be placed, with a grant of so much per week. Last in the field is the Liberal Synagogue, and thus another hostel is to be established. North London boasts two; North-west London has altogether five. The sum total of it all is that a warm welcome has been provided for the refugees.

One or two pleasing facts stand out in connection with the relief work. Everybody is keen about it. Ladies who before appeared to have no other interest in life but bridge have developed a marvelous capacity for organizing and running these hostels. Dames whose boast it used to be that they never put their nose inside their own kitchen now pray for the privilege of being allowed to cook a meal for about thirty refugees. And very well they do it too. We have heard of one hostel entirely for Roman Catholic refugees which is run wholly by Jews and Jewesses. All this only goes to prove that there is an immense fund of energy available in the Jewish community, if ony it is tapped in the right way. Surely herein lies one lesson which the war has brought home to us. If we can utilize this energy now, why not afterwards? If, despite high taxation, fairly large sums have been forthcoming for unselfish ends, why should not this be the case after the war too? Finally, London's need was the Provincial congregations' opportunity. Large and small towns with Jewish inhabitants have undertaken to look after as many refugees as their means would allow, thus lightening the burden of London. This spirit of co-operation is good to see.

But we are not as united on all questions as we are when charity is concerned. A clean line of cleavage has been effected by the suggestion that a Jewish battalion should be raised. A Welsh battalion, an Irish battalion have been formed. Why not a Jewish unit? At once the cry went up that a Jewish battalion would stamp its members as aliens, would be a sort of foreign legion. Others protested against this view, laying stress on their nationalist sentiments. Arguments are futile in face of differences of opinion of this sort; they are fundamental. But it is interesting to note this palpable fact. Twenty years ago a suggestion such as that of a Jewish battalion would have found little favor with the majority of Jews; today the community is divided fairly evenly upon the proposal. Look at it as one may, the fact remains that the national sentiment is on the increase. Perhaps it may be called upon to decide vital issues before it knows.

Within the last month Turkey has entered the sphere of hostilities. Palestine at once springs to the mind. Things there have been economically bad ever since August when the war began. Now the horrors of war have been brought to the very doors of the Holy Land. What will become of the Jewish colonists? A very large number are Russians, and Russians in Turkish territory will not be in an enviable position. Besides, the work of many generations will come to a standstill. The Anglo-Jewish Association will be cut off from its schools and the schools from their subventions. What the patient efforts of many years have gradually built up, that the exigencies of war will pull down in a short breathing space. Bad enough anywhere, it seems specially bad in Palestine. Belgium may be compared to a mighty tree. Its branches have indeed been cut down. But its trunk is firm, its roots are deep down in the rich soil. Belgium can hope to live, to re-establish itself. But Palestine is a tender plant scarcely deep rooted as yet; the storms and whirlwinds of war will break it down and root it up, and none shall deliver.

The ordinary run of things will produce this now. But what of the future? Some people are hastily dividing up the bear's skin before they have caught the bear. Palestine would certainly be welcome to a goodly number of Jews. A thousand diplomatic reasons are forthcoming why it should be handed over to its ancient inhabitants and owners. But calculations of this sort are a little too previous. The war is not yet over; Turkey is not yet completely defeated. In saying this we do not suggest that the probability of Turkey's defeat is not great. But prudence is good—especially in war-time. If Turkey is defeated, if the Allies carry the fruits of the victory, most men, we should imagine, would not find it difficult to agree that the days of the Turkish Empire are numbered. It is obvious that Turkey would be driven from Europe. But would she be driven from Asia? Who can foretell that now? Prudence in carving out Palestine is called for. Prudence in allotting it its future. The re-adjustment of boundaries, the setting-up of kingdoms is not like mending a clock. Deliberation and prudence are both called for. And what if Turkey in some unforeseen way should be able to hold its own? My good sirs, let us cease disposing of the old land of Israel; let us not forget by the way that wishes are not horses.

Our policy is clear. We must think out all that is to be said for Jewish liberation everywhere. Our case is good, our cause is just; our demands will be treated as reasonable. The sooner the better then; our plan must be got ready. Jews have been unfairly treated in the past. This is the first occasion in the world's history when elementary justice will demand that their case should be considered squarely. The Order will no doubt be ready when the peace-bells are ringing. Trust in God and keep your powder dry. Was not that the famous order? Trust in God and keep your arguments fresh, might be ours modelled on it. But above all else, and in heaven's name, let us work together. The interests of Jews in all lands are the same. They demand justice and full citizenship. The results of the war have brought communities more closely together. Political parties have ceased to be; united nations have taken their place. And are Jews the world over going to demonstrate their political ineptitude by being a camp divided within itself? Now more than ever the Order's motto is a real living need. We must have harmony. We must present a united front to the world. Everywhere we are doing our duty, and doing it nobly. Who shall despise the day of small nationalities? It is too early yet to see clearly. The horizon is enveloped in smoke. But the end must come, and when it comes Jews must demand and obtain complete citizenship. Some will want it in Palestine. Be it so. Others will want it in the lands of the Diaspora. Be it so likewise. But let us get it—full, untrammelled, ungrudging citizenship.

Three distinguished English citizens deserve a word of mention this month. Lord Rothschild has just completed the fourth year over and above psalmist's span of threescore and ten. His brother, Mr. Leopold de Rothschild, has just entered on the seventy. And the third we would name is the late Arthur Cohen who shed lustre on the community by his great distinction without. One of England's foremost lawyers, the Rt. Honorable Arthur Cohen, K.C., died in a good old age, full of honor and recognition. Another of the old generation departed with his disappearance from the stage of life, and one can measure the changes of the last quarter of a century in Anglo-Jewry by considering his life, his activities and his standpoint as a Jew. We have also to chronicle the death of another old man, the Rev. Isaac Samuel, whose career was crowned with universal popularity. A man greatly beloved, might fittingly be his motto. To these two losses must be added a third: a Jew of Germany this time. Prof. Jacob Barth is dead. Those who knew him best assert that he died of a broken heart at the news of his son's death on the battlefield. Be that as it may, his loss to Jewry is heavy. A great scholar, one of the first Semitic scholars in the world, Barth was also a great Jew. Had he not been a Jew he would easily have occupied an important university position in Germany. But the land of Treitschke and of Wagner appears to lack the sense of justice where Jews are concerned, even though it deprives itself of the services of some of the best of its sons. But in these days we have some cold comfort: it utilizes their services on the field of battle. Perhaps now that the blood of German Jews has commingled with that of German gentiles, the future may have better things in store.

With the approach of December the London Lodge is thinking of its officers for the coming session. In many ways there will be much to be done. When peace dawns the lodge will realize better than it ever did before that it forms a link in a big chain and that its activities matter. The office holders for the next session will have a difficult task. But they will face it with determination and the resolve to give of their best. Those who have guided the destinies of the lodge hitherto have set a fine example in this respect. They may be sure that it will be followed. The choice of the lodge will not be made until the December meeting. In our next we may be able to announce it.

JEWISH CHAUTAUQUA SOCIETY.

A large enthusiastic meeting of the Board of Directors of the Jewish Chautauqua Society was held recently and many matters of vital importance were considered, among them the program of the Assembly which will be held at Rochester, Dec. 25-31. The Annual Conference of Chautauquans already promises to be largely attended by delegates from all parts of the country, many of whom are Religious School Teachers, and by means of subjects to be treated and discussed, will yield much valuable information.

The Dean, Dr. Rosenau, reported that the correspondence school had, during the last month, added an additional enrollment of nine students, making at present 121 in all. From many sections rabbis write that they will in the near future have their existing teaching staffs and prospective Religious School instructors avail themselves of the education offered by the Chautauqua Society with regard to material and methods.

The Dean also reported that the course now being prepared on the Prophets by Rabbi Isaac Landman, is under way and will be ready to be given to students by the beginning of January. The publication of another Course on Social Service in connection with Religious Schools to be prepared by Rabbi Sidney Goldstein, is also in the process of work and the first lessons of the course will be ready for distribution by the beginning of next month.

Thoughts and Tidings---A Review of Passing Events

By H. Eliassof

The Jew As a Patriot.

Ever since the Jews were scattered among the nations the world has pointed the finger of suspicion and mistrust at the Jew and his adversaries openly avowed that the Jew can never be a true patriot. Many centuries passed before the Jew was permitted to serve as a soldier in the armies of Europe, Asia or Africa, and to share in the duty of defending the flag of the land of his birth. And even when one country after the other had admitted the Jew into their military ranks and he had proven his prowess as a fighting man and his fidelity to the flag of his country on many battle fields, the disparaging voices of his many enemies were not silenced. They still continued to accuse the Jew of cowardice and of lacking the feeling of true patriotism. In their opinion the Jew was always first a Jew, thinking first of his own individual interest and of the interests of his fellow Jews before he ever considered his duty to the flag of the country of his birth. The Jew, they said, is by experience and training a cosmopolitan, a citizen of the wide world, and he can not rise to the height of the patriotism of the non-Jew, who places his own country above all other lands, and his countrymen above of all other inhabitants of the earth. The Jew, they further said, knows nothing of this intense patriotic attachment of the non-Jew to his native soil, to his people and to his king, and he therefore can never be trusted with all the rights of full citizenship. It made no difference that for the sake of his country the Jew was always ready to suffer untold agonies; that when his country demanded it he willingly sacrificed all he possessed in the world upon the altar of patriotism and in case of war he resolutely plunged his near and dear ones into the abyss of poverty and starvation in order to help to swell the war funds of his country. It was of no avail that he heroically gave his life for the glory of his king and the defense of his fatherland. The world was never convinced of his sincerity as a patriot and the more he tried to clear himself of the suspicion of the world the more he was charged with treachery and disloyalty. His patriotism was never recognized anu his sacrifices were never acknowledged. In case his country suffered defeat he was often made to shoulder a great part of the blame, but he was never permitted to share in the benefits of victory.

A number of reasons can be advanced for the existence of this persistent and wide-spread prejudice against the Jew. In the first place the Jew was, and to a great extent he still is, a wanderer on the face of the earth and in his constant migrations from land to land he learned to know the good and the bad sides of many different nations, their virtues and their vices, their different ideas and ideals. He soon learned to judge all men rationally and without being blinded by egotism and prejudice, and he easily adjusted himself to the different conditions of the different countries. While he could love the country of his birth with all the fervor of a true patriot, he could not work up an artificial and unjust hatred in his heart for any other country. This is just wherein his patriotism differed from the patriotism of the non-Jew. The patriotism of the non-Jewish world was a double-headed eagle and each head was turned in an opposite direction. To the non-Jew patriotism meant not only the love of his native land but it also meant the hatred of all other countries outside of his own. In the event when economic or political differences between countries threatened to precipitate war, the leaders of each country involved at once started to fan the flames of hatred in the hearts of their countrymen to fever heat. Insinuations and false accusations were made use of in order to create a vehement dislike of one country against the other in order to establish a "casus belli," a plausible reason for war and to inspire the warriors with a fierce fighting spirit.

The political dogmas of exclusion of the ancient Greeks and Romans were to a great extent transplanted into the political life of the modern nations. The Greeks and Romans called all outsiders barbarians and looked upon the stranger as an enemy. This idea became an essential part of modern patriotism and gave birth to such sentiments as: "My [illegible] right or wrong, my country," [illegible] approved of egotism and injustice. For these reasons the philosophers [illegible] evils in patriotism. Voltaire, the French philosopher, said that patriotism is made up of self love and prejudice and merely makes us the enemies of our fellowmen. It was an Englishman who said that love of country often means the love of more country and the German poet, Lessing, declared that the praise of being an ardent patriot is the very last thing he should covet. The best and noblest thinkers were of the opinion that our love of country should not override the justice, the fair play and the consideration to which other countries are entitled. The Jew, who is an ardent lover of justice, could only practice a patriotism based upon love, right and justice; he could never approve of the general patriotism of the world of which hate and injustice were integral parts. His own culture taught the Jew the lessons of the brotherhood of man and of universal peace. The Mosaic code enjoined him to love the stranger, for it is plainly written in the Torah: **"Va-ahavtem es haggair,"** ye shall love the stranger, and as a Jew he could never follow the political doctrine of the Greeks and Romans to hate the stranger, which doctrine was admitted by the modern nations into their conception of patriotism. The Jewish idea of patriotism was in reality the only conception possible in the light of modern civilization, but it seems that even civilization was powerless to influence the world to eliminate hatred and injustice from the ideas of patriotism.

The world could not understand the Jewish conception of patriotism and it therefore declared the Jew to be incapable of the true feeling of patriotism.

The nations were always willing to accept the help, the offerings and the sacrifices of the Jew, but he was always looked upon and treated as an alien. In times of war, when his money and his shooting strength were needed, the kings and emperors praised him highly and promised him much, but the praise did not cost anything and the promises were easily forgotten. In the present great European war the Jew is to be found on every battle field in the front ranks of the armies of all the belligerent nations. His loyalty to his native land is evident everywhere, his heroism is conspicuous and his patriotism cannot be questioned. Even Russia is forced to acknowledge the valor and the value of the Jewish soldier. But the questions still remain: What will be the fate of the Jews after the war is over? Will the world then acknowledge that the Jew is as good a patriot as the non-Jew, or has the Jew again spilled his blood in vain, to be again hated and hounded, persecuted and pestered, downtrodden and degraded by German anti-Semitism, French chauvinism and Russian brutality? Will Russia learn from her more enlightened allies to be more humane and more just, or will the allies become more contaminated with Russian inhumanity, Russian cruelty and Russian bestiality? Robert Herrick has said in his article on patriotism, published in a recent number of the Chicago Sunday Tribune, that the crop of hates and the exhaustion that will result from this terrible war, however settled, must postpone for a generation or more the accomplishment of many high ideals. Let us hope that the ideal of justice to the Jew will not be among the postponed ones. Let us also hope that after this war is over the Jew will not be tempted to say, like the wounded soldier of Weed's cartoon in the New York Tribune, who, when he was left alone and forgotten on the battlefield, maimed and mutilated, said: "I love my country, but I'll be hanged if I ever love another."

The Jew Coming to the Front.

The vastness of the present war is naturally agitating the world in all its phases of life and activities. Much has already been written and said by all kinds of moulders of public opinion about what this war will accomplish for the different peoples, the belligerents as well as the neutral nations. Gradually the gigantic war octopus is stretching out its titanic tentacles to drag down more and more of the nations of the world into the seething sea of bloody carnage. The Sultan in Asia and the Khedive in Egypt have already joined in the desperate struggles of the European nations, the Portugal Republic stands ready with drawn sword to fly to the fray and who knows how many more nations will yet become involved in the war before this horrible holocaust has spent its fury? It seems that the whole world has gone war mad and that nearly all nations, the little as well as the big, are determined to destroy the old order of things and to create new standards of life, new geographical boundaries, new economic conditions and new political doctrines. It seems that a reshaping of religion, of ethics and of social cohesion has already begun. The Jew is everywhere actively engaged in the very midst of the master builders who are now preparing the building material for the new social and economic structures and there are many signs on the trestle-boards to indicate that the Jew is coming to the front. The Jew has already become a factor in the achievements of the nations, which will have to be reckoned with in the reshaping of the political and economic fabrics of the world. The world knew long ago of the financial sagacity and the commercial acumen of the Jew and it is now forced also to acknowledge his patriotism, his usefulness and his help as a citizen of every commonwealth. England, Germany and even Russia are making special efforts to gain the sympathy and the aid of the Jew in the present war. The king, the emperor and the czar are praising the loyalty of their Jewish subjects and are readily rewarding the bravery of their Jewish soldiers. In the world of science and letters recognition is also no longer withheld from the Jew. As high standing a savant as the celebrated Sir William Ramsay recently declared that the Jews occupy a superior position in scientific research and achievement and he hopes and trusts that they will persist in vitality and in intellectual activity.

It is being generally acknowledged that when the proper time comes for the opening of peace negotiations with the warring nations the government of the United States will be the proper medium to start the deliberations. It is very probable that some of the American Jewish leaders, men like Oscar Straus, Jacob Schiff or others will be called upon to help in the councils of the peace envoys and they will surely not forget their duties to their Jewish brethren.

YOUNG JUDAEA.

Twelve Thousand to be Entertained On Chanuckah.

The festival of Chanuckah will be ushered in by Young Judaea on the morning of December 13th with a simultaneous series of large entertainments in various sections of New York City. Through the courtesy of the William Fox Circuit, several of their largest theaters have been placed at the disposal of Young Judaea on this occasion.

The largest of these gatherings will be held at the Academy of Music, on Fourteenth Street, New York. Here, Mr. Nathan Straus will welcome the children, Dr. Stephen S. Wise will speak of the significance of the festival and Rev. H. Masliansky will address the parents. In addition the program will include an illustrated lecture on Chanuckah, moving pictures on Jewish Life in the Holy Land, recitations on the festival in English and Hebrew by members of Young Judaea circles and musical selections by adults.

The gathering in Harlem will be held at the Star Theater, 107th and Lexington Avenue, and will be addressed by Mr. Samuel Strauss.

The Bronx gathering will be held in the Burland Theater, 985 Prospect Avenue, the use of the theater being granted by the theater manager, Mr. David V. Picker. At this gathering Miss Henrietta Szold will give an illustrated lecture on Chanuckah.

The Brooklyn gathering will be held at the Comedy Theater and the Folly Theater. Addresses will be delivered by Judge Jacob S. Strahl, Rev. Dr. Max Raisin and Rabbi Wolf Gold. The gathering in Brownsville will be held on Sunday afternoon, December 20th. No charges will be made for admission to any of the entertainments, which will be by card only. Tickets have already been distributed to the members of all Young Judaea circles, their parents and their

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OUR PLAIN DUTY.

(Continued from page 4.)

tions, is there any doubt as to where our sympathy and our support would go? Is there any doubt as to our allegiance to the stars and stripes? I would not debate the question for a moment; it would be an insult to even doubt my loyalty. Just so positive am I that it is a plain duty for us to respond to the call of our brethren, our coreligionists in Europe in this their hour of peril and need. May we all give according to our means, and let none wait until called upon to give."

ANNUAL MEETING OF THE AMERICAN JEWISH COMMITTEE.

The eighth annual meeting of the American Jewish Committee was held at the Hotel Astor, New York City, on Sunday, November 8, 1914. Mr. Louis Marshall, president, presided.

Various committees were appointed, whereupon the report of the executive committee was read and Dr. Cyrus Adler of Philadelphia, president of the Jewish community of that city, and Dr. J. L. Magnes, chairman of the executive committee of the New York Jewish community, presented reports of the activities of their respective organizations, which are constituencies of the American Jewish Committee.

The Committee discussed the situation of the Jews in the war zone and the means for coming to their assistance. Mr. Marshall on behalf of the executive committee announced that it had been decided to appropriate $100,000 from the Kishineff fund for the relief of the war sufferers.

The election of officers resulted as follows: President, Louis Marshall; vice-presidents, Julian W. Mack, Jacob H. Hollander; treasurer, Isaac W. Bernheim; members of the Executive Committee, to serve for three years from January 1, 1915: Isaac W. Bernheim, Samuel Dorf, Julius Rosenwald, Oscar S. Straus, Cyrus L. Sulzberger and Mayer Sulzberger. The following were elected members for a term of five years: Maurice Stern, New Orleans; Morris M. Cohn, Little Rock; Nathan Eckstein, Seattle; Henry M. Butzel, Detroit; Victor Rosewater, Omaha; Edwin G. Foreman and Joseph Stolz, Chicago; David Philipson, Cincinnati; Louis E. Levy, Philadelphia; Charles Van Leer, Seaford; Fulton Brylawski, Washington; Joseph Goetz, Newark, and A. Leo Weil, Pittsburgh.

NEWSPAPERS IN THE LONDON GHETTO.

The "Vorwaerts" publishes the following:

London is after New York, the largest Jewish city in the world. An idea can be formed of the number of Jews living in London when one hears that that city possesses four Jewish daily papers which are published in the international Yiddish idiom. The youngest of these papers is only fourteen days old. It is an evening paper, and has already gained a firm hold. The oldest Jewish paper of London is the "Daily Jewish Express," which has an edition of 5,500 copies. The largest edition is claimed by the "Jewish Journal," which has been in existence for about eight years. Until six months ago these two papers were the only moulders of public opinion in the Ghetto. Then an enterprising Roumanian Jew started the "Jewish Times," which found favor quickly and the same man established the first Jewish evening paper in Yiddish, the "Jewish Evening News." There is also a Jewish weekly paper called "The Arbeiterfreund." As the name indicates it is an anarchistic organ. The articles in these papers are all written in Yiddish and only in the advertising part one finds here and there an English word.

RELIEF FOR PALESTINE.

The provisional executive committee for general zionist affairs has recently forwarded to Palestine another $35,000 in addition to approximately $66,000 previously sent to Palestine by it.

The provisional executive committee is again in position to forward additional $25,000 to Palestine. Those desiring to avail themselves of the services of this committee to send money to Palestine, whether for philanthropic, educational, Zionist or general relief purposes, or to individuals, should send their remittance to Mr. E. W. Lewin-Epstein, treasurer, care of Nathan Strauss, 33 W. 42nd St., New York. There is no charge for this service.

ANTI-SEMITE RECANTS.

A German anti-Semite has written to the anti-Jewish paper, the Volkserzieher, stating that having witnessed the conduct of the German Jews in the battlefield he became completely cured of his anti-Semitism.

The Novoe Vremya of Petrograd has printed the following appreciation of services of Jews in the field: "The Jewish soldiers are highly praised; there are many volunteers among them and no deserters. They are all fine fellows."

Madam Eleanor Kopp, a prominent French Jewish lady doctor, has been attached for several weeks to the Red Cross Hospital established at Toulouse, France.

B'NAI B'RITH DAY CELEBRATIONS

LOUISVILLE, KY.

On Sunday, Nov. 29th, Louisville Lodge No. 14, of Louisville, Kentucky celebrated B'nai B'rith day in a way that demonstrated the fact that its members are actively interested in the Lodge and in the welfare of the Order.

In the afternoon a class of seven candidates was initiated by the new degree team which is composed of the following: Brothers Joseph L. Greencbaum, Joseph Lazarus, Dr. Abraham Nowak and Louis Grossman. The candidates were: Messers. H. Forman, Moses H. Speevack, Moses W. Schulman, Benj. Lesler, Herman Rosenblum, Samuel Lipnick and Louis Waxman.

The meeting was well attended, considering the inclemency of the weather. More than sixty members were present and it was the consensus of opinion that the work of initiation was conducted in the most impressive and delightful manner. The "charge to the new members" delivered by the Monitor, Dr. Abraham Nowak, was the feature of the meeting.

Each of the new members made short addresses and expressed their interest in the Fraternity.

Brother I. W. Bernheim, who has been a worthy member of the Order for forty years, addressed the lodge informally and his message was greatly appreciated.

Louisville Lodge feels proud in having "done things" this year. Results have been accomplished. Fifty new members have been added to our honored list, and enthusiasm, which has been lacking during recent years, has been revived. The pulse of the lodge has begun to beat as it should.

The afternoon meeting was only the matinee, however. In the evening, at eight-thirty o'clock, the lodge room, which is in the assembly hall of Temple Adath Israel, was completely filled by members, their wives, children and friends—and sweethearts. The weather was damp and uninviting, but the call of love was compelling. For the principal speaker and guest of honor was an old Louisville boy, fondly loved by his boyhood friends. It was sufficient to announce that Dr. Samuel Sale of St. Louis, Mo. was to be the speaker and guest of honor and his hosts of admiring friends grasped the opportunity to hear him deliver a wonderful address on the subject: "A Double Standard in Public and Private Life."

Brother Sidney J. Meyers was Chairman of the meeting. After delivering a few words of welcome, Dr. Meyers announced the program, which included the following musical numbers: Cello Solo, by Mr. M. C. Zahn; Baritone Solo, by Mr. Norman Simon, and a Flute Solo, by Mr. Walter Kuersteiner. Mr. James Wood was the piano accompanist.

After the meeting there was given an informal reception in honor of Dr. Sale. Delightful refreshments were served.

The success of this celebration and the organization of the degree team were largely due to the untiring efforts of Brother President Joseph L. Greenebaum.

CHICAGO, ILL.

Under the auspices of the Central B'nai B'rith Council, representing the Chicago lodges, arrangements have been perfected for the observance of B'nai B'rith Day on Saturday evening, December 26, 1914, at the Hotel La Salle. The Louis XIV ball room and the adjoining red room have been reserved for this purpose.

The program will be ushered in with a banquet, at which the guests of honor and speakers will be Hon. Lawrence Y. Sherman, United States Senator from Illinois, and Dr. Schmarja Levin of Berlin. The banquet will be followed by a class initiation conducted by the special degree team of the council and it is expected that a class of 200 candidates will be initiated. The evening's program will be brought to a close with a reception and ball.

The committee on arrangements has made a rule that only members and their ladies and elected candidates and their ladies may attend this affair, and admission will be strictly by card only.

WILMINGTON, DEL.

More than 600 members and friends of Maimonides Lodge No. 682 and Wilmington Lodge No. 470 attended the exercises held at the Adas Kodesch Synagogue on Sunday afternoon, November 29, 1914, to observe the anniversary of B'nai B'rith Day.

Mr. Morris Levy opened the exercises, welcoming the audience, and Mr. Nathan Miller presided. The speaker of the day was State Senator Jos. W. Salus, of Atlantic City, a Past President of District Grand Lodge No. 3, and prominent in Jewish civic affairs.

In his introductory remarks Mr. Salus paid a glowing tribute to the B'nai B'rith which he termed the most potential factor in the uplift of the Hebrews of the world. He referred to the B'nai B'rith as a standing army of Jewish people, who already have done much to alleviate some of the sufferings in the war-plagued countries. Mr. Salus went back to the Civil War times in his address and told of the trials and hardships gone through by the Hebrew on his arrival in this country. He led up to the present-day Jews who, realizing the opportunities of the United States, have come here and made good. The outcome of the taking of these opportunities, said Mr. Salus, is that among the foremost leaders of the world and the ablest professional men can be found a great number of Hebrews. One example of this, he said, could be found in the newspapers on commencement day among the names of the honor pupils. This, he said, was a wonderful tribute to so grand an achievement.

PHILADELPHIA, PA.

B'nai B'rith Day was celebrated by the Philadelphia lodges of the Order on Sunday, November 29, 1914, by a joint service at Beth Israel Synagogue, to which the general public was invited. The following program was arranged:

Organ Recital—
  a Stradella Overture .... Flotow
  b Minuet in G .... Beethoven
  c Melody in F .... Rubinstein
  d March (from Tristo) .... Rogers
Trio—Violin, Cello, Organ— "Meditation," "Thais" .... Massenet
Prayer .... Rabbi Isaac Landman
Address .... Rabbi Eli Mayor
Soprano Solo—"Adelaide" .... Beethoven
Address .... Hon. Jacob Singer
Trio—Violin, Cello, Organ— "Salut D'Amour" .... Elgar
Address .... Rabbi Marvin Nathan
Soprano Solo—
  a "I Hear You Calling Me" .. Marshall
  b "For All Eternity" .... Masheroni
  With violin obligato.
Poem—"B'nai B'rith," composed by Rev. S. M. Fleischman, read by Leon J. Obermayer.
Violin Solo—a Largo .... Handel
Cello Solo—b Romanza .... Fisher
Organ Postlude—"Festnachaspiel" .... Seifert
  Organist—Mr. William C. Schwartz.
  Soprano—Mrs. Morris L. Gay.
  Violinist—Mr. Harry Herzberg.
  Cellist—Mr. Henry Vollmer.

PITTSBURGH, PA.

Saturday, Nov. 28, 1914, was observed as B'nai B'rith day throughout District No. 3 and in nearly every Temple and Synagogue in the District addresses were delivered with reference to the work of the Order. In Pittsburgh, Dr. J. Leonard Levy preached at the Rodef Sholem Temple at the special service for the B'nai B'rith. On Sunday evening, Nov. 29th, Dr. Rudolph I. Coffee, rabbi of the Tree of Life Synagogue, held services and delivered an address on the subject. "The Work of the B'nai B'rith."

Dr. Coffee said the Synagogue must be the first tie to bind the race, often persecuted, into a common brotherhood. The home he said was made by the Synagogue rather than the home making the Synagogue. Dr. Coffee said that Judaism was never intended for bachelors. "It seeks not the life of a celibate, but rather a life partner who will help to make a home, and children are wanted and needed in every real home." The Order of B'nai B'rith, he said, was founded in America in 1843 and was intended as a happy medium for those Jews who, not being orthodox, cannot subscribe to the rigid interpretation of the faith.

WHEELING, W. VA.

Wheeling Lodge No. 615, of Wheeling, W. Va., celebrated B'nai B'rith Day on Sunday, November 29, 1914, at the Eoff Street Temple. The meeting was public and was largely attended. The following program was carried out:

Organ Solo—Third Sonata in C Minor (Preludio Adagio) .... Miss Jessie Alma Wolfe
Opening Prayer .... Bro. Rabbi Morris S. Lazaron
Address of Welcome .... Bro. President Leon B. Stein
Baritone Solo—The Lord Is My Light (Allitsen) .... Mr. Will F. Leach
Poem—Brotherly Love (ascribed to Thomas Bailey Aldrich) .... Bro. Henry M. Front
The Significance of the Menorah .... Bro. Eugene M. Baer
Organ Solo—(a) Salut d'Amour—Elgar; (b) Gavotte from Mignon—Thomas ...... Miss Jessie Alma Wolfe
Address—Ideals of the B'nai B'rith ... Bro. Dr. B. S. Pollak, of Jersey City, N. J., Past Grand President District No. 3.
Quartet—Praise the Lord .... The Temple Choir: Mrs Elsa Gundling-Duga, soprano; Miss Margaret Healey, alto; Mr. Will F. Leach, baritone; Mr. Phil Maguire, tenor.
Benediction .... Bro. Rabbi Morris S. Lazaron
Postlude.

BRADFORD, PA.

The first B'nai B'rith Day celebration of Bradford Lodge No. 745, of Bradford, Pa., was held in the lodge room on Sunday evening, November 29, 1914. The lodge had for its guest Mr. Isidore Rosenthal of Lancaster, Pa., Past President of District Grand Lodge No. 3. Mr. D. C. Greenwald acted as chairman and gave a brief history of the lodge, and his remarks were replete with interesting data. Vocal and musical numbers interspersed the program and the principal address was delivered by Mr. Rosenthal on the subject, "The Order of B'nai B'rith." In his address he reviewed the work of the Order since its inception and emphasized its accomplishments in the field of benevolence and charity. The affair was largely attended and was most successful in every respect.

NEW CASTLE, PA.

New Castle Lodge No. 609 of New Castle, Pa., celebrated B'nai B'rith Day on Sunday evening, November 29, 1914, with a public meeting, which was largely attended. Mr. Marcus Feuchtwanger presided and addresses were delivered by Mr. Louis Caplan of Pittsburgh, and by Messrs. Feuchtwanger, Jules, Vellman, Berman, Rautman, and Dr. E. Kaplan, all of New Castle, who chose various features of the work of the Order for their remarks. Musical and vocal numbers completed the evening's program.

TOLEDO, OHIO.

B'nai B'rith Day was celebrated by Toledo Lodge No. 183 at the Jewish Educational League Building in Toledo on Sunday evening, November 15, 1914. The affair was largely attended by the members, their ladies and friends. The addresses of the evening were delivered by Rabbi David Alexander of Toledo and Dr. Samuel Sale of St. Louis.

"Never has our duty been so great," said Rabbi David Alexander. "More than ever before should we help our brethren in Europe and in Palestine. We must be more than benevolent. We must show real brotherly love and do all that we can to help them.

"Our duty is for each to help according to his ability and to bring a feeling of harmony and peace to co-religionists."

Dr. Samuel Sale declared that there should not be one law for the individual and another for the nation. "Religion should not be used either in politics or business as a mask for ugly deeds," he said.

President Isadore Silverman presided. Piano numbers were given by Miss Loretta M. Louy, vocal numbers by Miss Loretta Oppenheim and violin numbers by Mr. Abraham Ruvinsky, accompanied by Mrs. Ruvinsky.

CINCINNATI, OHIO.

The Cincinnati Lodge No. 4 celebrated B'nai B'rith day on Monday evening, Nov. 23, 1914, in the lodge rooms. There was a large attendance of members and their ladies present to listen to an address by Rabbi Dr. Jos. S. Kornfeld of Columbus, Ohio, President of District Grand Lodge No. 2. President Kornfeld's address was both eloquent and forceful and was received with the closest attention throughout, and was heartily applauded.

Before the meeting President Kornfeld was the guest of honor at a dinner given by a number of the members of the lodge at the Business Men's Club.

A feature of the evening was several songs well rendered by Miss Ruth Cohen, accompanied by Miss H. B. Cohen.

OBSERVANCE OF THANKSGIVING DAY BY THE HOME FOR AGED, AT YONKERS.

Thanksgiving Day was celebrated in a very pleasant manner at the Home at Yonkers, N. Y. The annual "turkey dinner" given to the inmates was enjoyed immensely by the recipients.

An excellent entertainment was provided by the Board of Governors and arranged by Bro. Henry Meyers, a member of the Board.

Program

Introductory Remarks .... Gov. Henry Meyers
Songs—Selected .... Nellie Sanders
Songs—Selected .... Harry D. Burleigh, Baritone, Temple Emanuel Choir.
Address .... Bro. Sidney S. Meyers, Washington Lodge No. 19.
Songs—Selected .... Mrs. Nathania A. Kalish, Soprano, Temple Emanuel Choir.
Recitation .... Master Maurice L. Lewenthal
Comic Songs .. Miss Audrey Jean Meyers
Patriotic Air—America .... By the Audience
Closing Prayer .... Gov. Moses Minzesheimer, Dean of the Board of Governors.
Accompanist—Miss Salvatore.

Added features of the program were a vocal selection by Mrs. Frank Hauser and a violin solo by Max Weiss.

Refreshments were served after the exercises and thus ended a very pleasant afternoon.

MUSICALE BY CHICAGO LODGES.

Under the auspices of the Central B'nai B'rith Council, representing the Chicago lodges, a musical by the Fortnightly Musical Club was held at the Louis XIV ball room, Hotel La Salle, on the evening of November 17, 1914. An attendance of more than 1,100 members and their ladies demonstrated their appreciation and approval of the artist's work. The following program was rendered:

Piano Solo—(a) March Hongroise (Shubert-Liszt); (b) Concert Waltz in A (Mr. Shynman) .... Mr. Abe Shynman
Reading—Pauline Pavlova .... Miss Florence Harris
Violin Solo—(a) Aria (D'Ambrosio); (b) Humoresk (Aulin) .... Mr. Benjamin Paley
Vocal Solo—(a) Mad Scene from "Lucia" (Charpentier); (b) April Morn (Batten) .... Miss Hannah Rubin

The evening's entertainment was concluded with dancing, which lasted until after midnight.

MUSICALE BY RAINIER LODGE.

The special musical program arranged by Rainier Lodge No. 627 of Seattle, Wash., for the meeting held on November 12, 1914, was one of the most pleasing and enjoyable of this fall's series of special entertainments. The quality of the selections was notably above the average and the program was well carried out. The Exposition Quartet, kindly contributed by Brother E. J. Fisher, was a splendid number. Ralph Connors, assisted by Miss Levin, sang popular selections which were splendidly rendered. Mr. Raymond, the well-known ragtime pianist, is a marvel at the keyboard. Morris Friedman has a beautiful voice and his selections were thoroughly enjoyed. Florence Kubey, announced as "The Child Wonder," well known locally for her musical talent, gave several vocal and violin selections. She was assisted at the piano by Miss Therese Coblenz. Brother Lou Hammerslough was chairman of the evening's special program committee, assisted by Brothers Leonard Degginger and Jake Keiter.

What Our Lodges Are Doing

LOS ANGELES ARRANGES BENEFIT PERFORMANCE FOR THE WAR SUFFERERS' FUND.

One of the most successful benefit performances, both from an artistic as well as from a financial standpoint, was held by Los Angeles Lodge No. 487, Sunday afternoon, November 29, 1914, at the Majestic Theater. The affair was largely attended by the best people of the community and the program was one of unusual excellence.

As a result of this benefit, Los Angales Lodge will be in position to send to the fund for the relief of war sufferers being raised by the Order the sum of $1,500. The lodge acknowledges with pleasure the generosity of Oliver Morosco, Charles Giblyn, and the brilliant array of artists who gave of their time and best efforts to help the good cause.

In addition to an exceptionally brilliant program, flowers and candy were sold in the foyer of the theater by a number of young society belles.

Everything, including theatrical artists, the able impresario, flowers, candy, society belles, committees, newspaper space, and in fact everything that was animate and inanimate, that were present at the benefit were without any cost.

Mr. William W. Bearman was chairman of the general committee of arrangements and to him as well as to Brothers Silberberg, Finkenstein and Dr. Caesar Cahen, who were untiring in their efforts to make the theatrical a success and deserve great credit for their work, much thanks and appreciation is due for the successful result of this undertaking. Following is the program of the entertainment:

Drury Lane Co. of America, Inc.,
Present
The Great Race Scene From
The Whip

Drury Lane Co. of America, Inc.,
John L. Shine
in
Songs and Recitations.

Orpheum Circuit
Present
Walter S. (Rube) Dickinson
In His Own Original Character Creation
"The Ex-Justice of the Peace."

Theodore Roberts, in Conjunction with
Hobart Bosworth, Murdock McQuarry, Helen Smythe and
Jack Prescott,
in
"The Sheriff of Shasta"

Charles Chaplin, Roscoe Arbuckle and
Charles Murray, in Person,
Presenting
"A Keystone Scream"

Orpheum Circuit
Present
Claude Golden
Australian Card Expert

The Gaiety Theater Company
Present
"A Stubborn Cinderella"

Republic Theater
Present
Cunningham & Rose
America's Greatest Travesty Stars

Loew's Empress Theater
Present
Val—The Stantons—Ernie
"The Droll Daffydils"

Ruth Roland and Harry McCoy
Present
"A Singing and Dancing Sketch"

Pantages Theater
Carl Walker, Mgr.
Present
La Petite Elva
The Toy Comedienne

Ben Deely, the Song Writer,
In Original Songs

SAN DIEGO, CAL.

Grand President Morris N. Schneider and Grand Orator Dr. M. Friedlander of District No. 4, paid an official visit to Lasker Lodge No. 370 of San Diego, Cal., on Nov 10, 1914. They addressed a large audience at the San Diego Club in the evening and created much enthusiasm. A musical program was rendered and was followed by a dance.

SAN FRANCISCO PREPARES TO ENTERTAIN DELEGATES TO CONSTITUTION GRAND LODGE CONVENTION.

Elaborate plans to entertain the delegates to the Constition Grand Lodge Convention, in San Francisco next May, are being formulated by a special committee appointed by Morris N. Schneider, president of District Grand Lodge No. 4.

The meeting of the Constitution Grand Lodge, bringing to San Francisco leading Jews during the progress of the Panama-Pacific Exposition, is expected to be one of the most important events in Jewry of the coming year.

Subjects of paramount interest to the Jewish people will be considered at that meeting. The attending delegates, coming from every part of the country, will include the most prominent and successful Israelites in every field of human endeavor.

On account of the importance of the session, a special day has been given the Independent Order B'nai B'rith at the Exposition. This has been set aside as May 5, "B'nai B'rith Day."

The 1915 arrangements committee, headed by Otto Irving Wise, as chairman, is busy planning a round of brilliant social functions in honor of the distinguished delegates. Plans so far are tentative but it is planned to enliven the convention period with a series of social affairs. Sub-committees of the main committee are busy arranging for the accommodation of the visitors at the hotels, railroad facilities, and the like.

Members of the 1915 committee are: Otto Irving Wise (chairman), I. M. Golden, Frank Sperling, E. I. Wolfe, H. Gutstadt, M. H. Waseerwitz, Henry Schwartz, H. Newburgh, M. Kollman, M. N. Schneider, Albert Elkus, Martin P. Stein, Sig Sichel, George N. Black, Alex. J. Hart, Rev. Dr. Jacob Nieto, Louis Levin, Alfred Lazarus, Henry A. Zekind, J. T. Pechner, Harry K. Wolff, Max Wirtshafter, Samuel E. Welfield, Harry Gottesfeld, Milton Meyer and E. Block.

WINNIPEG LODGE, WINNIPEG, CANADA.

On Thursday, October 1st, the Social Committee having in mind the grave and stern Yom Kippur day, provided opportunity for giving freer vent to the feelings of the members by arranging an enjoyable evening in the shape of a smoker and debate, on subjects which the members themselves suggested during the evening, and in which quite a number of those present took part extemporaneously. The subjects were humorous as well as serious. The subject "In what manner will the condition of the Jews throughout the world be affected by the war?" received by far the better attention.

The prevailing opinion was that the Jews as well as the rest of the civilized world will benefit in the end by reason of the fact that a more extensive application of democratic principles will necessarily follow.

The meeting of October 15, which was well attended, was almost wholly devoted to consideration of the various appeals made for assisting the Jewish war sufferers. Owing to the peculiar position in which the members of the Winnipeg Lodge found themselves as British subjects, the question was raised as to whether the unconditional contribution to the large fund of the order which would go towards assisting all the Jewish sufferers, would not leave us open to the charge of being disloyal to our country. The debate on this subject, which lasted until past the midnight hour, resulted in the view prevailing that the Canadian Jews could not and ought not, by reason of their citizenship, assist others than Jews residing in the countries of the Allies.

To counteract the effect of the previous meeting, the Social Committee provided again for November 5 a combination meeting of business and pleasure in the shape of a debate on the subject "If Palestine were today an independent Jewish state, what position would she take in the present war?" This subject, being based on a hypothesis, left room for much speculation and flights of imagination in which the debaters indulged to the amusement of the members present, and the ladies of the Auxiliary who were invited to participate in the debate.

DINNER AND DEBATE BY J. HOUSEMAN LODGE OF GRAND RAPIDS, MICH.

On the evening of Sunday, November 29, Julius Houseman Lodge, No. 238, in conjunction with the Ladies' Auxiliary of the Temple, presented a dinner-debate on the proposition:

> Resolved: that Germany and Austria should be held accountable for the present European conflict, and that the defeat of these countries would be to the best interests of civilization.

More than a hundred and fifty people attended the affair and it was enthusiastically pronounced a success by all present. The affirmative of the question was upheld by Brothers Ben. Simon and Erwin M. Treusch, while Germany found her champions in the persons of Brothers S. Clarence Weil and Charles S. Jandorf. The debate was lively and well presented and the speeches proved to be finished arguments, at times bordering dangerously near the verge of oratory. At the close of a thoroughly exciting time, the Judges, Brothers Meyer S. May, Gustave A. Wolf and Adolph Friedman, basing their decision entirely on the merits of the debate, so as to observe the strictest neutrality in the gathering, rendered judgment for the affirmative.

The debate was arranged in conformity with the policy of the Lodge to give a certain number of social events in the course of each season, and the results proved highly satisfactory and gratifying to the Committee who had charge of the arrangements. This was true particularly because the Lodge had received but a few days before, a request from the Chairman of the Intellectual Advancement Committee that the Lodges evidence more activity in this particular line, and suggesting that the present war be utilized in different ways to provide syllabi for debate.

Julius Houseman Lodge is setting a decided pace, and the invariable success which greets their efforts shows that this is not the idle boast of an enthusiastic Committee.

NEW ORLEANS, LA.

The joint committee of the New Orleans lodges held a meeting on October 27, 1914, in the directors' room of the Y. M. H. A. A large number of the members were in attendance and among the matters discussed was the raising of funds for the sufferers from the war in Europe. It was finally resolved that a joint appeal be made by the B'nai B'rith, the American Jewish Committee, and the Zionist organization, and a committee was appointed for the purpose of discussing arrangements for a joint appeal.

The Committee on Intellectual Culture reported a plan of meetings to which prominent speakers from other cities are to be invited and who are to make addresses on subjects pertaining to Jewish questions.

The next meeting of the joint committee of the New Orleans lodges was held on November 2, 1914, at which the special committee appointed to devise ways and means for the collection of funds submitted report. After an extended discussion it was agreed that a joint canvass be made instead of each organization making collections for its account solely. It was further agreed that the sums collected should be divided among the Zionist organization, the American Jewish Committee and the B'nai B'rith Order for distribution among the distressed in the European war zone. A committee was also appointed to make a personal canvass and prepare a letter of appeal to such as cannot be conveniently reached by personal visits.

MEMPHIS, TENN.

At the regular meeting of Memphis Lodge No. 35 of Memphis, Tenn., held on Sunday, Nov. 22, 1914, the special order of business was the report of the committee appointed to raise funds for the war sufferers. Report was submitted showing almost $700 had been contributed by the members of the lodge, to which was added the sum of $200 donated by the Federation of Jewish Charities. The committee announced that the collection will be further augmented considerably by contributions before the next meeting of the lodge.

JOINT MEETING OF WASHINGTON AND MACABBEE LODGES.

The meeting of these lodges, held on November 5, 1914, under the auspices of the Macabbee Lodge, was one that will long be remembered by those who were fortunate to be present. Every feature of the evening was an enjoyable one, and the fraternal feeling so long ago existing between the two bodies was further cemented.

The features of the meeting were the exemplification of the ritual by the Washington Lodge degree team, assisted by the Washington Lodge orchestra, and a lecture on "The Poetry of the Bible" by the Rev. Ludwig Roeder of Brunswick, N. J., a member of the Macabbee Lodge. The work of the team was admirable and was ably supplemented by the orchestra. The lecture was replete with lore and fact, and was a fine example of a learned discourse by a learned rabbi; a more interesting subject could not have been selected, and all were enthusiastic in their praises.

The speakers were Bro. Henry Meyers, Bro. Jacob Davidson, Bro. J. I. Lipsitch, the chairman of the Intellectual Advancement of District No. 1, Bro. Pres. M. M. Stark, and Bro. Harry C. Adams of the Washington Lodge, and the following members of the Macabbee Lodge: Pres. Samuel Roeder, M. Enselman, and the Hon. Irving J. Joseph, State Senator.

HOREB LODGE, NEW HAVEN, CONN.

A meeting of unusual importance to Horeb Lodge No. 25, of New Haven, Conn., was held on November 22, 1914, at which nominations of officers for the ensuing year and of delegates to the convention of the District Grand Lodge to be held at Worcester, Mass., were made.

Horeb Lodge, by virtue of the number of its delegates and primarily on account of the character of the men which it usually sends as its representatives, has for a great many years occupied a commanding position in the deliberations of the convention.

A feature of the meeting was the initiation of a large class of candidates by the new degree team of the lodge, which has devoted a great deal of time to perfecting its work, and which acquitted itself creditably.

Vice-President Robt. E. Hyman was appointed by the president to act as chairman of the annual charity ball to be given by the lodge, which usually takes place shortly after the beginning of the new year. The proceeds of this affair are to be turned in to the charity fund maintained by the lodge for the support of charitable institutions.

The lodge was honored by a visit from Bro. Bellin of Providence, R. I., president of Haggai Lodge of that city, who in his remarks expressed deep satisfaction with the work of the degree team and the general work of the lodge.

President Witz addressed the members upon the position of the Jews in the warring countries. A general discussion followed in which Bros. Jos. H. Ullman, B. Goldman and others took part. Mr. H. C. Bretzfelder, chairman of the committee appointed to raise funds for the war sufferers, reported that the committee is meeting with much success in its efforts to bring the contribution of the lodge to the $5,000 mark.

ABRAHAM LIPPMAN LODGE, PITTSBURGH, PA.

Abraham Lippman Lodge No. 672, of Pittsburgh, Pa., is very much gratified over the success achieved with the last two monthly socials. In September a corn roast party and in October a card party and entertainment were held. The entertainment consisted of vocal selections, a humorous dialogue and musical numbers. After the entertainment refreshments were served.

The November social meeting consisted of an old-fashioned dancing party, which was held on the evening of November 26, and which was restricted, as far as attendance was concerned, to the members of the lodge and to members of the Ladies' Auxiliary. Arrangements were made with a well-known dancing master of the city to give an exposition of the proper way of dancing the latest dances.

What Our Lodges Are Doing

SAN FRANCISCO LODGES ENTERTAIN INMATES OF OLD PEOPLES' HOME.

On Sunday afternoon, November 22, 1914, the Committee of Fifty, B'nai B'rith Lodges of San Francisco, gave an automobile outing to the aged inmates of the two Hebrew Homes located in San Francisco. Over fifty machines responded to the call and the old people were taken sightseeing around the downtown section of the city, through the Golden Gate Park, along the Ocean Beach Boulevard and all around the United States Government reservation at the Presidio. Grand Trustee Milton Meyer, accompanied by some of the city officials, acted as the marshal of the automobile procession.

Through the courtesy of President Chas. C. Moore of the Panama-Pacific International Exposition, the committee was extended the privilege of touring about the nearly completed exposition buildings and grounds. The committee looked forward with considerable pleasure to escorting their guests through the Exposition grounds, having in mind that by reason of their advanced age, many of the elders would not have the opportunity and pleasure of witnessing the completion and operation of the great fair, the greatest, possibly, in the history of the world.

After the ride, the old folks became the guests of the Ladies' Committee of the B'nai B'rith at the B'nai B'rith Building, where an elaborate repast was served and souvenirs of the occasion presented to each of them.

The old people were then taken to their respective homes, where, we understand, the automobile ride has been the topic of conversation for the past two weeks. On account of the success of this initial venture, it is hoped to make the ride an annual occasion. The details this time were placed in the hands of a special committee of arrangements with Milton Meyer as its chairman.

ERIE LODGE, ERIE, PA.

Erie Lodge No. 620 of Erie, Pa., celebrated B'nai B'rith Day on Sunday evening, Nov. 29, 1914, at the W. 8th St. Temple. The exercises consisted of an address by Brother Samuel J. Kornhauser of Cleveland, Ohio, First Vice-President of District Grand Lodge No. 2, and was followed by a short musical program. Rabbi Max C. Currick introduced the speaker with a few well chosen remarks. At the close of the exercises Brother Theo. Landsberg on behalf of the lodge presented to Mr. Morris Schaffner a beautiful loving cup in recognition of his services to the lodge.

CALUMET LODGE.

Calumet Lodge No. 502 of Houghton, Mich., held a well attended meeting on Sunday, Dec. 6, on which occasion the officers for the ensuing term were elected. The installation of the officers will be held at the regular meeting in January, on which occasion it is planned to have some Grand Lodge officer pay the lodge an official visit and deliver an address. Reports of the officers submitted at this meeting indicate that the lodge is in a flourishing condition and there is good reason to believe that the coming year will be a prosperous one for the lodge.

Following the election the ladies of the Temple of Jacob held a social in the parlors of the Temple, which was a most successful affair. There was a good attendance and the social proved one of the most pleasant affairs arranged by the ladies.

JORDAN LODGE, NEW YORK.

Under the auspices of the entertainment committee of this Lodge, a dance was given recently at the Hotel Marseilles, in this City, which was the means of bringing together the members and their friends and was a most successful social affair.

At a recent meeting of the Lodge held in November, six candidates were initiated and a very interesting address was delivered by a Brother of the Lodge, Rev. Dr. H. Pereira Mendes, in which he mentioned the terrible affliction that has come over the countries of Europe, and spoke of the services that should be rendered, in the interests of peace, by the Ministers of all denominations.

THE I. O. B. B. EDUCATIONAL BOARD OF ALLEGHENY COUNTY.

The I. O. B. B. Educational Board of Allegheny County, at its regular November meeting held at the home of its president at Homestead, Pa., received reports from the various corrective institutions in which this Board has extended the work of educating along moral and religious lines the inmates of these institutions. The Educational Board is looking after the Jewish boys in three institutions—the Allegheny County Industrial and Training School for Boys at Warrendale, the Industrial Home at Oakdale, and the Industrial Home at Morganze.

MOBILE, ALA.

Beth Zur Lodge No. 84, I. O. B. B., held a largely attended meeting in the B'nai B'rith Hall on Sunday morning, November 8, 1914, the special matter of interest being the call for funds for the sufferers from the war in Europe and for those in Palestine. The lodge voted unanimously that Mobile should do its duty and a committee headed by Sidney B. Simon, the president of Beth Zur Lodge, Past Grand President Leon Schwarz, Rabbi Alfred G. Moses and Henry Hess, the President of Congregation Shaarai Shomayim, will make a canvass and the funds raised will be sent to the headquarters of the B'nai B'rith for the War Sufferers' Fund.

SOCIAL SERVICE WORK BY B'NAI B'RITH.

A Jewish congregation, perhaps one of the smallest religious congregations in the world, was addressed on Sunday, November 29, 1914, by Mr. Jacob Billikopf of Kansas City at the Ohio Penitentiary, located at Columbus, Ohio. Mr. Billikopf visited the institution at the request of Mr. Simon Lazarus of Columbus, and was introduced to the congregation by Mr. Jacob Myers, and delivered his address after religious services had been concluded by Mr. Jashenosky. His address was confined principally to social service work, in which he takes great interest, being the chairman of the committee of the B'nai B'rith on Social Service Work covering several states and nearly 100 correctional and charitable institutions. Mr. Billikopf spoke of two particular instances where men had with the help of the B'nai B'rith taken a new lease of life and made good. He pledged his aid to the members of the small congregation when they leave the institution and emphasized the all-important fact that it is the future that should count with men who have gone astray.

B'NAI B'RITH BUILDING, PORTLAND, ORE.

The new B'nai B'rith building of the B'nai B'rith lodges of Portland, is being equipped at the present time, the furniture being put in as it is specially manufactured.

A part of the gymnasium apparatus is now en route and some of it already has been installed. It will comprise a complete Spaulding equipment.

Classes have been formed and new names are being taken for both the men's and the women's classes, also for the juvenile classes. Special swimming facilities will be provided at the club building.

On Nov. 18, 1914, a meeting was held at the gymnasium where the younger men indulged in athletic exercises.

All the important Jewish organizations of Portland have arranged to meet regularly in the B'nai B'rith building and thus it is becoming a Jewish center.

As soon as the building is fully equipped it is proposed to hold a formal dedication ball.

INFORMAL DINNER BY CHICAGO LODGES.

The committee on entertainment of the Central B'nai B'rith Council of Chicago, representing the Chicago lodges, has made arrangements for an informal dinner to be held at the Red Room of the Hotel La Salle on Thursday evening, January 21, 1915, at 6:30 sharp. Addresses will be delivered by Prof. Edward C. Baldwin of the University of Illinois and Dr. Gerson B. Levi of Chicago on the subject, "The Jew in Literature." Mr. Wm. Wilhartz will act as chairman.

UNITY LODGE, SAN FRANCISCO.

At a recent meeting of the Officers and Social Committee of Unity Lodge, No. 273, I. O. B. B., held at the home of its Vice-President, Rev. Martin A. Meyer, a program was arranged for every meeting during December, January and February.

A musical club, a debating club and a degree team has been organized from among the members, and the members of Unity Lodge have some entertaining and instructive meetings before them in the near future.

The meetings of Unity Lodge have been well attended.

On December 14, the lodge will be addressed by Bro. Milton Marks, on the subject of the B'nai B'rith, its scope and its purposes.

A musical program is being prepared for December 28, and will be participated in by members of the lodge. All the S. F. Lodges will be invited to attend.

NEW ORLEANS, LA.

Gulf Lodge No. 221 of New Orleans, La., held an interesting meeting on the evening of Nov. 11, 1914. The lodge was visited by Bros. E. S. Lazarus of the Committee on Consolidation of Lodges, and Dr. J. W. Newman of the Committee on B'nai B'rith Home, both of whom made instructive addresses on the subjects assigned to them. There is a movement on foot to consolidate all the New Orleans lodges into one lodge and to procure a home for the order in that city which will be headquarters wherein the members may meet and mingle amongst congenial environment.

JERICHO LODGE, PITTSBURGH.

Under the auspices of Jericho Lodge No. 44 of Pittsburgh, Pa., a well attended meeting was held on Sunday afternoon, Nov. 22, 1914. The special feature of the occasion was the visit of Brother Hugo Sonnenschein of Chicago, member of the executive committee of the Anti-Defamation League, who delivered an address upon the work of the league which was enjoyed by all present.

A class of candidates was also initiated by the degree team of the lodge. Report of the educational league was presented showing in detail the work accomplished by the members for this institution. The league is supported by the Allegheny County lodges and its labors in the different penal institutions show good results.

UNITY LODGE, SAN FRANCISCO, CAL.

On Monday evening, November 23, Unity Lodge No. 273, I. O. B. B., of San Francisco, was attended by one of the largest gatherings recorded in the history of the lodge, over 100 members being present. The main event of the evening was an address by Past Grand President Otto Irving Wise on the subject, "The Jew in Europe now and when peace shall be declared and our duty toward and responsibility for these of our people."

The address was a very able one and the members were exhorted to build our order up to the point where the great voice of the Jew in America would be raised to protect our fellow Jew in Europe, as one man, and that by this unison of effort we could and would eventually emancipate the Jew in every corner of the universe.

With the distributing of Thanksgiving cheer to the members present the enjoyable and elevating meeting was closed.

SOCIAL SERVICE WORK BY RAINIER LODGE OF SEATTLE.

Rainier Lodge No. 627, of Seattle, Wash., has been gathering data in connection with the inmates of the Jewish faith in the state and federal institutions in the state with a view of extending assistance along practical lines when necessary.

The number of Jewish inmates is very small and the wardens of the various institutions are very courteous in extending the requested information.

A "State Institutions Committee" has been appointed to keep in active touch with the conditions. Bro. Albert A. Pillar is chairman, with Bros. Sol Friedenthal and Otto Guthman as other members.

ANNIVERSARY CELEBRATION BY CALUMET LODGE.

Calumet Lodge No. 502, of Houghton, Mich., celebrated the fourteenth anniversary of its existence on November 1, 1914, at the Odd Fellows Hall at Calumet, Mich. The meeting was largely attended and as a result of it a class of candidates was secured. The following program was rendered:

Address of welcome, by Mr. E. H. Wollstein, Chairman Intellectual Advancement Committee.

Piano duet, by Mrs. H. Nathanson and Mrs. Newton.

Violin solo, by Miss Lillian Neimark.

Review of the history of the Order and Calumet Lodge, by I. Abel, president of the lodge.

Piano solo, by Philip Arne.

Address, by Rabbi Isidor Koplowitz.

Piano duet, by Mrs. H. Nathanson and Mrs. Newton.

An elaborate lunch was served by the Calumet ladies, which was greatly enjoyed by those present.

GRAND LODGE OFFICERS VISIT LOS ANGELES LODGE.

Grand President Morris N. Schneider of Oakland, Cal., accompanied by Grand Orator Rabbi M. Friedlander of the same city, paid an official visit to Los Angeles Lodge No. 487, of Los Angeles, Cal., on the evening of November 11, 1914. The meeting was largely attended and the members gave the visiting officers a sincere and cordial B'nai B'rith greeting.

Matters of business were laid aside and the entire evening was devoted to the addresses of the visiting grand lodge officers, who gave their messages with a zeal that stirred the hearts of all those present.

A class of candidates was initiated, and a smoker concluded the evening's entertainment.

DANCE BY OAKLAND LODGE.

Oakland Lodge No. 252 of Oakland, Cal., formally opened its new club rooms in Covenant Hall at the Temple Sinai on Tuesday evening, Nov. 24, 1914, by entertaining the lodges, who were the guests of honor upon that occasion. This was the first affair of its kind held in the new hall. The members of the lodge acted as hosts of the evening. The hall was filled and the program was very much enjoyed. Rev. Albert W. Palmer, director of Plymouth Center and pastor of Plymouth Congregational Church, was the speaker of the evening. His subject was, "What Shall We Do With the Peace Palace at the Hague?" He was introduced by Mr. Philip Ringolsky. A dance followed the program.

CLARKSDALE LODGE, CLARKSDALE, MISS.

At the beginning of the year Clarksdale Lodge, which was formerly known as Max Kaufman Lodge, was reorganized and assumed its new name of Clarksdale Lodge. The lodge has progressed very much and at the present time its membership consists of 57. Initiations have been held at almost every meeting. The attendance at the meetings is good, ranging from 30 to 40 at each meeting, out of a membership of less than 60. This large attendance is remarkable in view of the fact that more than half of the membership of the lodge lives in surrounding small communities.

LADIES' AUXILIARY OF BRADDOCK LODGE CELEBRATES PRESIDENT'S DAY.

Over 100 members paid honor to the president of the Ladies' Auxiliary of Braddock Lodge, at Braddock, Pa., on Wednesday evening, November 25, 1914, the occasion being President's Day. A beautiful musical program was arranged by the committee, and during the evening a silver candelabra was presented to the president for services rendered to the auxiliary. The president, Mrs. H. H. Meyer, responded in well-chosen words, dwelling upon the good work done by the auxiliary in the past and urging for increased efforts in the future. A dainty luncheon closed a most enjoyable evening.

* * *

Certain thoughts are prayers. There are moments when whatever be the attitude of the body, the soul is on its knees
—Victor Hugo.

SALT LAKE CITY, UTAH.

B. F. Peixotto Lodge No. 421 of Salt Lake City, gave a stag smoker on the evening of Nov. 10, 1914. There was a buffet supper, professional and amateur entertainers, which produced such an enjoyable evening that the members will remember it for some time.

The lodge is actively at work in raising funds for the relief of the European war sufferers. It has contributed a large sum from its treasury and committees are at work soliciting donations from among the members.

OAKLAND, CAL.

Oakland Lodge No. 252 of Oakland, Cal, had a "Ladies' Night" and informal dance on Tuesday evening, Nov. 24, 1914, at the Covenant Hall. The following was the program: Mrs. Jos. L. Daube, songs; Mrs. Arthur Rammage at the piano. Arthur W. Palmer, Plymouth Church, address, "What Shall We Do With the Peace Palace at the Hague?" The meeting was public and was largely attended by the members of the lodge and their friends.

District No. 1.

The Intellectual Advancement Committee of Horeb Lodge No. 25 of New Haven, Conn., is planning for a large meeting on Dec. 13, 1914, at which time the lodge will be presented with the prize which its degree team won last season. A number of officers of the Grand Lodge will be present to participate in this celebration and a class of candidates is expected to be initiated by the degree team of the lodge.

As the first of a series of lectures by noted men under the auspices of Harmony Lodge No. 711 of Bridgeport, Conn., Dr. Eugene H. Lehman delivered an address at the B'nai B'rith Forum on Sunday evening, Dec. 6, 1914, on the subject, "A Proposed New Solution of the Jewish Question." His lecture formally inaugurated a series to be known as the B'nai B'rith Forum. Many noted men have been engaged for the lecture course, which will be open to the public, and subjects of current interest will be discussed. A musical program was also carried out at the first meeting.

District No. 2.

Cleveland Lodge No. 16 of Cleveland, Ohio, held a well attended meeting on Sunday evening, Nov. 8, 1914, on which occasion Mr. Jacob Furth of St. Louis, treasurer of the Order, delivered an address.

Missouri Lodge No. 22 of St. Louis, Mo., held a well attended meeting on Sunday evening, Nov. 15, 1914, at the Harburger Hall, on which occasion nomination of officers was held and a class of candidates was initiated.

Mr. Jacob Myers of Columbus, O., a member of the Social Service Committee of the District Grand Lodge No. 2 of the I. O. O. B., has arranged to hold services once a month for the twenty-seven Jewish boys at the Boys' Industrial School at Lancaster, Ohio. Through the co-operation of the Central Conference of American Rabbis, fifteen Union Prayer-books have been sent to the institution for the use of the boys.

Mr. Carl Vetsburg of St. Louis, a prominent and active worker in the B'nai B'rith and member of the General Committee of District Grand Lodge No. 2, was signally honored by the election as District Deputy Grand Master of the State of Missouri. An "honor night" was held on Nov. 2nd, at which more than 300 Masons were present. Brother Jacob Furth, treasurer of the Order, presented to Brother Vetsburg in the name of his brethren, a magnificent jewel.

District No. 3.

Application for a charter, signed by 40 co-religionists of New Kensington, Pa., has been presented to the General Committee of District Grand Lodge No. 3. Charter was granted and the new lodge will be known as New Kensington Lodge. The institution of the lodge will take place on Sunday, Dec. 6th. The president of the District, Mr. Abe Weil of Philadelphia, will be present to institute the lodge.

Wilmington Lodge No. 470 of Wilmington, Del., celebrated B'nai B'rith day on Sunday, Nov. 29, 1914. The affair was an unqualified success.

At a well-attended meeting of Saar Sholem Lodge No. 154 of Pittsburgh, Pa., held on Nov. 15, 1914, Mr. A. H. Sunstein of Erie, Pa., imparted some interesting information regarding the Erie Orphanage.

By the largest majority ever given a candidate for the same office, Mr. B. L. Rosenbloom of Wheeling, W. Va., was [illegible] State Senator at the election held [illegible] November. Mr. Rosenbloom is an [illegible] member of the B'nai B'rith and the members of his lodge rejoice in his preferment.

District No. 4.

Los Angeles Lodge No. 487, of Los Angeles, Cal., through its committees, is working hard to raise funds for the relief of the war sufferers. For this purpose an entertainment was arranged by the lodge on Sunday afternoon, Nov. 29th which proved a great success and the net proceeds of it will be turned in to the relief fund of the Order for the war sufferers.

Mr. J. R. Speed, a student of the Mexican war and its complicated problems, addressed Los Angeles Lodge No. 487 at an open meeting on Nov. 16, 1914, and his illustrated lecture by means of interesting pictures proved very entertaining and instructive.

The new Ladies' Auxiliary of Victoria Lodge No. 758, of Victoria, B. C., gave an entertainment in the afternoon of Nov. 23, 1914, at the home of Mrs. I. Waxstock.

Hildesheimer Lodge No. 503 of Seattle, Wash., entertained its members and friends on Thanksgiving eve with a dance and card party. A large crowd enjoyed the entertainment.

A joint meeting of Abraham Geiger Lodge No. 423 of Spokane, Wash., and its auxiliary, Ida Bloom Strauss Auxiliary, was held on Thursday evening, Nov. 19, 1914, the meeting being entertained by the ladies after the business session was over. The balance of the evening was finished with a masquerade and card party.

Samuel Lodge No. 668 of Vancouver, B. C., has decided to give monthly social meetings to the members and their friends, making one business and one social meeting every month.

A delightful program was enjoyed on the evening of Nov. 19, 1914, by the members of Rainier Lodge No. 627 of Seattle at their club rooms. The program consisted of musical and vocal numbers interspersed with dances.

The B'nai B'rith Auxiliary Society of Salt Lake City, Utah, gave a tea and card party on Nov. 11, 1914, to the members and friends of the society.

Due to the efforts of President Morris N. Schneider of Oakland, a lodge at Tucson, Ariz. was organized on Nov. 16, 1914.

Brother Schneider also attended a gathering at Bakersfield, Cal., on Nov. 25th, where he also succeeded in effecting an organization.

On Sunday evening, Nov. 29th, a meeting was held at Berkeley, the seat of the University of California. One of the professors of the University presented a petition signed by more than twenty students asking for a charter and promised to double that number within a short time. Action upon the petition for a charter will be taken by the General Committee at its next meeting.

The second of the series of card parties by the Daughters of the Covenant of Portland, Ore., was held on Dec. 1, 1914, at the B'nai B'rith building. On this occasion as well as at the first of the series a large number attended. Prizes were distributed and refreshments were served.

On Nov. 15, 1914, the Committee of Fifty of the San Francisco Lodges gave a ball in Scottish Rite Hall, which proved a great success and was due to the untiring efforts of the Ladies Auxiliaries of the lodges. The net proceeds of the affair will be turned in to the fund being raised for the entertainment of the delegates to the Constitution Grand Lodge convention to meet in San Francisco next May.

Rainier Lodge No. 627 of Seattle, Wash., has arranged for a membership contest and has voted a beautiful scarf pin to the brother securing the largest number of new members by January 1 next. A second prize, consisting of the remission of one-half year's dues, has also been offered. Those desiring to enter the contest must qualify by presenting at least two propositions for membership.

On Sunday evening, November 15, 1914, at the Labor Temple, a Ladies' Auxiliary was formed by Samuel Lodge No. 668, of Vancouver, B. C.

At a regular meeting of Theo. Herzl Lodge No. 314, of Portland, Ore., held at the B'nai B'rith building on November 11, 1914, Dr. N. Mosessohn lectured on B'nai B'rithism. The Daughters of the Covenant were invited to attend the meeting and at the close of the meeting they were entertained by the members of the lodge.

District No. 5.

At a well attended meeting of Argo Lodge No. 413, of Washington, D. C., a class of sixteen candidates was initiated by the degree team of the lodge, over which Hon. Milton Strassberger officiates.

District No. 6.

David Fish Lodge No. 130, of Chicago, held an unusually well attended meeting on November 16, 1914. A class of six candidates was initiated by the degree team of the lodge. This was followed by an address by Past Grand President Brother Julius H. Meyer, who paid a special visit to the lodge and who discussed the work of the Order from its inception to the present time. Short talks were also held by other visiting Grand Lodge officers and members of the lodge.

Covenant Lodge No. 569, of Duluth, Minn., held a well attended meeting on the evening of November 24, 1914, in the vestry rooms of Temple Emanuel, on which occasion the lodge appointed committees to raise funds for the suffering coreligionists in Europe. At this meeting nomination of officers was also held and following the regular business meeting Dr. Samuel Gross read a paper on "What Is Religion?"

The regular meeting of Ramah Lodge No. 33, of Chicago, held on November 12, 1914, with an attendance of over 150, proved very interesting. Aside from the regular order of business a class of thirteen candidates was initiated by the degree team of the lodge and this was followed by remarks on the good and welfare of the Order by various members of the lodge. The Committee on Intellectual Advancement was instructed to prepare a program for the annual meeting of the lodge, at which the subject of "Israel and the European War" will be discussed by the members of the lodge.

Thanksgiving services were held at Temple Israel, Omaha, Neb., on Thanksgiving night under the auspices of the local B'nai B'rith lodges. Mr. Charles S. Elgutter presided and addresses were made by Rabbi Dr. Frederick Cohn, who spoke on "Americanism and Judaism," and Mr. Nathan Bernstein, whose subject was "What Jews Have to Be Thankful For." In addition to the addresses vocal and instrumental numbers were rendered.

Oriental-Hillel Lodge No. 72, of Chicago, held a well attended meeting on Monday, November 23, 1914, at which a class of four candidates, men prominent in the social and commercial world of the city, were initiated by the degree team of the lodge. Under the head of good and welfare of the Order, an address was delivered by the President of the Order, Mr. Adolf Kraus, and was followed by short remarks by other members of the lodge. The meeting proved of much interest to all those who attended.

Distcict No. 7.

Clarksdale Lodge No. 660, of Clarksdale, Miss., gave a dance on Thanksgiving evening, which was a great success. The proceeds will be turned over to the fund raised by the Order for the benefit of the war sufferers.

Maimonides Lodge No. 46, of Nashville, Tenn., held a special meeting on November 5, 1914, to discuss the condition of the Jews in Europe. A committee was appointed to canvass the membership to raise funds to help the needy.

Memphis Lodge No. 35, of Memphis, Tenn., met on the morning of November 22, 1914. The meeting was largely attended. Brother Leo Goodman, president of the District, and other prominent members, addressed the lodge.

Barnett Lodge No. 754, of Forrest City, Ark., held a well attended meeting on Sunday, November 14, 1914, in Odd Fellows Hall. Brother Sol Lewis and H. K. Becker were appointed a special committee to raise funds for the Jewish war sufferers in response to the appeal of the Order. The social committee of the lodge is to report at the next meeting its plans for some entertainment to take place in the near future. The meeting was very enthusiastic and enjoyed by all the members present.

Muskogee Lodge No. 628, of Muskogee, Okla., is becoming quite active and is planning to bring several good lecturers to the lodge and its city during the coming winter. This will be of much help to the local community, which is not given an opportunity often to hear good lectures on Jewish topics.

Foreign Jews living in France have displayed great enthusiasm and have freely offered their services. Many of them are on the medical staff of the French army. Three Jewish doctors have already met their death on the field of battle. Numerous hospitals have in France and the patriotism of the been provided and equipped by the Jews French Jews has created a marked impression.

CONDITIONS IN RUSSIAN POLAND.

(Continued from page 2.)

I suppose that the Polanders will maintain against this appeal to them, that I, whom the Ruthenians could never bring to any reproach or attack on them, that I am now because of my descent speaking in favor of a matter which is very ill heard by them. My personal descent has so little influenced my proceedings and way of thinking that during the whole of my public life I have been subject to continual attacks in national Jewish periodicals and newspapers as the man who denied community of descent and supposed community of faith.

Even this spring, during my stay in America, I was continually attacked in the American Jewish papers as the callous denier of the Jews. It was nonsense as most of that which appears in print, but it proves at least, that it is not on behalf of my blood but on behalf of my mind, that I speak on this occasion. My sympathy is not with the Jews as Jews but as the oppressed and ill-treated.

I am the man who a generation ago wrote: "We love Poland not in the same way as we love Germany, or France, or England but as we love liberty. For what is to love Poland but to love liberty, to feel a deep sympathy with the misfortune and to admire the courage and the combative enthusiasm. Poland as the symbol of all that which the supreme among mankind have loved and for which they have fought."

These were my words and hitherto I have stuck to them.

Shall I have to feel ashamed of having written them now Poland's future is being decided?

LIST OF SUBSCRIPTIONS.

(Continued from page 10.)

E. Kushner, H. Meyer, A. W. Mayer, D. Reims, S. Reinauer, J. Frank, S. Bendel, $5.00 each; A. Levy, S. Kaufman, $3.50 each; Rabbi A. Rosenberg, $3.00; L. Reinauer, J. Jacobs, S. Levy, A. B. Goodman, T. Frank, $2.50 each; A. Heimendinger, H. Heimendinger, $2.00 each; H. Packman, H. Meyer, T. Bumar, L. Gross, L. Gradwohl, B. Reinstein, W. Levy, $1.00 each.	
Eureka Lodge, Waco, Texas......	343.50
Lodge Treasury, $25.00; Individual contributions, $318.50.	
Birmingham & Magic City Lodges, Birmingham, Ala. (Additional)	200.00
Memphis Lodge, Memphis, Tenn..	855.50
Reuben Lodge, Marshall, Texas..	100.00
Chas. Weil Lodge, Pine Bluff, Ark.	60.00
Dallas Lodge, Dallas, Texas....	1,000.00
Joseph Herz Lodge, Columbus, Miss.	36.00
B'nai Israel Lodge, New Orleans, La.	100.00
El Paso Lodge, El Paso, Texas..	300.00
Mississippi Lodge, Vicksburg, Miss.	218.50
Ladies' Hebrew Benevolent Ass'n., $50.00; Anshe Chesed Relief Society, $25.00; L. Baer, $25.00; J. Hirsh, S. L. Kory, $15.00 each; Bock Fischel Co., M. Kaufman, H. Nauen, H. E. Rice, M. F. Levy, J. Simmons, Mrs. C. Kuhn, L. Kuhn, Mite Society of Religious School of Cong. Anshe Chesed, $5.00 each; D. Laudenheimer, Mrs. V. Brown, $3.00 each; H. N. Levy, A. Brown; J. K. Hirsch, S. Brown, Jr., G. Brown, Leon Baer, $2.50 each; M. Metzger, N. Laudenheimer, S. S. Shlenker, H. Brainis, Mrs. A. Fischel, $2.00 each; S. Lang, M. R. Kahn, N. Loewenberg, S. Fried, B. H. Stein, L. I. Fried, N. Weil, B. Warren, S. Teller, N. Rose, E. Leyons, $1.00 each; W. Leyons, 50c.	
Edward Lasker Lodge, Tyler, Tex.	53.10
Moritz Lodge, Bryan, Texas......	50.00
Gainsville Lodge, Gainsville, Tex. (Additional)	5.00
S. Kahn, $5.00.	
Previously reported	$37,943.59

UNION OF AMERICAN HEBREW CONGREGATIONS.

Twenty-fourth Council of the Union of American Hebrew Congregations.

On Tuesday, January 19, 1915, the twenty-fourth council of the Union of American Hebrew Congregations will convene at Chicago. Two hundred and twenty-five congregations, representing about 30,000 households in Israel, or an aggregate of over 150,000 souls, will partake in the deliberations.

This meeting promises to be one of the most interesting and important in the history of the Union. Among the important issues to be presented for decisive action will be questions relating to the perpetuation of scholarship and learning in America, encroachments upon the civil rights of citizens by sectarian institutions, constructive and religious work among the scattered remnants of Israel.

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B'NAI B'RITH NEWS
BENEVOLENCE BROTHERLY LOVE AND HARMONY

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THE B'NAI B'RITH'S OPPORTUNITY

An Address in the Rodef Shalom Temple, Pittsburgh, Sunday, November 9, 1914

By Rev. Dr. J. Leonard Levy

In the experiences of Jeremiah we find a resume of the tribulations of the people to whom the prophet belonged. As he says of himself in the first chapter of his book, the Lord had designed him to a holy purpose in life. "Before thou camest forth out of the womb I sanctified thee; I have appointed thee a prophet unto the nations."

Israel's Experience Like Jeremiah's.

When he reached maturity he saw his people bent upon taking the road that leads to destruction. When he reached old age he saw his country conquered by the Babylonians, his people removed into captivity, and every hope of his life apparently frustrated. When he observed the evil passions of his people in Palestine, he warned them concerning the necessary results that must follow. When they came and asked him to prophesy smooth things unto them, when they urged him to speak flattery instead of truth, this consecrated man could tell them only what he believed to be the will of God. The people treated Jeremiah abominally. They took him, a fearless, God-fearing man, lowered him into a filthy pit and left him there to starve to death. Had it not been that the prophet had, in spite of his honest candor, made a few friends, the probabilities are that he would have died in that pit into which he had been dropped by the hate of his own brethren. Some friends saved him and forced him to accompany them to Egypt, where, tradition says, by the hand of one of his own brethren he was murdered.

The Prophet Cannot Lie.

These are a few facts from the life of one of our great prophets, whose crime in the eyes of men, had been that he had urged his brethren to observe the words of the covenant made with them at Horeb; who had insisted that God is a God of justice, that He will visit upon every man the fruit of his own doings. Men hated Jeremiah because he told them the truth; and they warned him saying, "If you prophesy thus in the name of the Lord we shall not be responsible for the consequences!" They threatened him, they tried to close his mouth, they employed every expedient to overthrow his influence. Their efforts were vain. Jeremiah believed that he had been designed before birth for a great end, and that, though men could make him die, they could not make him lie; and that, though they might destroy him, he would still be a prophet unto the nations, while his foes were moldering in the dust and their names unknown.

The Suffering Servant of God.

I repeat that the life of the great Jeremiah is in many respects a summary of the life of Israel. Of him may be said what the New Testament writer says, "The prophet is not without honor save it be in his own country." The great Biblical scholars of international repute now tell us that the fifty-third chapter of the Book of Isaiah, which has so long and often been interpreted by various commentators as a reference to Jesus, has now come to be understood as a tribute offered by the second Isaiah to his famous predecessor, Jeremiah, the man who was "despised and rejected of men," the man "who had no comeliness that he should be desired," the "man of sorrows" who was sent to his death among the poor and who made his grave with the lowly. This "suffering servant of God" described in the fifty-third chapter of Isaiah, which orthodox Christians say is a forecast of the man of Nazareth, is to-day by the world's liberal scholars believed to be a tribute to, or an eulogy, a funeral oration, over the great Jeremiah.

The Prophets' Sorrows.

We of the Reform School of Israel do not deny the fifty-third chapter of Isaiah may have been a tribute to the memory of Jeremiah; but we find in it a description not of one prophet, but of every prophet; not of Jeremiah alone, but of the chosen among mankind and of Isreal who have striven, who have fought, who have bled, who have died, for the truth. The position that Israel has occupied among men is that occupied by Jeremiah among his people. The prophet is not understood to have been a prophet until he has long been dead. After his death the people, who raised their fists against him in his lifetime, raise monuments to him now that he is dead; the people who set fire to the fagots beneath his feet now kindle perpetual lights, or burn candles in churches, in memory of him whom they destroyed. Heinrich Heine was probably right when he said that if all Jews, with the exception of one, disappeared over night the whole world would travel to look upon this lonely miracle. They would reverently come to hold converse with the one man who unites the past with the present. They would come to touch the hem of the garment of him who was the lineal descendant of Moses and the prophets. Yet that very man walks the streets to-day, and in every part of the world he is the dishonored, and the hated, and the misunderstod of all people.

Israel's the Prophet's Fate.

The fate of Israel is the fate of the prophet in all ages. You cannot name a person who has played the prophet's role but unto him has been given the poison cup, when upon his head should have been placed the crown of honor; unto him have been given obloquy and misery, when every distinction and recognition should have been conferred upon him. But the people of Israel may lay the consolation to their hearts that, though the world does not understand, they who seek intercourse with the great teachers and leaders of the people of Israel comprehend the purpose of the sons of the covenant. Though we be unknown to others, though we be little understood by others, we who study the principles of Jewish faith and practice, we who keep in touch with the words of our masters and leaders of old, we who still nourish our soul upon the spiritual food provided by philosopher, and sage, and rabbi, of antiquity; we still know that Israel's hopes have not yet been realized, that Israel's function has been misrepresented, that Israel's purpose is not yet understood, that Israel's visions have not yet been fulfilled. We understand that the people of Israel, who are called B'nai B'rith, the Sons of the Covenant, yet have a mission to fulfill on earth, a mission which is of the prophetic type.

The Forward-Looking Prophet.

We understand why a prophet has no honor in his own country; whey he is not revered until after he is dead. We understand why the prophet has ever been regarded as one temporarily bereft of his senses. We know why it is that the Hebrew word for prophet, "Nabi," as all who are etymologists also know, suggests the idea of lunacy; why Amos the prophet when he was attacked in Bethel replied, "I am not a prophet, nor the son of a prophet, but the Lord took me from following the flock and said, Go prophesy unto my people Israel." We understand why every prophet is called a theorist, an unpractical man. The prophet is so often under the divine compulsion of teaching what the people do not wish to know. The prophet stands physically in the present, but his soul has leaped out into the distant future; while in the flesh he lives in his land as others live; but his mind is months, years, centuries, ahead of them.

The prophet was not one who **foretold** the future; he was the forward-looking man. He was always looking forward. Unsatisfied with prevailing conditions, he always planned for something better. When people said that the limit had been reached, he would argue that the tomorrow would be better than to-day. Thus the prophet became the exponent of the optimistic outlook for humanity which we in Israel call the Messiah, which to us means an era on earth in which such conditions would prevail that the best to-day would not be comparable with the worst to-morrow, for there should be no more war, nor poverty, nor want, nor ignorance. If you urge that this is a dream of dreams, a shadow of a shadow, I still hold that the prophet was ever the sane man in an insane age; he saw when others were blind; he felt when others' hearts were stones.

Opposed to the Status Quo.

The prophet in Israel told the needed but hated truths. The people were satisfied with things as they were, for the tendency of most men is to maintain the **status quo**—a fact especially true of those who are prosperous. For, they have their magnificent homes, their comforts, their assured incomes; their business goes as they wish; their bank accounts are safe; what, then, care they for the conditions prevailing outside of their own little, narrow circle? The successful man in every age has usually been the conservative man, and the conservative man has almost always striven to maintain the **status quo**, whether it was just or unjust, fair or unfair, equitable or inequitable. "We are satisfied," they have said, "what do you fellows want? We have all we desire, what are you looking for?"

Now, it was the function of the prophet to make men discontented with existing conditions; for they knew that, at no time, had man reached the inheritance unto which he had been designed by God. So long as in any country "the needy are sold for a pair of shoes," to use the words of Amos; so long as "the righteous are sold for silver," further to quote his words; so long as "everyone neighs after his neighbors wife," to cite Jeremiah's arraignment; so long as prostitution prevails; so long as there are ever-growing chasms between those who have much and those who have little; so long as such conditions prevailed or prevail, and so long as we see former general equality of social conditions changing to greatly unequal conditions—so long the prophet is needed to remind us that such a **status quo** is not the expression of the will of a just and merciful God.

I do not pretend, or wish to be understood to mean, that every person who calls himself, or is called, a Jew, or is a member of a Jewish congregation, or has Hebrew blood in his veins, assumes the position of the prophet; but I do mean that it is the Jew's function to take that position. I verily believe that, wherever we find a real son or daughter of the faith, loyal and devoted to the principles of Judaism, there we find a forward-looking person, there we find one who is dissatisfied with the **status quo**, not from a selfish standpoint, but because the **status quo** is wrong while ours is a world in which right ought to prevail.

Israels Reason for Wandering.

Hence it is that these people have been the hated, the misunderstood of the nations. They have been dropped into the filthy pits of public contempt and have been hung over the slow fires of public hate, everywhere, in every land, in every age, among every people, here as elsewhere, now as in the past. To me as a Jew this is the mark of the world's approval of my position. When the world flatters we need fear it; when the world holds us at arm's length and demands that we prove our worth, then the world is seeking to be fair. When the world unknowingly and unthinkingly hates we may feel assured that we are right and the world is wrong. This is my interpretation of Israel's suffering. This is the result of my investigation into the world's attitude toward Israel. They have said to Israel as the people said to Jeremiah, "If you prophesy thus in the name of the Lord, we will destroy you." They have tried to destroy us in every way, and they have failed, as they must fail, so long as the truth is with Israel, so long as he consciously feels that, as his prophet said, "Around about thee are the everlasting arms of God," and "though I make an end of all the peoples, I will never make a full end of thee."

The Sons of the Covenant In America.

It is because the world has either misunderstood, or does not know, the Jew as he is, that he has been made the tribe of the wandering feet. Hence, in course of time, he came over here to America, and as the years passed he continued to come hither, until there are in this land nearly two million Jews. Many of them came from Germany. Between 1840 and 1850 hundreds, thousands, of families emigrated from the land of their fathers during the social revolution which offered them little but suffering. The ancestors of the earliest Jewish congregations were among these immigrants. They were not, as a whole, a learned people. They came hither to escape tyranny, and to seek liberty. Arriving here they found themselves in a land which was foreign not only from the standpoint of residence but also of language. They came here as came Carl Schurz and men of his type—and many were the Jews of that type—because America offered them the opportunities which Germany denied them. By the early sixties about fifty thousand Jews had distributed themselves all over the United States.

The I. O. B. B. Founded.

Wherever they went, these men and women, though very humble in life, set about maintaining their households, establishing themselves, almost altogether unaided, in some form of occupation by means of which they might earn a livelihood. They had no cohesive center. There was little or no synagogue life at that time. They then had practically no great teachers to express the ideals of the people. They had no college wherein to train men to interpret Israel unto his own and others. They were loose, disjointed members of a family, scattered all over the country; and it was only when a few men in the East conceived the idea of forming a society which would enable these men to meet outside the synagogue and unite upon the common principles of Jewish faith and practice, that some semblance of cohesion began to appear among our people.

Misunderstood everywhere, they were forced to make friends among persons of their own faith, among their own people. In this way Jews of German birth and others united to form what is known as the Independent Order of B'nai B'rith, the Independent Order of the Sons of the Covenant, the object of which was to afford a refuge and a protection to the newcomer, and to provide a meeting place wherein, on neutral lines, the coming leaders might express their hopes and beliefs, and also discuss plans for the future.

The I. O. B. B.'s Services.

Through these lodge-rooms the men, who have since played a most improtant part in the development of Jewish life in this country, became known both to Jews and non-Jews. I need not rehearse in this presence the great service the Independent Order of B'Nai B'rith has done in the past. Nor need I speak of the orphans' asylums, of centers of light and leading, in which you have been interested and which you have developed. Nor need I speak to you at length of the great pleasure I derived at the end of last summer when I went to Erie for the dedication of one of the most excellently arranged orphan asylums I have ever seen. Nor need I speak of th splendid service done by the men identified with that work. Nor need I more than refer to the splendid work accomplished, when this order induced John Hay to send the now famous Roumanian note, or President Roosevelt to take exception to the manner in which Russia was treating her Jews. These and a host of other excellent accomplishments are well known to you and are thoroughly understood by you.

The Need for the I. O. B. B.

It is unnecessary for me to elaborate upon the present need of some such center as the Independent Order of B'nai B'rith which may afford Jews of every complexion of religious views to meet and discuss every pressing problem. In this temple, for instance, it is apparent that we worship after a manner unacceptable to many of our brethren, and we know that most Jews look upon the mode of worship conducted here, both on the Jewish Sabbath and on this civil day of rest, with great concern. You know that there are many of our own race or faith, or both, who think that we are only catering to Christians by our temple services. As long as we can employ our weekly meetings as a useful ministration for human good, and as long as this congregation permits its rabbi to speak the convictions of his heart, I do not care what they say of our kind of service. There are many Jews honestly opposed to reform Judaism. There are many Jews who, like myself, were reared by very pious orthodox parents. I am, as you know, also a graduate of a most orthodox training-school for Jewish ministers, and I was, for several years, an orthodox minister. There are many like myself who can never go back to orthodoxy. The hundreds of thousands of Israel are still attached to orthodoxy, We ought, therefore, find some place where Jews of varying complexions of belief can meet for mutual helpfulness; and the B'nai B'rith serves that purpose.

The Purpose of Religion.

We were discussing a moment ago the function of the prophet. We were saying that he was hated and misunderstood in his day, because he was opposed to the **status quo**. You can readily understand now the reason for the opposition. In this community, and in every other community, many believe that religion is a matter of church or temple or synagogue worship. Many feel that, if as they enter the church door they drop in a nickel in the plate, they have done their duty, and that it should be charged up to their spiritual account. There are those who believe that religion is a matter for Saturday or Sunday, that it is expressed through prayers between themselves and some kind of a Deity who has a fixed residence somewhere, and who through those prayers may cure them of diseases caused by neglect of the natural law, or confer other benefits on them. There are many who say, "I belong to a church or a temple; I do not steal, I do not commit murder; what more do you want?" The reason the prophet was hated was this: **He pointed out the more that was needed.** Every prophet of Israel made this very clear, and Isaiah, in some respects the greatest of them all, made it clearest.

He spoke very plainly when he said, "Your hands are covered with blood. The ox knoweth his owner, and the ass knoweth his master's crib; but Israel does not know, my people do not understand." No wonder men hated the prophet! He said to his people, "Why come ye to seek God in His courts? Who asked you to do this?" He told them that they must introduce into the religious life something more than prayer and sacrifice if they wished their prayers to be heard and their sacrifices to be accepted; and he told them, "Cease to do evil; learn to do well; seek justice; relieve the oppressed; judge the fatherless; plead for the widow."

Applied Judaism.

Friends of the Independent Order of B'nai B'rith, I feel that your order has sought, outside of the synagogue, to put into effect the principles espoused within the synagogue, when you have established your thrice-blessed works of mercy and necessity; and upon your past and further work in this respect I invoke now, as always, the blessing of God.

But is your work over, have you done all that is to be done? Are you, as sons of the covenant, positive and beneficent contributors to human society? Have you in your hearts the spirit of the ancient sons of the covenant? Do you see that America offers you a wonderful opportunity? Are you foolishly restricting your services to members of your [illegible] fraternity? Have you the broad [illegible] which will make the work you have undertaken a blessing to others as well as to yourself? Does not a great opportunity await you; for your own first, and then for others? Let us see!

Anti-Defamation League.

During the past year or so, a few men of the order have, for example, been very busy in forming the Anti-Defamation League. Large numbers of you will enjoy yourselves somewhere to-day; to-morrow you may be at the theater or elsewhere enjoying yourselves. You may go to your clubs for your game of cards; yet how few know or care that, while you are enjoying yourselves, some scoundrel is defaming you by displaying those films in which the Jew is placed before the community in a dreadfully unsavory light. You indulge in day and night dreams that all is well; but do you not understand that, while you are dreaming, some child has seen some moving-picture which has given it a conception of the Jew which, some day will shut your son or daughter out from life's best opportunities? Not only this; there are films being displayed in various places which not only defame the Jew but defame the poor negro, and the foreigner, which cover them with shame and disgrace. There are, likewise, films shown in the City of Pittsburgh, as I have been reliably informed, which not only breed race prejudices, but which unsettle and debase the morals of the community. Is it nothing to you that such evils prevail? Are you all so busy with your own affairs that you have no time to consider these matters, or to express a word of gratitude to those who are rendering you much valuable service?

To my knowledge eight defamatory films have been modified or removed by men who have brought great sacrifices to do a voluntary task which affects your happiness. Mr. A. L. Solomon and Mr. Louis Caplan, to be specific, only a couple of weeks ago, under the direction of the local chairman of the Anti-Defamation League, gave up a whole evening to the successful endeavor of removing a disgusting film which, had it been displayed, would have made you hang your heads in shame. But most of you go on with your pleasures just the same, boast of your successes just the same, and pride yourselves on your progress. To prosecute such work, to obtain the issue of injunctions, costs money, and means are lacking for the work. Here is a great opportunity for some Jew to help to allay race prejudices and to destroy the beginnings of a new form of anti-Semitism. Will someone embrace it?

Anti-Semitic Literature.

The same league has been active in endeavoring to remove such books as the "Merchant of Venice" from the curricula of the schools. **We** know that Shylock was "the only gentleman in the play," and that all he asked was justice; but innocent children of tender years who read the play do not know it, and I am quite sure that Shylock, as he is generally interpreted, does not signify what we feel he is and means. He is taken to be the gross and unscrupulous money lender; he is made to be the type of the Jew. I hate the habits and methods described by these interpreters, as I hate and abominate the Shylock business. I, therefore, ask, "Why should the Shyplock of the play be permitted to plant the suggestion that every Jew is a Shylock?"

I plead for myself just as much as I do for you. I am not a Shylock; I never lent a penny on interest in my life. Why should I be called a Shylock, speaking now from a purely personal standpoint; and what I say of myself I can say of the vast majority of all Jews! Why should we submit to this indignity, why should we not rise in our self-defense? Some day we shall secure the appointment of a board of censors before whom every picture will have to be displayed before it can be used in the cities of our land; some day a censor will demand, too, in the interest of justice, that books be not used in schools and colleges which produce race hatred and prejudice. To this end we require your help, and I hope that some man, who has abundant means, will allow us to call upon him for aid, so that we may bring such work to a successful issue.

Men's League for Social Service.

While the work of the past has been very successful, very inspiring, I should like to see you accept your great opportunity, men of the B'nai B'rith, which will convert your Order into a men's league for social service, so that you do for Israel and humanity, as men, what the Council of Jewish Women has done here and elsewhere. The council has become a woman's league for social service not only among Jews, but among non-Jews. In many directions among the people of Pittsburgh, a change toward the Jews has taken place, and it is in no small degree due to the Council of Jewish Women, which has entered upon the work of social service, and is now doing a most beneficent work in the City of Pittsburgh. What are our men doing? Some few are giving of their means and time; but the I. O. B. B. could, if it only had vision, reach thousands who are in need of such service as the Council of Jewish Women has been doing in its varied activities.

I have discussed this question with the leaders of the I. O. B. B. among us, and I have found them unusually responsive to this suggestion. What good might not be accomplished if the members organized to become guides and guardians to the young. If they were sponsors for, and supporters of, a Big Brother movement? What valuable helpfulness might not be extended to the unfortunates who leave the prisons and penitentiaries, if the members united to extend a genuinely helping hand to the men who sought to lead a life of virtue and honesty? What a glory would inhere in membership in this Order, if its men formed groups for the study of the adverse economic conditions of their brethren, to the end that steps be taken to modify or improve them? What a joy and satisfaction would be the lot of the brethren, if they resolutely determined to win for Judaism, of whatsoever form, those who are fast becoming lost to the faith or estranged from its discipline?

The past of the Order has been glorious; but the past is dead and gone, and we cannot live on or in the past. New conditions create new tasks and new duties; and if the Order is to live it will never survive except as it is engaged in a really useful service for which its fine machinery adapts it for Israel here and elsewhere, and for humanity at large. It may be urged that I should not prophesy thus in the name of the Lord; but we must work out or rust out, and the former is far more desirable.

I wish to add one further suggestion which should be of special interest to those who love this republic. If I had the money I would prosecute the idea; but some day, I hope the I. O. B. B. will serve in this way. One of the greatest dangers to Americanism is the slow, silent, but sure, introduction of sectarianism into our public institutions. I do not believe there is a greater danger to human good than the misunderstanding which exists in the minds of many people with regard to the functions of religion and the functions of creeds.

Many do not ask if a man is really serviceable to the community; they ask instead, what kind of a button he wears, and if, in Pittsburgh, it happens to be the Presbyterian button, they say "Pass on; we will vouch for you. I say this with all respect for the general community, and with all reverence for my Presbyterian friends who have greatly grown above this attitude. I am sure that, when I came to live in Pittsburgh thirteen years ago, a man had a better chance if he was a Presbyterian than the man who was not a Presbyterian. There is no more insidious foe to good morals, or one more dangerous to ethics, than to tolerate the idea that a man's creed is a passport to his character. It is not true. I know many men who know every word of the creed by heart; who pose as excellent persons, yet they do not know the first principles of religion. They are like a man who has lost the sense of sight and smell, gazing at a flower. He may know everything about the flower except what is most desirable in the flower. I know people who know all about articles of faith, but know nothing of religion. Creeds are a very different thing from deeds.

Now we see the spirit of sectarianism creeping into the public schools of our land, creeping into the army and navy, creeping inot our public institutions. Take the case of Girard College, Philadelphia, an institution from which all clergymen, according to the will of Stephen Girard, are excluded—no clergyman can ever enter the place, yet, I am told, they have, under the name of moral instructor, one who teaches the children a sectarian faith.

Sectarianism in the Public Schools.

There is no valid reason why, in the public school, for which you and I pay, our children should be insulted at Christmas and Easter every year. There is no good reason why, in the public school, above which flies the flag of the United States which stands for the separation of church and state, anything sectarian should be tolerated or permitted. There is no real reason why the reading of the Bible in the public school should have been made compulsory.

Last year I went to Harrisburg to protest against this law before the committee hearing. There were three to four hundred persons in the room! I alone, in the State of Pennsylvania, offered a public protest against the passage of the proposed law. It is now a law. We must now read the Bible in the public schools. I believe Pittsburgh's Board of Education has used excellent discretion in its attempt to obey the law, but Pittsburgh is not Pennsylvania, and even if it were, the reading of the Bible to children of various sects in the non-sectarian school is, to my way of thinking, an invasion of the right of the individual. To-day it is the Bible, next week something else.

A certain boy went the other day to a Presbyterian Church in this neighborhood and requested to be permitted to join the Boy Scouts; he was told—I know he was misinformed—that "no Jew or Catholic can be a member of the Boy Scouts." I am sure that the information given was incorrect, but he was told it nevertheless. Some few months ago one of the leading educators of this city asked me to deliver an address before a large number of educated men and women in Pittsburgh. I accepted the opportunity. He offered to pay me for my services, but I refused to be paid. He insisted, stating that the audience paid for admission and would not accpet my services on any other terms. I told him that I would, under the circumstances, accept the amount for one of my charities.

I delivered the address because I had promised to do so; but a few days before I gave the lecture, I received a note from him, very courteously worded, because he is a gentleman and would not hurt my feelings, in which he told me that some person had written to him "blaming him very much for having asked Rabbi Levy to speak, because he objects to the reading of the Bible in the public schools." I spoke just as I would have done had I not received the letter; but I do most earnestly wish you to see that to-day it is one thing, to-morrow it is another, and some day, you will wake up, men and women, and find that your boasted religious liberties in America are gone.

If I were a man less oppressed by the burden of duty, and if I could afford to hire the right kind of attorney, I would contest the validity of that law; not, forsooth, because my children would be affected, for they do not attend the public schools; but because I believe the law iniquitous and inequitable, and because my interests are not restricted to what may affect my own family, but how far these matters may affect the United States which I love. I am working in the United States for something which has no body, no arms, no legs, no stomach to feed. I am working, as you are, for something which we cannot feel or touch or taste. I am working for that intangible and invisible thing called the republic, and I say to you without fear of contradiction that the successful introduction and growth of sectarianism in our public institutions will mean the breaking down of the republic.

I am interested, as a man and a rabbi, in the reading of the Bible, but the public schools must be kept free from sectarian entanglements. My deppest interest is not how this will affect the Jewish people of America; but what effect it will have upon the future of America. That I respect the Bible, that I want it read, that I believe in it, goes without saying; otherwise we would not have it on our altar, we would not study it in our Sabbath and Sunday schools, we would not insist upon your children learning it. But that the Bible should be introduced into our public schools, that Christmas and Easter services should be observed in the public schools, that our children should be laid open to insult and told, in the presence of many others, "You killed Christ," when we know that it is a falsehood, that we should submit to this year after year, when you who are wise men and women know that in the schools the hateful prejudices begin to grow, is intolerable, and that you should not rise up and fight, for the Right is to me a source of great wonder.

It may be said of me as the men of Amathoth said of Jeremiah that I am deserving of death because I speak thus in the name of the Lord. Some may say to me that I should not thus proprhesy in the name of the Lord; but I say to you in the spirit of our prophets, the incarnation of whom should be found in the I. O. B. B., I say to you, in their name, "Thus saith the Lord, keep ye justice and do ye equity. Wash ye, make

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THE KEHILLAH

XIII.

BY PROF. GOTTHARD DEUTSCH, Ph.D.

My readers shall be guided to historic ground and to a place which at present possesses great actuality. The city of Nikolsburg, which, according to latest reports, houses 6,000 Galician refugees, while its total population hardly exceeds 8,000 and its Jewish community numbers barely 700, has a place in Jewish history. There was a time when this small provincial town ranked in importance with the most prominent Jewish congregations of Europe, with Altoona, Fuerth, Frankfort on the Main, and Metz. It actually happened that the rabbi of Metz, Gabriel Eskeles, left his city to accept the pulpit of Nikolsburg, and one of his successors, Jonathan Eybeschuetz, about 1750, was ready to exchange Metz for Nikolsburg, had Empress Maria Theresa not vetoed his election. Nikolsburg, with 620 legally licensed families, and a Jewish population of 3,400, nearly half of the total population of the city, was in those days, when the large cities were entirely closed to the Jews, or at best open to a restricted number of settlers, one of the leading Jewish communities.

History does not record how this came about. We may, however, judge by analogy. Nikolsburg is situated on the southern border of the province of Moravia. This seems insignificant in an age when our geographical knowledge is constantly called upon to locate islands in the Pacific, or cities in Armenia, but it is significant from the point of view of Jewish history. Emperor Leopold I expelled the Jews from Vienna and the whole province of Lower Austria in 1670. A variety of causes had contributed to bring about this catastrophe, which was already somewhat out of date at the end of the seventeenth century. The first cause was religious bigotry. During the war of Thirty Years, 1618-1648, fanaticism, strange as it would seem, spared the Jews. The ruling Roman Catholic party needed all their supply of religious belligerency for the Protestants. In addition, during a time when taxable property had to be handled carefully, the Jews were treated with more consideration than usual. They naturally suffered along with others from the savagery of warfare, and perhaps a little more than others. Being compelled to earn a livelihood by traveling, they would also be exposed to the danger from marauders, and we have a number of instances of this kind recorded. With the end of the war Catholicism had more leisure for the persecution of the Jews. It is claimed that the empress, who was a Spanish princess, saw in the presence of the Jews in the capital, the cause of the death of a long-looked-for heir. This may be true or not. It is certain that there was a strong clerical current against the Jews, and that the regular business rivalry added fuel to the fire.

A few thousand Jews were made homeless. Not one of them bartered his religion for the right to remain in the city. The words "of the Vienna exiles," added to a name were like a title of honor, or an academic degree. One solid block of fifty families was received in Berlin, where the Great Elector had shown himself a protector of Protestants expelled for the sake of their religion. The others scattered in all directions.

It is an old historic law that people compelled to move do not go farther than they have to. We, in the United States, can see it best in the crowded seaports of the eastern cities. A personal experience, not without typical meaning, will corroborate it. Traveling in Russian Poland in 1905, I had to wait at a small railroad station, not far from the German border, for a train. A pretty Jewish girl looked at me with more interest than I could ascribe to my personal attractiveness, and finally asked me where I was from. She knew from the shape of my shoes that I was "kein Poilischer nischt." When I satisfied her curiosity and told her that I was from America, she replied, "Is this also in New York? I have a 'Chussen' in New York."

From the same economic viewpoint we have to consider that settlement in Nikolsburg, and it is for this reason that I was so careful to state that Nikolsburg is on the southern border of Moravia. The Jews, expelled from the neighboring province of Lower Austria, merely had to cross into another jurisdiction. It is quite likely that the place was already then a fair sized Jewish settlement, dating from 1420, when a consecrated host was pierced in Ems and the Jews had to bleed. Such expulsions from Lower Austria occurred periodically. Sometimes they were merely threatened, at other times they were actually carried out temporarily, and in each case, some Jews whose right of residence was based merely on toleration, bought from a corrupt official, or others who would not take any chances, left the unfriendly city or the hostile province for safer quarters. Usually there was in such conditions a personal element, which now, owing to the lack of sources, we cannot understand. In all probability the house of Lichtenstein, which had large estates in that section, was friendly to the Jews, and this policy was certainly followed by the Counts of Dietrichstein, who succeeded the Lichtensteins towards the end of the sixteenth century. The poor Jew who searched for a new home, looked for some kind "Serore" (Lord), who would allow him to settle on his estate. To such a landed proprietor this settlement was welcome. It assured him of regular rent for otherwise worthless ground, and proved a financial benefit through the variuos fees which he had a right to levy. They are of a various nature, sometimes consisting of fattened geese on St. Martin's Day, sometimes of so and so many pairs of gloves to be furnished, when a female member of the family married. Had Count Dietrichstein already two hundred Jewish families on his estate, he might just as well have another two hundred. So in the course of time the settlement grew to such abnormal size, and it remained so until 1849, when the Jews had sufficiently recovered from the Revolution, and the subsequent reaction, to believe in the glad tidings of unrestricted right of residence, and began to move in ever increasing numbers to Vienna, where a great many of them had business interests before, and which is only sixty miles distant. Others moved to Bruenn, the capital of the province, which is only thirty miles distant, and a considerable number scattered over the nearer small towns, or settled in the villages, where they had built up a trade as peddlers before.

This was twenty years before I saw this historic place. I arrived there in 1868, on a fall day, between Rosh Hashanah and Yom Kippur. It was toward evening, and the main street of the ghetto was thronged with people coming from the synagogue. I had never seen the like of it before. In fact, I had never seen a place with more than one synagogue, and Nikolsburg had ten. To me it was, to use Goethe's term, "a little Paris," in the Jewish sense of the word. From the point of view of municipal improvements an American tourist would have thought differently. The city is dominated by the old historic castle of the Dietrichsteins, now extinct in the male line, and continued by Count Mensdorff, the son-in-law of the last Prince Dietrichstein, whose tribe seems to be connected with critical moments in Austria's history. The Count Mensdorff, who owned the estate at my time, was in 1866 at the head of the foreign department, and his son was for nearly twenty years Austria's ambassador in London, little dreaming that he would ever be given his passports. The castle, which is an immense structure and which is the place where a peace treaty was signed in the seventeenth century, and then again the preliminaries in 1866, has various historic rooms. Napoleon stopped there during the campaign of 1809, and King Wilhelm of Prussia made this castle his headquarters when his army prepared a siege of Vienna. The castle is situated on the crest of a hill, sloping both east and west. On the western slope the ghetto is clustered, alongside the wall of the park, which surrounds the castle. On the other side is the "Christian" city. The small, rickety houses leaning against the wall impress the observer like so many chickens seeking the protection of the hen, when they see a hawk swooping down. The ghetto, however, was not one street. It had its Fifth avenue, its middle class residence section and its slum district. The main street was built in the form of a rectangle. It was the "Gass." A hypothenuse of this rectangle was formed by the "Klangaessel," where, as the name accidentally indicates, the small middle class lived. Back of the "Millionaires' Row" was a cluster of houses called the "Gaertel." What gave to this heap of hovels this endearing beautiful name, I cannot imagine. Maybe that at one time the place, now occupied by hovels, built up in such an irregular way that the little houses formed any number of blind allies, in which one was bound to get lost, was actually at one time a park. They adjoined, indeed, an open field still called "Juedengarten." It may have been destined, if not for a park, so for an open space, adjoining the ghetto. In my days it was merely used for the raising of vegetables, and was owned by Countess Mensdorff, having been, so I was told, given to her father in settlement of arrears in taxes. Perhaps it may be necessary in order to throw light on the supposed wealth of the Jews, to point out that in addition to the taxes which they had to pay to the state, they paid also on the ground of the long obsolete feudal system, "Dominikalsteuern," to the lord of manor. This continued up to 1848, although the protection of the lord was for centuries only nominal. Adding to these taxes those that the Jews had to pay in order to maintain their own communal organization, we can easily understand that the congregation found it often impossible to meet the demands, and in this way considerable arrears accumulated. When in 1848 the anomaly of taxing the poor for the benefit of the immensely wealthy finally ceased, the Jewish community of Nikolsburg owed an immense amount of money to Prince Dietrichstein. They compromised on it, giving the prince, besides some money in cash, all the real estate they could spare, including the "Juedengarten." The prince built through it a private driveway, which saved him from driving through the city when he wished to leave town. The story was told in my time that Count Mensdorff, the minister of foreign affairs, was standing on one Sabbath in front of the little gate, leading from his park through a small section of the ghetto, when an old woman approached him with the request to open a letter for her that she had just received. In the typical ghetto fashion she told him all about her children, who were living in Vienna and, thank God, were doing quite well. They wrote her every week, seeing that she should get the letter by Sabbath, but—you know we Jews may not cut an envelope on Sabbath, and so please open this letter for me and tomorrow I will give you a Kreuzer—we must not handle any money on the Sabbath. His excellency smiled, and much to the astonishment of the woman, took from his pocket a mother of pearl knife, which was duly admired. When the letter was opened the woman wanted to know where that kind neighbor of hers lived, and was surprised to hear that he lived in the castle. When she further inquired what position he held there, she was told that he had a job in Vienna, which was given him by the Kaiser, and that he was bound to go back, and could not call for his Kreuzer, which he would collect next time he came to Nikolsburg.

The "Juedengarten," while used for farming, was in the fall the place of sport for the Jewish boys. On the side, adjoining the ghetto, it was marked by the Erub, consisting of poles connected with wire on top like a telegraph line, and marking the Sabbath boundary, beyond which it was unlawful to carry any object, including a handkerchief. Very strict Jews would not even walk beyond the Erub on Sabbath, so as to be sure that they should not accidentally forget something in their pockets, and in this way commit a mortal sin. On the other side the field was surrounded by a dilapidated stone wall. What this wall was intended for originally, I do not know. In my time it was used as the line dividing the Jewish and the Christian territory. There regular battles were fought, with the battle cry "Auf ueber die Schegetzlech!" The battle was fought with rocks, which the two armies hurled against each other, but occasionally ended in a hand to hand fight. The capture of the fortification on the part of the "Schegetzlech" or the driving back of the invading army beyond the fortification, decided the victory. Bleeding heads were of regular occurrence, and I really wonder, that at least within my recollection, no more serious accidents happened.

The adjoining "Gaertel" was a home of incredible misery. The slums of our large cities are luxurious apartments compared with these dwellings, consisting usually of one room, occupied here and there by two families, or by one family with roomers. Nor were the housing conditions in the "Klangaessel" and even in the aristocratic "Gass" ideal places of residence. Most of the houses were subdivided in an indescribable manner. They resembled irregular beehives, clustered in an irregular fashion. A dark hallway that was used by two or more parties divided the "apartments" of two rooms each, the upstairs apartments were owned by one, and the downstairs by another Back in the courtyard was again some other party living. Yards were quite rare, and privies existed only in high-class apartments. The houses on one side of the "Klangaessel" were leaning on the wall of the Schlosspark, and were incredibly damp, the water literally streaming down the walls in winter. It was actually a God-send that during a severe winter in the early seventies a heavy snowfall crushed a number of these hovels and gave the other inhabitants of the ghetto more breathing space. In those days the ghetto had been depleted, and the owners of some of these houses were only too glad to get rid of them. They lived in Vienna, and in order to be saved from all trouble, sold these so-called houses, occasionally for five dollars. The consequence was that the poorest class of non-Jewish laborers moved in, and about ten years ago, or so, the ghetto was inhabited largely by Christians, the Jewish school also having a majority of Christian pupils, so that according to the law a Christian was appointed as principal. In the schoolrooms, where still at my time Talmud was taught to a select class as part of the curriculum, a crucifix was placed. An interesting specimen of the complications, created by this housing system, is the following. The owner of an upper story, refused to make any repairs of the roof. The owner of the lower story offered to tear down the upper story and build a new roof. To this, however the neighbor objected, claiming that the air above the lower story was his, "Die Luft ist mein."

With the decrease of the population the synagogues were diminished. The ten synagogues had been reduced to five, when I was enrolled as a regular student at the Gymnasium in 1870. There was the imposing Altschul, a really fine structure, standing on a slight elevation, adjoining the wall of the Schlosspark. There were a few irregular steps leading to it, but entering the synagogue one had to go two steps down, an arrangement quite common in old synagogues, as a symbol of the words of the Psalmist: "Out of the depth I cry unto thee." The ceiling was divided into four domes, supported in the center by four marble pillars, which surrounded an elevation, the Almemor, popularly called "Lemmer." There were no pews, but benches, partly alongside the walls, partly in parallel rows, some east and west, and others north and south. The desks were movable, somewhat like our music stands, but in so far different as they had a place for books. On the Ninth of Ab, these "Staenders" were laid on the floor, and served as footstools. The whole arrangement would not tend towards the preservation of good order, but it must be said that there was a wonderful decorum, in my opinion only heightened by the fact that people prayed aloud, and the services did not show the apathy of a modern congregation. The women's synagogue was an annex on the south side, divided off by a glass partition in a slanting position, so that everything could be heard that was said in the men's room, while, except dim shadows, nothing could be seen. There was, however, also a gallery on one side of the building, very likely erected over an annex.

Less pretentious was the Neuschul. The name indicates that it was erected later, but as far as I am aware, the time when these buildings were erected, was not known. The Beth Hamidrash synagogue was the next largest. It was merely a hall, and not connected with the Beth Hamidrash proper, which was library and study room. It consisted of three divisions, the one reserved for the "common people," who went there to pray, or recite Psalms, or to read religious books in Yiddish, while the main room was the real rabbinic library, and lecture room for the Talmud Society. A small adjoining room contained Cabalistic literature. It was looked upon with awe, and hardly ever entered. There were two more synagogues, the one preserved on account of the distance, though the total ghetto might be traversed in less than ten minutes. It was called Reb Nochem Gloser Schul, very likely named for its founder, and was situated in the rear of a building, still occupied by a family named Glaser. Besides there was another hall, used for prayers, called "Hasidim Schul." It owed its origin to Rabbi Schmelke Hor-

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Jews and Christian Science

By S. N. Deinard

Why This Essay Is Written.

This essay is not written for the purpose of attacking or criticising any religion, or sect, or church, to which large numbers of our fellow-citizens belong. Far be it from my mind. What reason could there be for doing it?

There are a large number and a great variety of churches and sects in our land, all differing more or less from one another; each one having its own doctrines, beliefs, and forms of worship; most of them minding their own business, and willing to let others do the same.

We are living in an age of freedom and toleration. My neighbor's belief and religious practice are his own business, even as my belief and practice are mine, as long as I do no harm thereby to others.

True, there is really nothing wrong in the criticism of ideas and beliefs, as long as it is done in a friendly and courteous manner; for only in that way is the knowledge of truth promoted. Even philosophers and scientists criticise each other's ideas and theories. Why should not members of different religious bodies be at liberty to do the same, as long as it is done without acrimony or hatred?

But we Jews feel a little more delicacy on this point than others may feel. We have suffered so much from the world's intolerance; we have been so ruthlessly harassed and persecuted on account of our different belief, that now that the civilized world is somewhat relenting towards us, we feel that it behooves us above all others to be tolerant, and to let others alone, even as we would be let alone. We take the saying of our great prophet Micah as a good doctrine for our guidance: "Let all the people walk every one in the name of his god, while we will walk in the name of the Lord our God for ever and ever."

If such is our attitude towards all sects and churches, it should be even more so towards the Christian Science church. Its membership, as a rule, consists of very amiable people, very pleasant to meet and to get acquainted with; kindly, affable, more or less democratic, and apparently very much in earnest about their beliefs and convictions; yet not obtrusive, though eager to make converts—altogether an agreeable class of people.

The very reasons that prompted them to join the new cult, namely, their former states of real or imaginary ill health, suffering, and restlessness, and their dissatisfaction with the teachings and practices of the churches with which they formerly affiliated—these reasons, and their present state of reconciliation with life and its consequent peace of mind, are factors in bringing out those traits of their character which are so praiseworthy.

I must, however, state, in passing, that their new faith develops one characteristic in them that is far from commendable. Christian Scientists are extremely individualistic. Each one is self-centered, living unto himself, and concerned about himself only. The great problems and movements of the present age in all fields of endeavor, scientific, philosophical, social and philathropic, do not seem to concern them. It is the natural effect of their peculiar doctrines, as will appear further on in these columns.

Modern progress in all departments of life is the result of the growing altruistic and humanitarian or socializing tendencies of the civilized world, the growing consciousness that society as a whole with all its arrangements and institutions, with all its present maladjustments, requires our attention as much as, if not more than, the individual with his little troubles. The extreme individualism of the Christian Scientist, therefore, is a discordant element in the modern world, and can not be considered a praiseworthy trait. But aside from that, Christian Scientists are good people and kind neighbors, and we should cultivate their friendship. It is, therefore, both ungracious and unpleasant, above all for the Jews to criticise their doctrines.

The reason for doing it, and for writing this essay, is that Jews, too, are being attracted to this new faith, and as a result are lost to us. These defections loyal Jews cannot contemplate with complacency and indifference. They should not occur.

It is for such misguided Jews and their friends that this essay is written, in the hope that it may appeal to their common sense, their reason, and their Jewish loyalty. Considering the efforts other religious bodies are making to win converts, to grow and to expand, we surely ought to put forth some effort to keep our own within the fold.

The Number of Jewish Conversions to Christian Science.

According to Christian Scientists the number of Jewish people who have been converted to their cult is very large. Their figures, however, must be greatly exaggerated. Judging by the number of converts in smaller communities with which I am acquainted, the number cannot be so very large, if the same proportions hold true all over the country.

There seems no reason why in large centers such as New York, Chicago, Philadelphia, and St. Louis, the proportion of Jewish converts should be larger than in smaller communities, say in Minneapolis or St. Paul. Christian Science has no more to offer in one city than in another; nor are the Jews of one city, on the average, any different from the Jews of other cities.

As to the number of Jews who have so far joined the Christian Science church, there is really no cause for alarm on our part. Nor is there any likelihood that the new cult will ever make any serious inroads in Jewry.

Other churches and other cults have tried the conversion of Jews before; have been trying it for the last twenty-one hundred years, beginning with Hellenism. They have used more powerful means than Christian Science commands. They have used all possible terrors to frighten the Jew into apostasy, and all possible blandishments to tempt him; they came with the sword in one hand, and with honors, emoluments, and other tempting gifts in the other; they have often succeeded in tearing away some Jewish souls from their ancestral faith, sometimes many souls. Yet Isreal has survived all such dangers.

At the present time, too, many a Jew is going astray from his fold; and it is not only the Christian Science church that attracts him. In Europe, especially in Germany, Austria, and Russia, it is the dominant church of each country that is winning Jewish converts by the hundreds; for to enter certain coveted spheres of worldly ambition they must pass through the portals of the church.

It is different, however, in this country. No economic or social pressure is brought to bear upon the Jew to barter his faith away. Those who apostatize do so from ignorance, or stupidity, or a climbing tendency characteristic of snobs, or, in the case of certain poor, shiftless, ne'er-do-well fellows, from a desire to make an easy living as missionaries to the Jews.

The Christian Science figures in regard to Jewish converts are undoubtedly exaggerated. But some Jewish people have been converted to the new faith, and have severed their relations with their former coreligionists. They in turn set the example to others, for each of them has some acquaintances and friends. This new apostasy is likely to spread more and more, for the instinct of the herd is very strong among human beings. Abraham or Isaac has turned Christian Scientist, and is now well, contented and happy, it is argued; therefore, there must be something to it. Let us give it a trial.

Still more misleading and pernicious is the example of a convert who is rightly or wrongly looked upon as a person of some education, or superior mentality. If such a bright light finds Christian Science in accord with reason and truth, some say, then it is surely all right. The reverse argument does not seem to suggest itself to them, namely, that since such a one has joined such a church, and subscribes to its doctrines, his cannot be such a clear and bright intellect after all; or, if it is, he may be prompted by some other motive than that of seeking religious truth.

The unthinking and unwary Jew is lured to the Christian Science cult by arguments that I shall discuss at greater length further on, but which I touch upon here to show that there is some danger, if the matter is neglected by us. The neophyte is told that he can be a Jew and a Christian Scientist at the same time. And he honestly and foolishly believes it. That is not fair dealing on the part of Christian Science. But what will not zealous religionists do to make converts?

It is pointed out to him that a Jew does not have to sacrifice any of his former convictions when joining the church, that he does not really become a Christian in the old sense of the word, for he does not have to believe in Jesus, or the Trinity, according to the usual Christian interpretation of those dogmas.

And so a Jew who would not think of joining any other Christian church has no hesitancy in becoming a Christian Scientist. Hence the danger of the spread of the new cult among our people, unless an effort is made by us to counteract such propaganda.

When and Why a Jew Turns to Christian Science.

Like most people who have become devotees of the new faith, the Jew is first attracted to it because of its pretended healing powers. He is ailing. He has consulted a regular physician, who is prescribing this, that, or the other thing, and is subjecting him to one or another treatment. But the patient sees no improvements in his condition; he is perhaps growing worse. He tries another physician, or a specialist, with the same result. He is advised to submit to an operation. But he is undecided; he is afraid of the knife.

In the meantime some friend or acquaintance, in his sympathy with the sufferer, suggests Christian Science. Why not give it a trial? It surely can do no harm. It is not quite as expensive as medical treatment and drugs, and is supposed to effect wonderful cures.

Or it may be that a Christian Scientist gets hold of our patient, and uses all his persuasive powers to induce him to consult a healer. He finally consents. What will not a person do to regain health and happiness?

After a few so-called treatments, lo, our patient actually begins to feel improved in health. His progress becomes perceptible, and after a while he finds himself cured, and all that without doctors, without tormenting treatments, without drugs, and at a comparatively much smaller expense. It is apparently the result of Christian Science healing.

It does not require much further argument to induce such a one to become an enthusiastic devotee of the new cult, and to join the church. He at the same time, and as a matter of course, breaks whatever affiliations he had with his former fellow-Jews.

How He Is Cured.

Is our patient really cured, and how has the cure been effected? This is the important question. There can be no doubt that of those who give up doctors and drugs, and receive Christian Science' cheerful message that they are not sick at all, because "there is no disease, sickness is only mortal error, the product of mortal mind," many are actually cured. The healer's treatments, which consist of repeated harping on this Christian Science formula and its variations, and the readings of so many pages of "Science and Health" have only added the element of "suggestion," which has great curative value in nervous disorders.

That in many cases where the disease is deep-seated, organic, and far advanced, no cure is effected, that, in spite of all healers, and all of Mrs. Eddy's inspired wisdom, the disease terminates fatally, while the treatment of a skilled, scientific, and honest physician might have saved the patient's life, is also true. In such cases Christian Science, in dissuading the patient from availing himself of the best knowledge and skill that medical science affords, is downright criminal.

We know that Christian Science devotees also die, although consistent Christian Scientists get out of the difficulty by declaring that there is no death. The patient simply "passed on."

Granting all that, the question still remains: How does Christian Science produce its many cures? Simply by keeping the patient from medical treatment, which is often, alas, quack treatment and charlatanism, and from drugs, which are often injurious to the system instead of beneficial, and by cheering him with the thought that there is nothing serious the matter with him, that he is on the road to rapid recovery, thus giving nature a chance to restore the lost energy, and to heal the irritated and diseased parts of the body.

Nature is the best healer. Man's skill, and his knowledge of nature's processes, may help nature's curative work along; while his ignorance, stupidity, negligence, and wickedness, may baffle and defeat her best efforts. So great is nature's power to heal and to repair, that often a patient recovers in spite of all that quacks may do. It is then that the quack or the healer claims credit for the cure.

Man can greatly further nature's healing processes by keeping the patient's mind free from fear and worry, by inspiring him with hope and cheer, thus increasing his vital energies and recuperative powers, and accelerating his recovery. The quack neglects to do that, or purposely avoids doing it; while Christian Science uses this method to perfection.

I do not hesitate to say that the spread of Christian Science is largely the fault of the medical fraternity. It harbors too many quacks, charlatans, and ignoramuses. Instead of quieting the patient's fear, and helping nature to do her best work, they often arouse his fear, and produce a diseased state of mind; give drugs unnecessarily, subject him to tormenting treatments, weaken him, and impair and exhaust his vital energy. Many a patient is thus driven to seek relief from a Christian Science healer.

How to Cure Ourselves.

It is certainly true that many of our ailments are mental and not bodily, spiritual and not physical. As soon as the least pain is experienced, we become frightened; we brood over it. True, the pain is a signal, an indication of some trouble. But our anxiety and fear only aggravate it.

The origin of many, if not most, of our troubles is also largely mental. Most of our physical derangements are the result of lust and excess, impure thoughts, impure desires, impure acts. Many of our troubles come from fear, worry, envy, jealousy, hate—all mental states, and all evil ones.

There is no doubt that if we could always compose and control ourselves, and banish impure thoughts and desires, fear and worry, from our minds, most of our bodily ills would disappear. If only we did not think so much about our precious selves! If we did not pay so much attention to every little ache, or pain, or discomfort! If we would only, by a mental effort, forget them, and go about our work as if nothing were the matter with us, how soon we should be well again!

Still better, if we did not think so much about ourselves, and thought more about others, thought more about our duty of being helpful to them, of bringing them a little joy and happiness! Or if we took a little more interest in the great problems that agitate modern society, and joined in the various movements for human betterment and uplift in which the best minds and hearts of our age are engaged! Would not that be a nobler method of seeking relief from our ailments than Christian Science that makes one self-centered, absorbed in his own precious self, his painless, diseaseless, sinless, matterless self?

What I have thus far tried to show is that it is not Christian Science that effects the cure, not Mrs. Eddy's book, not the healer's prayers and phrases, but that element in Christian Science which corresponds to common sense, the method that every honest and scientific physician ought to employ upon his patients, the method that every sensible human being ought to be able to use for himself, namely, the control of the body by the mind, the dispelling of fear and worry from the mind, and the instilling into it of hopeful and cheerful thoughts.

To this should be added the element of "suggestions," a species of hynotism which the skilled and clever Christian Science healer uses, though he stoutly denies it, and which many a physician trained in psycho-pathological methods also uses with considerable success. This is the real secret of the healing powers of Christian Science.

Christian Science a Religion.

If Christian Science were only a new method of healing, a new school of medicine, we as Jews should not care to engage in a controversy with it. We should leave it to the regular and irregular medical schools to fight their own battles.

Of course, the medical schools say that they can well afford to ignore it. Some of its preposterous ideas are unworthy of even serious attention from the medical point of view. Only a humorist like Mark Twain could do them justice. We recommend Mark Twains essay and book on Christian Science to all readers who are in need of a real tonic, both physical and intellectual.

Think of its claim that it can accomplish cures by absent treatment! How would a Christian Scientist, when hungry, like to be fed by absent treatment? Think of that other claim that the Christian Science method is just as effective when practiced on horses and other animals as on human beings!

(Continued on page 10)

The Leo M. Frank Case

Judge John Gibbons of Chicago Appeals to the Governor of Georgia in behalf of Frank

Circuit Court of Cook County.
Judge John Gibbons.
Chicago, December 25, 1914

To His Excellency, John M. Slayton,
Governor of Georgia, Atlanta, Ga.:

Dear Sir: I have watched the comments of the press and of legal and other publications respecting the trial and conviction of Leo M. Frank for the murder of Mary Phagan, and, based upon these and other sources of information, I must affirm that there is a growing and widespread feeling throughout the length of the land that Leo M. Frank is a victim of race prejudice—being a Jew, who, it is said, incurred the displeasure of the populace, because he hired girls at reduced wages. Having been actively engaged in the law for forty-five years, twenty-one of these being on the Circuit bench at Chicago, I say in all seriousness, it often happens that even under ordinary circumstances, in either a criminal or civil trial, where the liberty or property of a Jew is at stake, unless the presiding judge is on the alert the Jew is apt to get the worst of it. This should not be. Race prejudice is not of American origin. The true American tries to give every person a square deal, regardless of race, creed or color. For a lifetime I have known and mingled with the poorer and richer classes of the Jewish people, and I bear testimony to the fact that the Jews are among the best, most industrious, upright and law-abiding of the community. If, under ordinary circumstances, it is difficult for a Jew to get a fair trial, what must it have been under extraordinary conditions, such as transpired during the trial of Leo M. Frank, in respect to whose trial it has often been stated in the public press that a mob swarmed the courtroom and marched through the streets of Atlanta howling for Frank's conviction. This statement is made on hearsay, as I have no personal knowledge of its truth or falsity.

Under these circumstances, as an American citizen, I am not so much concerned in the question of whether Frank is innocent or guilty as I am in the question whether the cry is true, which has gone abroad, that Leo M. Frank is a victim of race prejudice. No person has asked me to write you or even suggested such a thing. I appeal to you simply in the interest of fair play and in the name of humanity, and humbly, but earnestly, request your excellency not to permit his execution, and if you feel that you should not pardon him, I beg of you to at least commute his sentence to life imprisonment. The people of Georgia may not now approve of your act of clemency, but in time they will vindicate you; and, after all, what are the honors of office or its emoluments or the plaudits of the world compared with the consciousness of having fearlessly performed a duty which you believed to be demanded by the dictates of right, justice and humanity?

If, in time, it shall appear that there is no question of his innocence, your excellency or your successor may restore him to liberty, while, on the other hand, if time demonstrates his absolute guilt, is it not sufficient punishment for him to live and die a felon?

It seems that all legal appeals have been exhausted, and that through executive clemency is the only means whereby Frank's life may be spared. In justice to the courts of Georgia it may be said that from the foundation of the state to the present hour they have stood among the first in the front rank of state tribunals. But we are all painfully cognizant of the fact that thousands of things transpire during a trial when public excitement runs riot which no trial judge can eliminate from the minds of the jurors and which no court of review can ever officially know.

The atmosphere which filled the air and which permeated the courtroom during the trial could not be brought vividly to the attention of a court of review, who only sees things as they are made to appear through the medium of printed abstracts and records. This is doubtless one of the strongest reasons why the people of every state in the Union have vested in the executive a power paramount to legislative enactments or judicial decrees—the power to grant reprieves and pardons and to commute sentences. It is said that Mr. Frank is a married man of unblemished character, and a graduate of Cornell College, and that his conviction was largely, if not exclusively, based on the evidence of a colored man, who is now serving a penitentiary sentence.

Kindly pardon my importunity, but I admonish your excellency to make haste slowly, and if you finally conclude that you should neither pardon him nor commute his sentence, then I beg of you by all means to grant him a reprieve for a year or two, so that the legislature or a court of equity may have an opportunity to consider not only the facts which were before the courts and your excellency, but any new evidence which may be discovered, and in its discretion order a new trial (Calder v. Bull, 3 Dallas 385), as I understand there is no prohibition in the Georgia constitution against such a course on the part of the legislature, and the courts of England and some American courts have interfered and granted new trials both in cases of acquittal and conviction (1 Bishop's Criminal Law, 4th Ed., Sections 841 to 851). The mere time of carrying out the sentence is by no means worth the sacrifice of running the risk of involving the fair name of the State of Georgia. The difference of January 22d, 1915, which I understand is the date fixed by the judgment of the court, and any later date which your excellency may fix one year or even ten years hence, which, to Leo M. Frank is everything, to the State of Georgia is nothing. Individuals pass like shadows, but the commonwealth endureth forever. I am, your excellency, very respectfully yours,

JOHN GIBBONS.

REPLY OF LEO M. FRANK TO ATTACK OF EX-GOVERNOR JOS. M. BROWN, OF GEORGIA.

Ex-Governor Jos. M. Brown in a letter published in the Augusta Chronicle urged the speedy execution of Leo. M. Frank. The fairness of Mr. Brown's position can easily be judged by his statement that the reason why so many people ask that a new trial be granted Frank is the fact that Frank is a Jew. Mr. Frank's reply to the Ex-Governor's attack is as follows:

I have read your remarkable attack upon me in The Augusta Chronicle. I use the word "remarkable" advisedly, for no ex-Governor of Georgia ever before used his influence in an effort to destroy the life of one of his fellow citizens. Indeed it is difficult to see how any brave man could be induced to take the position you have.

I am helpless and in desperate straits. My wife and father and mother are in the depths of despair.

Why any man should wantonly and ruthlessly attack me, and, through me, them, must amaze the fair men and women of this State.

When I read that tirade—unfair, cruel and untruthful—I remembered that, when Prometheus was bound to the rock it was the vulture, and not the eagle, that struck its beak into his vitals.

The execution of the confessed murderer excites sympathy. The Sheriff does his duty because the law demands it, but he does it with sorrow; it is reserved to an ex-Governor of Georgia to demand the execution of one who never harmed him, and who is pleading for further opportunity to show his innocence.

The excuse that **you are defending** the State cannot explain your letter. The State of Georgia needs no defense. Her people are as generous and just as those of other States.

Deplorable and regrettable things can happen, and have happened, in Georgia, just as they can happen and have happened in other States. There was a serious riot in Atlana some years ago. It was condemned everywhere without, as well as within the State, yet nobody raised the cry that Georgia was being slandered.

No sane man can praise the conduct of my trial. During it things happened that always will be condemned. The mob spirit was abroad. Passion and prejudice were daily manifested in the very presence of the court. Judge Roan was present and knew what took place, and himself certified, under his oath of office, to things that you yourself, when you know them, will unhesitatingly condemn.

When prejudice and passion and the spirit of the mob preside over a trial, such a trial will not likely meet the approval of the country, and the wrong of such a trial is not met by the demagogic or sectional cry that the State is slandered.

Many of the wisest and best men of the country feel that my trial was not a fair one. Many of the truest and best Georgians feel the same. Is it possible that such men must keep quiet and, by their silence, approve such a trial for fear that they will be called slanderers of the State? Surely a protest against such a trial, within or without the State, cannot excuse your thirst for blood, nor explain your fall from the dignity of an ex-Governor to the ranks of the head hunter.

Your tirade against me is a greater slander against the State than any possible criticism against my trial. What a spectacle! An ex-Governor joining, with unreserved approval, the mob who cry, Crucify, Crucify!

How can you know I am guilty? You did not attend a moment of the trial. Your opportunity to know the truth was not greater than that of any man in the United States who read the papers or the record. You certainly had no such opportunity as Judge Roan. He heard every word of the evidence and saw every witness. And, after thus seeing and hearing, he asserted that he was not convinced of my guilt. Yet you, who heard no evidence and saw no witness, assert my guilt and urge my execution with a recklessness that must shock the fair, right-thinking people of Georgia.

Few men would exhibit the self-confidence you show in your letter. Your dogmatism might be excused if the point at issue was the fate of a stray dog that was worrying the village, but how can any fair man excuse it when a human life is involved—when the heart strings of an innocent wife, father, and mother are to be snapped?

You not only conclude beyond cavil the question of my guilt, but from the same reckless certainty, fix my guilt from the evidence other than that of Conley. If you had any fair knowledge of the case you would know that some of the ablest lawyers of Georgia and elsewhere have studied the record of my case, and not one, after such study, has believed me guilty. I do not believe there is an able, fair lawyer in Georgia who would give it as his opinion that, apart from Conley, there was enough evidence to convict me.

It must be that when you so callously and brutally urged my immediate execution you were moved by other motives than that of State defender.

Prejudice, passion, and personal ambition have been known factors in my undoing. Your article is proof conclusive how great were these factors and to what extent you subscribe to them. Before this it has been strongly suspected that politics had played an important part. Since your remarkable letter there can be no longer any doubt of it.

It is wrong that you should seek, at the expense of my life, to pay back your political debts. It is a greater wrong, if that can be, that you should hope, by my destruction and through the disgrace of my loved ones, to gain back to your support that large class of voters that you have lately lost by violent abuse.

I have suffered much; some good men have condemned me, but they have done so in sorrow. It has been reserved to you voluntarily, ignorantly, in passion and prejudice, to kick me on toward the gallows that you may lessen your political debts and regain, if possible, some of the political ground you have lost.

Jan. 2, 1915. LEO M. FRANK.

THE CASE OF LEO FRANK.

Sentenced to be hanged on January 22 in Atlanta is Leo Frank, convicted without a fair trial. If he is guilty it has not been proven. Strong evidence indicating innocence has not been allowed to be presented to a judge and jury in a regular trial. In Collier's Weekly of December 19 and 26 is C. P. Connolly's account of this case. It is a story that will convict the State of Georgia of legal lynching should the governor fail to avert the execution. In spite of plain evidence of unfairness of the trial, and in spite of later evidence tending to show the innocence of the accused, the courts decline on technical grounds to interfere. The State Supreme Court held that it could not consider the merits of the case, but only technicalities. There were strong technical points in Frank's favor on which it was possible to obtain not merely a setting aside of the verdict but a dismissal of his case without a new trial. But wanting his name clear, as well as his freedom, he forbade his attorneys from presenting any point except those bearing on the merits of his application. He had such confidence in the fairness of the judges and the laws that he staked his life thereon. In the social class in which he moved, the sacrosanctity of courts and established institutions is accepted almost as a matter of course. In this class there is usually nothing but horror of the radical who would criticise a court, and strong opposition to the notion that judges are entitled to no more confidence than other men. Frank's mistake was such as would naturally have been made by one who unthinkingly accepts the views of political reactionaries. Certain it is that his blind and unreasonable confidence in the fairness of the court proved his undoing.

On rejection of his first appeal Frank allowed the technical matters to be presented in a new appeal. It was too late, with a court that holds red tape to be more sacred than justice. The court held that the technical points, not having been presented in the first appeal, could not be considered in a later one. The fact that there was at stake not only the life of a possibly innocent man, but the honor of the state, weighed less with the judges than hair-splitting. So, unless federal courts can help, only Governor John H. Slayton can save the state from disgrace.

The question is not one of Frank's guilt or innocence, but whether a man shall be hung without a fair trial. An absolutely innocent man would as surely have been convicted under the circumstances that Frank was, as an undeniably guilty one. Such things must not be allowed to occur. If one citizen can be so dealt with, so can another, and no one is safe from being judicially murdered. Unless the governor is convinced of Frank's innocence he should not grant him a full pardon; but even if he believes him guilty he should commute the sentence. That will save the state from the shame of a legal lynching, make it possible for the charge against Frank to be fairly considered on its merits, and if he should be fairly proven guilty to guard society from him in the future. This action should be urged upon Governor Slayton by all who see their way clear to write to him. There is involved therein a much bigger question than the life of Leo Frank.—S. D. in "The Public."

DEDICATION OF THE GRABFELDER MEDICAL BUILDING.

The Samuel Grabfelder Medical Building of the National Jewish Hospital for Consumptives will be dedicated Sunday afternoon, January 10, at 3 o'clock. Dr. Grabfelder will present the building to the hospital and the Rev. Dr. Wm. S. Friedman, Chairman of the Board of Managers, will accept it on behalf of the institution.

The Grabfelder Medical Building is a full three-story brick building, of fireproof construction, with handsome white terra cotta trimmings.

The first floor is devoted to the administrative offices of the Secretary and Superintendent, with reception hall in the center of the building. Nose and throat room, drug room, dental room, Assistant Superintendent's office, and waiting room for patients are also on this floor.

The second floor is devoted to clinical and research laboratory, several examination rooms, proctologic room, medical library, given over principally to the literature of tuberculosis; waiting room tor patients, with one wing for the living quarters of the house medical staff.

The third floor is given over to animal quarters for research work in the laboratory.

The basement is occupied by a very thoroughly equipped and complete X-ray department in all its phases. Here also is an Inhilarium, store rooms for medical supplies, and vault for valuable records, and janitor's quarters.

The building is 70 feet by 70, and represents the best and most scientific thought of construction for the medical and administration building of a tuberculosis sanitarium.

The equipment of the building is especially notable, as nothing has been omitted that could add to the equipment of the nose and throat room, the laboratories, and the X-ray department. The building has been designed along practical and economical lines, with reference to conserving space and efficiency.

The Samuel Grabfelder Building is the gift of Mr. Samuel Grabfelder, who has been President of the National Jewish Hospital for the entire fifteen years of its existence.

NATIONAL JEWISH HOSPITAL FOR CONSUMPTIVES.

The annual meeting of the Board of the National Jewish Hospital for Consumptives of Denver will be held in Chicago in the Oak room of the Congress Hotel on Sunday afternoon, January 17, 1915, at 2 o'clock.

ITEMS OF INTEREST IN CONNECTION WITH THE WAR —JEWISH GALLANTRY ON THE BATTLEFIELD

Jewish Heroes.

During the month of November many Jewish officers of the Austrian army were promoted to higher ranks for bravery. Most of the number of ensigns who were advanced to the rank of officers of the reserve are Jews.

The following Jewish majors were promoted to the rank of lieutenant-colonel: Moriz Steinfeld, Samuel Sandor.

Ensign Ludwig Loewy and Albert Bela Beregi, were made lieutenants.

Sub-Lieutenant Rudolf Tramer was advanced to first lieutenant.

Dr. Heim of Sopron, received the golden merit cross with crown.

The golden bravery medal was awarded to David Fuhrmann.

Sanitary Chief Dr. Gottlieb Arnstein received the war decoration and the iron crown order third class.

The military merit cross with the war decoration was awarded to Major Heinrich Misch, Lieutenant Rudolf Aronson, Lieutenant Maximilian Beck, Major Moriz Steinfeld, and First Lieutenant Rudolf Almoslino.

Ensign Allias Kolben was distinguished three times. First he received the silver bravery medal second class, later the silver bravery medal first class, and then he was promoted to lieutenant.

The cross of the Knights of the Franz Josef order on the ribbon of the military merit cross was given to Colonel Hugo Prager, Dr. Heinrich Koralek, Dr. Max Gross, Dr. Josef Demant, Dr. Julius Weiss, Dr. Jacob Wiesner, Dr. Moriz Friedmann.

The **signum laudis** was awarded to Edmund Loewy, Lieutenant Otto Altmann, Dr. Bernhard Karer, Lieutenant Rudolf Gruenberger, Colonel Otto Grossmann, First Lieutenant Maximilian Berger, Lieutenant Adolf Fink, Lieutenant Dr. Philip Heinrich Reininger, Lieutenant Max Hirschfeld, Max Strauss, Lieutenant Natan Pistiner, Lieutenant Moses Hauer, First Lieutenant Friedrich Goldstein, Lieutenant Moriz Schimann, Lieutenant Ludwig Popper, Dr. Josef Koenig, Dr. Isak Chotiner.

The **signum laudis** with the crown on the ribbon of the military merit cross was received by Engineer Rudolf Eisler.

The highest praise for valor before the enemy was given to Lieutenant Rudolf Tugendhat, Edmund Loewy, Hermann Schwarz, Dr. jur. Robert Kramer, Dr. Adolf Reich, Corporal Paul Kohn, First Lieutenant Konrad Sachsel (who was also promoted to company commander), Lieutenant Erwin Gallus.

The golden merit cross with the crown on the ribbon of the bravery medal, was awarded to First Lieutenant Moses Nagi, Dr. Aron Pesies.

The grand golden bravery medal was given to Cadet Ludwig Loewy and Franz Loewy.

The silver bravery medal first class was awarded to Samuel Fischer, corporal Moses Nagy, Sergeant Ignaz Kornweiss, Selig Russmann, Telegrapher Leopold Strassberger, Dr. Julius Kraus, Engineer Oskar Oschermann, Engineer Isidor Lang, Sender Kassler, Franz Fessler, Dr. Ernst Lakatos, Arnold Goldstein, Leo Fischer, Berthold Gruenspan, Josef Adler, Ignaz Gruenwald, Moses Ercsi, Samuel Greza, Ensign Oskar Friedman, Leiser Kudner, Sergeant Samuel Kahal, Ensign Otto Blau.

The silver bravery medal second class was received by Heinrich Tramer, corporal Deutsch, Elias Guttmann, Jacob Feltscher, Heinrich Reiss, Dr. jur. Armin Keszt, Ensign Richard Hirsch, Simon Schreyer, Dr. Albert Schoenhof (also advanced to lieutenant), Dr. Jacob Ehrlich (also promoted to first lieutenant), Ensign Goldschmidt, Wolf Fink, Samuel Persik, Corporal Josef Rosner, Sergeant Alfred Kohn, Aron Spottheimer, Samuel Roth, Moses Lemberger, Corporal Alexander Steinberger, Josef Holzer, Corporal Simon Boruch, Theodor Koenig, Jacob Hirschsohn, Rudolf Schwarz, Karl Weisskopf, Jacob Wolfrom, Simon Wolf, Majer Werner, Adolf Kohler, Desiderius Rosenstein, Simon Bauer, Rubin Lerch, Rudolf Pollak, Abraham Smiel, Samuel Hodacsek, Corporal Juda Leinwind, Samuel Stern, Corporal Alois Herschmann, Ensign Ludwig Spitzer, Bronislaus Rappaport, Moses Strauss, Hersch Rosenberg, David Ferszek, Moriz Schaffner, Max Kohn, Jacob Merk, Salomon Adler, Artur Rosenbaum, Sigmund Wolfsthal, Zoltan Rosenfeld, Corporal Bernhard Loewenherz (also promoted), Ernest Wachtel.

Dr Gustav Weil received the iron crown third class with the war decoration.

The golden merit cross on the ribbon of the bravery medal was awarded to Jacob Leibl, David Fuhrmann.

The military merit cross with the war decoration was received by Dr. Julius Munk, Vienna.

The merit cross second class, with crown and swords was awarded to Fritz Aichbaum.

The twin brothers Julius and Heinrich Toerack received the silver bravery medal.

Corporal Otto Behrmann, of Frankfort o. t. m., in the Prussian army, was promoted to Lieutenant.

The following, serving in the Austrian army, were awarded the iron cross by the German emperor: Josef Zeisel, Bruenn; Dr. Adolf Gruenspecht, Triest.

The following, serving in the German army, received the iron cross: Hermann Kaufmann, Erschweiler; Fifteen students of the Kartell Convent Student Association; Dr. Ehrmann, Adlershof; Corporal Albert Walter, Bainberg; Siegfried Jacobsohn, Barenberg; Arthur Lefevre, Baerwalde; Dr. Heinrich Ruhemann, Dr. Ernst Floersheim, Dr. Bruno Rappaport, Dr. Hans Aron, Walter Courant, Dr. Adalbert Henschel, Erich Pommer, Fritz Hauff, Hans Behrens, Bruno Cohn, Leo Bloch, Fritz Neugedaechter, Lieutenant Kurt Czarnikow, Dr. Hans Hirschfeld, Dr. Fritz Munk, Dr. Julius Citron, Kurt Landauer, Dr. Rudolph Berliner, Samuel Blass, Kurt Elkan, Hans Gottschalkson, Dr. Heinemann, Corporal Walter Herz, Julius Hirschberg, Dr. Max Jacoby, Corporal Max Lange, Adolf Lewin, Lieutenant Erich Loewenherz, Dr. Wilhelm Muehsam, Erich Plessner, Sub. Lieut. Max Rosenfeld, Dr. Paul Rosenstein, Corporal Alfred Sternberg, Lieut. Heinrich Ullmann, Corporal Leo Czapski, Berlin; Dr. Ernst Matzdorf, Bernau; Dr. Bloch, Beuthen; Hermann Pelzer, Bittburg; (also promoted to corporal), Sub. Lieut. Wilhelm Beyth, Bleichrode; Corporal W. A. Meyer, H. Juelich, Bonn; Second Corporal Ernst Wolff, Dr. Erich Bruck, Corporal Cohn, Richard Kobrack, Second Corporal Hans Silberstein, Dr. Erich Aschenheim, Lubinski and Goldman, Breslau; Max Hanan, Bruchhausen-Pilsen; Dr. Priebatsch, Bul; Corporal Max Rosenfeld, Buehl; Flatow, Dr. Eugen Borchardt, Sub-Lieutenant Erich Graetzer, Erwin Isaak, Dr. Richard Kantorowicz, Dr. David Koenigsberger, Dr. Friedrich Langer, Dr. Arthur Schlesinger, Charlottenburg; Second Sergeant Dr. Fritz Cohn, Chemnitz; Corporal Ernst Frank, Coltbus; Dr. Hirschfelder, Adolf Bruckmann, Crefeld; Louis Lewinski, Dt. Krone; Dr. Bach, Dortmund; Corporal Werner Stiel, Elberfeld; Kurt Scheyer, Elbing; Corporal Siegfried Loewy, Exin; Moriz Bing, Max Cahn, Dr. Isaak Horowitz, Second Sergeant Manfred Rosenblatt, Dr. Bernhard Rosenthal, Erich Falk (also promoted to corporal), Dr. Siegmund Heichelheim, Siegfried Rosenberg, Corporal Siegfried Wartenberg, Dr. Eichmann, Dr. Benario, Albert Lasker, Frankfort a. t. M.; Heinrich Fuerth, Friedberg-Weisbaden, Adolf Rawitz, Glerwitz; Dr. Hans Kaufman, Goerlitz; Camille Bloch, Grossblittersdorf; Dr. Dreifuss, Dr. Henri Hirsch, Dr. Erich Magnus, Dr. Paul Unna, Hamburg; Fritz Siegheim, Corporal Ernst Koopmann, Dr. A. Schwarz, Dr. jur. Edgar Seligmann, Max Elias (also promoted to Lieutenant), Hanover; Konrad Kohn, Heldrungen; Dr. Leopold Levy, Hohensalza; Dr. Albert Weihl, Homberg; Dr. Walter Reichmann, Kattowitz; Corporal Richard Gallewski, Moriz Jaschkowitz, Kempen; Dr. Arthur Liebmann, Martin Lion, Artur Loewenstein, Fritz Meyer, Dr. Max Samuel, Lieutenant Dr. jur Artur Heidenheim, M. Auerbach, Koehn; Leo Bloch (also promoted to corporal), Krojanke; Arthur Meyer, Lautenburg; Corporal Alfred Bernhard Muscatblatt, Leipzig; Corporal Bernhard Hess, Merzig; Corporal Robert Loewenstein, Nabburg; K. Katzenstein, Nahbollenbach; Corporal Fritz Czapski, Obra; Loewy, Egon Weitz, Posen; Lieutenant Dr. Fritz Oettinger, Regensburg; Dr. Manfred Goldstein, Sandersleben; Rudolf Walter, Siegburg; Fritz Meyer, Stettin (also promoted to corporal). Lieutenant Dr. Ernst Friedlaender, Weimar; Corporal Sally Wisbrun, Aplerbeck; Rudolf S. Mosse (also promoted to Lieutenant); Dr. Paul Meyer, Dr. Karl Tietz, Dr. Felix Caro, Julius Boerwald, Dr. Friedlaender, Dr. Walter Kron, Druggist Marcus, Dr. Felix Baum, First Lieut. Dr. jur. Hans Philipp, Berlin; Dr. Siegfried Laferstein, Neukoelu; Emanuel Roehr, Dr. Alfred Rosenberg, First Lieut. Dr. phil. Georg Meyer, Dr. Eduard Sirnon, Dr. Max Senator, Assist. Corporal Dr. Sternberger, Corporal Wilhelm Zander, Ernst Israel, Assistant Corporal Helmut Strassmann, Dr. Ernst Apolant, Guenter Friedmann, Martin Exiner, Berlin; Dr. Kurt Schwarz, Corporal Fritz Meyer, Bingen; Assist. Sergeant Goldmann, Dr. Edgar Korn, Dr. Herbert Stranz, Gluecksmann, Breslau; Walter Wolff, Cleve; Alfred Markus, Willy Markus (both advanced to corporal), Coblenz; Sanitary Corporal Franz Cohn, Danzig; Sub. Officer Julius Apt, Dresden; Robert Nussbaum, Dessau; August Bernstein, Duesseldorf; Corporal Albert Silberstein, Eisenach; Sub. Officer Otto Veit, Emmendingen; Corporal Herbert Levy, Friedrichstadt; Dr. Herbert Herrmann, Frankfort o. t. m.; Israel Kaschland (also advanced to corporal), Lieut. Hugo Eisinger, Fuerth;

Samuel Holder, a boy of fifteen years, of Czernowitz, who showed great bravery on several battlefields, received two medals, one of which is a special gold medal having on one side the pictures of Emperor Franz Josef and Emperor William and on the reverse side the pictures of an Austrian and a German soldier clasping hands. The inscription underneath reads: "Ich habe einen Kameraden einen bessern findst du nicht" (I have a comrade, you can find no better one). The other medal contains the inscription: "For the brave Volunteers."

Berlin papers report the following incident: The mayor and an alderman of Sennheim, Alsacia, were convicted of treason and were immediately shot. The German commander suspected that many more traitors were to be found in the place and wanted to apply the torch to the whole town. Rev. Bamberger, the seventy-five-year-old rabbi of the place, went to the commander and offered himself as hostage. He pleaded in the words of the patriarch, Abraham, who when God informed him of His intention to destroy Sodom, said: "If there are only ten righteous in the midst of the city, spare it." The German commander was touched by the offer of the venerable rabbi, abandoned his intention to destroy the place and declined to take him as hostage.

COMMUNICATED

Berlin, Nov. 20, 1914.

To the Executive Com., I. O. B. B., Chicago:

Esteemed Sirs and Dear Brethren—The B'nai B'rith News of October, 1914, publishes an article under the title of "Freedom for the Russian Jews," in which a report of the London Standard is reproduced containing the statement that the Jews in Russia will in the future be permitted to become officers of the army and navy. The article is probably written in the light of Zangwill's assertions. The information upon which this article is based lacks all confirmation. The manifesto of the Czar to the beloved Jews, which was given such wide publicity, was never issued, and since the beginning of the war the Jews in Russia are treated just as badly as before. The proper answer to be given to Zangwill may be found in an article written by our Brother Dr. Elbogen, which we have transmitted to you and to our American sister lodges. There is not a single Jew in the whole world who could think of believing Russia in anything, or of assisting in the attempt to make propaganda for Russia. We therefore request you to publish this letter, or to correct the statements of the B'nai B'rith News in a short article.

Trusting to receive your favorable reply at an early day, we beg you to accept our brotherly greetings in B. B. L. and H.

DISTRICT GRAND LODGE NO.
8, I. O. B. B., GERMANY.

RESTRICTIVE MEASURES AGAINST THE JEWS STILL IN FORCE.

The Petrograd police have imprisoned ten Jews from the Pale for periods extending between a fortnight and a month for staying in the capital.

The petition of the municipality of Mariumpol, praying for the admission of Jewish children whose fathers are at the front, to all schools without restrictions, has been rejected.

The report of the Petrograd Advocates' Council states that the Ministry has rejected the recommendation of the council to promote twenty Jewish lawyers to the rank of advocate.

JEWS IN FIRING LINE.

Response to the Empire's Call.

British Jewry is justifiably proud of the response made by its members to the call to arms, says a writer in a recent issue of the London Times. On the outbreak of war there were about 500 Jews in His Majesty's forces. Today, the Rev. Michael Adler, the Jewish chaplain to the forces, is in possession of the names of over 5,000 of his flock, and other names are pouring in. No fewer than 450 Jews are holding commissions in the army and navy. These figures are striking as, allowing for the large number of Jews whose alien birth debars them from service, the total quota which Jewry should supply is about 3,200.

There was some talk at the beginning of the war of forming special Jewish battalions. The better opinion was opposed to the idea, and the Jews are serving side by side with their comrades of other religions. There is scarcely a unit in the army or navy which does not include a Jewish member. The first nine names in the chaplain's alphabetical list represent eight corps—1st King's, 72d R. F. A., A. S. C., 2d Lancs. Fusiliers, 2d R. I. F., 2d Border, R. A. M. C., and Royal Scots. There are 200 Jews among the Canadians at Salisbury Plain, many of them men who emigrated from Roumania and Russia to Canada, and have taken up arms for the Empire of their adoption. From Australia come the names of seven officers and a large number of men, many of whom took part in the operations in New Guinea and Samoa. In South Africa the regiments are full of Jewish soldiers.

With the Expeditionary Force in France at least 1,000 Jews are serving, of whom more than 100 are in the H. A. C. In the A. S. C. Jewish members of a well-known catering firm are giving their special knowledge.

The response to the call has not been confined to any section of the Jewish community. Fully half of the volunteers are sons of alien parents. On the other hand the great Jewish families of England have contributed their quota. Every eligible member of the Rothschild family, the lay heads of the community, is with the colors, while the sons of the Jewish clergy have enlisted almost to a man. In the Jewish Lads' Brigade—an organization akin to the Church Lads' Brigade—there were fifty officers at the outbreak of war. Forty-seven are wearing the King's uniform. The Jewish lads' clubs have responded well. The Stepney Jewish Lads' Club has 107 officers and men from among its members. Nearly 300 old boys of the Jews' Free School are in the army or navy—a record which will compare well with that of any elementary school in the Kingdom.

Naturally the Jewish community is proud of the fact that three Jewish officers and one man have been mentioned in dispatches—Lieutenant Marix, one of England's most brilliant airmen, is also of Jewish origin.

Honor is not won without scars, and against many a name on the chaplain's list there appears the letters K., W., or M.—killed, wounded, missing. Early in the war Alexis de Gunzburg, a member of a family widely known and honored, gave his life for England while serving as an interpreter attached to the Royal Horse Guards. In the heroic fight of L Battery a Jewish driver fell. One of the first naval victims of the war was a Jewish stoker on the Pathfinder. In one engagement six Jews in the ranks of the 4th Middlesex Regiment were killed and three are among the missing.

Arrangements are being made for the Rev. Michael Adler to go to the front. This will be the first time in history that a Jewish chaplain has accompanied British troops in the field.

THE GREEK PREMIER'S PROTEST AGAINST ANTI-SEMITISM.

In the Parliament of Greece there was recently heard a strong protest against the anti-Semitic persecutions to which the Jews of Salonika have been subjected ever since that town became a Greek possession. The Greek Premier delivered an address in which he attacked most vigorously the attempt of the Greek press in Salonika to sow seeds of discord among the various elements of the city. The Jews, he said, are a most valuable factor in the promotion of Greek industries in Salonika, and their loyalty to Greece cannot be doubted. He appealed to all elements of the population in the newly acquired territories to deal with Jews on friendly terms and to promote peace among the hostile camps.

OPTIMISM AND WAR TIMES

By Brother Dr. Felix Goldman-Oppeln

Translated from German Grand Lodge Report

It remains an incontrovertible fact, that the Jewish world conception is based upon foundations that are thoroughly optimistic. As Judaism differs in this particular direction materially from all the other principal religions, such firm, unshakable optimism may be considered the characteristic trait of the Jewish religious tenets. It is in no way the purpose of this article to reiterate the correctness of this contention nor to establish it on a firmer basis by the introduction of new additional proof. No further testimony and proof is needed for those who are familiar with the teachings of the Jewish religion and who are acquainted with its literature. They find ample proof for their optimism from the very beginning of creation, which in the eyes of the Creator was good and perfect, throughout the Jewish conception of life and God and in the joys and enjoyment of life, in the unshaken faith in God and the hope of the final dawning of the Messianic times. They dispise all sorts of religious asceticism. For them it is a matter of course, that **Judaism is the religion of optimism, the faith in the complete realization of justice at some future time.**

It is an old and almost trite truth, and even old truths do not lose their import, that one-sided partial efforts do not create permanent values, and that such, no matter in what direction they be applied, do not lead to outward success nor furnish thorough and absolute satisfaction. Not even the most sublime virtues, such as love for the neighbor or readiness for self-sacrifice, can in a one-sided application produce such perfect results and complete satisfaction as might be expected from them. They, like all other things, require the proper counterbalance in order to make them effective and from this old rule the Jewish optimism is not excepted. It is quite true, that this maxim, like so many other wise rules of conduct, has often been proclaimed by Judaism, but it rarely has been lived up to in actual and practical affairs of the daily life. The consistent and persistent one-sidedness in which our fathers permitted themselves to be led by their optimism has caused them to experience the utmost happiness of their lives, but it also has produced the **greatest misfortunes** in their existence.

It remains incontrovertible, that this optimistic tendency has at all times enabled Judaism to withstand the bitterest and severest attacks and to come forth unscorched from these trials. The activities of the earliest Prophets must be judged from this very standpoint. They would be impossible without the hope for a Messianic time in the future and in them, as well as in the later medieval writings, the strength of optimism is shown by the fact, that the description of the glorious future time became more sublime and brighter as the actual prevailing conditions grew worse and more despairing. Notwithstanding this undying optimism, that overcame all obstacles, always entailed new and bitter sufferings, the counterpoise, that should have furnished the proper balance, was lacking. The deepest tragedy in the Jewish history can be traced to the fact, that the greatest happiness and the most abject sorrow and misery are traceable to the same identical source.

It is of the greatest importance to establish the proper counterweights. Should they be overloaded they might readily endanger correct balance and jeopardize the activities of the most excellent qualities or even to turn such into the very contrary. It seems quite clear what has to be applied to the optimism in order to restore the proper balance. **The optimistic moral of the future requires for its strength and support the morals of the past and of the present; the first is called caution, the latter determination.**

To call caution a virtue might readily lead to misunderstandings. It need not, however, degenerate into the commercial ideal, that carefully takes one short step after the other, never undertaking anything unless the outcome is carefully calculated and fully assured. Enterprise and daring are the distinguishing marks of Jewish nature and Jewish teachings and they should so remain. Caution as the moral of the past is different; **such caution is based on memory.**

It is the memory of the burnt child that dreads the fire. If that memory be lacking, danger threatens and whoever disregards it need not complain of his fate. The moth, that continually forgets and in its unjustifiable optimism repeatedly flies into the burning light, deserves its fate as does the farmer, whose home has been destroyed over and over again by a volcano, when he insists upon re-erecting his home at the foot of that very volcano.

Judaism, more particularly the Judaism of the Middle Ages, has some of the attributes of that farmer. No matter how badly it may have been treated in any one country, how severely it was persecuted, robbed, pillaged and how ruthlessly exiled, it always returned full of confidence and in the optimistic hope, that this had been the last time when such cruelties were to be permitted. It did not take long for a new blow to fall and to destroy all these pleasant day dreams. Whenever an apparently friendly hand had been held out to our fathers, they never stopped to examine whether Jewish blood had been shed by that very hand and still adhered to it nor to inquire whether crafty shrewdness or dire need had turned an implacable enemy for the moment into an apparent friend. Such optimism elevated the Jews to the clouds, so that they left the solid footing of actuality far beyond reach and when the inevitable reaction took place, they fell from unmeasurable space to the bottom of the abyss and the shock proved so much more severe. This undignified and foolish drama has been repeated hundreds of times. For the hundredth time the Jews have suffered the same misfortunes through their optimism, because the moral of the past, the caution, did not aid and assist them with good counsel.

The second of the counterweights is the moral of the present day, the **determination.** In this connection it would not be ideal to eliminate from our lives what we call otherwise according to our education or the individual inclination: the accident, the wonder, the fortune or misfortune. Life would be dull and empty indeed, if we could only attain that which we earn and work for, and thus are capable of gauging in advance. We should be thankful that our fate is not always decided by our own inclinations and deeds. At the same time even the most incorrigible day dreamers do not rely entirely upon the lucky accident or the stroke of good fortune, which is more or less the hope and desire of mankind for the regulation of their lives and their affairs. The hard world of actualities is capable of awakening our determination **even against** our own desires.

Judaism, it is to be regretted, has most of the time been such an incorrigible day dreamer. It hoped for and anticipated the kingdom of God, the universal peace and justice, peace and happiness for the Jews and it expected all these blessings to come of their own accord and without contributing to their realization. Our forefathers relied upon many and important things, such as the justice of their cause, upon the world recognizing their merit, upon good and influential friends, but they failed to depend upon the important factor, their own strength and determination. That much-vaunted tenacity and stubbornness of Judaism, after all, was only the **instinctive defense for self-preservation** and the resistance it offered to annihilation, but never **the conscious, active determination to accomplish its objects by deed.** This is the reason why it has fared badly at all times. When distress overtook Judaism it stood alone and without friends, as the larger world at all times was engaged in real political strife and had neither time nor patience to be influenced by love, justice, mercy and kindred sentiments. The Jew, dominated by his unlimited optimism regarding his future, forgot the urgent demands of the present and thus he himself has created the ridiculous and paradox figure, that might induce a smile were it not that our own fate is involved. These Jews, the banner bearers of the loftiest cultural ideals, the prophets of a wonderfully happy future, they themselves lived in the most penurious surroundings, the slaves of abject misery. Judaism always lived **a life of future hope, but never devoted itself to present actualities.**

The world history has once again reached one of those turning points that might prove to be the beginning of a new destiny for us Jews, provided we are prepared to understand the present time and also to comprehend the import of our own past history and the proper kind of optimism that might be warranted. One of the many paradoxes produced by the strange and gigantic upheavals of these exceptional times is, that it required the jealousy of nations and this fearful war among peoples to establish a peaceful, amicable rivalry in the smaller circles of our daily lives. This genuine peace, the great act of reconciliation, has been attained. The Emperor has solmenly declared, that **he no longer recognized the dividing lines of party or religious affiliation.** That solemn and irrevocable promise has been given us. The Emperor has proclaimed his willingness to remove all the barriers erected against us by ill will, jealousy and reprehensible tradition. We Jews now deem ourselves as suddenly delivered from all the petty annoyances and the moral misery that we had been subject to. The state is ready to employ its full power to subdue any sporadic demonstration of Jew baiting, all hands are held out to us to secure our co-operation and support, our strength is being appreciated in all circles and we are but too ready, perhaps blinded by the glamour, to accept the invitation.

To a much greater extent the change of conditions affects the Jews of Poland and Galicia. The poor devil of a Polish Jew, only yesterday whipped and maltreated by the Russians, boycotted by the Poles and disdained by the Germans, finds himself to have become over night a personage of distinction and merit. The blood-Czar in high sounding promises attempts to purchase the loyalty and adherence of his "dearly beloved Jews." Our own German Fatherland and its faithful ally Austria have addressed the Polish Jews in their own language and in return for their political adherence have promised them such extensive political rights and religious freedom, that we native Jews might almost become jealous thereof. It is easily understood, that such unprecedented glamour may blind the Jew and that he now, as so often before, sees the dawn of a new period and imagines that his yearning for freedom and light is about to be satisfied. In view of his peculiarly strongly developed Jewish optimism it is also easily understood, how he readily yields to the embraces held out to him and almost craves the pardon of his former prosecutors for having ever doubted the devotion, the love and the justice of the multitude that now of a sudden claims his friendship.

The old Jewish optimism is again celebrating its triumph in these days, but before our eyes pass as a reminder and warning the numerous episodes in our history, which, while differing materially in their details, all seem to portend to the same ultimate purpose. With tender sadness, not altogether void of a certain amount of self derision, we recall the thousands of times, when "the glorious rays of a new period had dawned," only to prove to be the glaring light of another cruel, destructive incendiary fire. We do not intend to denounce the optimism as such, nor to seek escape from it, but we wish to warn against blindly following the footsteps of our fathers, who aimed to erect the structure of the future without paying heed to the foundations laid in the past and in the present. We desire to fight shy of that kind of optimism, which lacks completion through the absence of caution and determination.

Caution results from memory. It is in no way our intention to doubt or twist the meaning of the words of the Emperor. We appreciate the noblehearted-ness of our beloved ruler too well, to question his honest intentions or not to recognize how earnestly he will strive for the redemption of his Imperial promises. But we remember, that once before a German Emperor had condemned Jew-hatred and Jew-baiting in uncompromising language, and denounced it as the "shame of the century" without thereby being able to in any way influence or change the sentiments prevailing among the ruling classes in Germany. How often have the Russian Czars in times of danger appealed to the loyalty of their Jewish subjects, solemnly promised them liberty and justice, only to oppress and persecute them more severely after the crisis had passed? We do not desire to be misunderstood. Our patriotic sentiments, our German-National aspirations, that in the hour of danger found unanimous expression in all the circles of German Jewry, our willingness to sacrifice life and treasure upon the altar of the Fatherland, our devotion to the country and the Emperor, are not objects of barter or trade, through the exchange whereof we intend to obtain in the future rights now denied to us. These sentiments are but the natural expression of our innermost feelings of loyalty to our Fatherland. In other directions, however, caution seems advisable.

Not before peace is re-established will it be possible to decide whether a permanent and satisfactory change of our conditions has been reflected. While we all hope for this end, we should not deceive ourselves. No doubt, we shall at first experience many bitter disappointments and should a reaction set in **we must at least be prepared to meet it.** During many years of earnest and laborious work we have succeeded in organizing a large number of societies and institutions, devoted to the maintenance of Judaism, the development of its sciences, the unification of its interests and the securing of its rights. These alone have secured what we now may claim as our own. They are the weapons of modern Judaism, which we cannot relinquish or permit ourselves to release even through the most honeyed words. We must not permit ourselves to be influenced by the voices from our own camp, that yesterday only made timid demands, but may rise into a loud chorus by tomorrow and which insist, **that the strong fortress with its armament is no longer required. Not a single stone must be removed from that fortress.** Not one of our numerous protective organizations must be permitted to be weakened or fall into decay, be they, like our beloved order, trying to attain their Jewish aim through the brotherhood and unity of its members, or intended to promote the knowledge and understanding of Jewish history and sciences, or simply meant to fight for our rights in honest and open strife. **Everything depends upon preparedness.** When peace is re-established on earth and when disappointments may embitter us anew, then we would be compelled to reconstruct from the very bottom and with enormous labor the perfect organizations, which an unwarranted and pernicious optimism may now consider as antiquated and superfluous. **Caution is memory.** We shall and must examine with the utmost care. Many a hand, now holding itself out to us in the friendliest manner, may again be raised up against us as soon as the times shall have returned to normal conditions. If during the period when the Fatherland demands all of our strength and power, we are unable to **increase** such spiritual possessions, it is our duty to **firmly maintain** all those we have created.

If our innate optimism be not permitted to become fatal, it will require, besides caution, a strong revival of the moral of the present, the **determination.** The emperor's word, which gave the character of a conscious union to the unity which was only instinctive in hours of danger, was a great and splendid victory, not merely of our own cause, but of justice and love. It is not sufficient, however, to gain victories. In these times, when the strategic science is so popular and universal, it is hardly necessary to recall, that victories must be fully exploited. The struggle for our future is in no way ended by the declaration of the Emperor. When the guns are silenced and peace shall have returned to the peoples, we shall be compelled anew to meet the attacks aiming at persecution and annihilation. We shall have to drive many enemies, malice, ignorance and the fallacious traditions from the thousands of loopholes wherein they stubbornly will try to hide. Our dreams of a bright future will never materialize without tenacious determination, without the work of the present day and without the unhindered and strengthened continuation of all those institutions and associations we have created and supported up to the present time.

With the re-establishment of peace among the nations hatred and dissension will not fail to promptly return to the small minds. In that event we cannot find aid **through what we did formerly or are doing at this moment,** but we must depend solely upon what **we shall then accomplish and be doing.** In that coming struggle it will not serve to recall the blood shed by us in defense of the Fatherland, the readiness for sacrifice or the patriotic enthusiasm of today. As before the war, we shall see the painful spectacle, that the world will decry and slander all the Jews have done. We shall only attain what the strong determination of the present will secure for us and we shall not be justified to surrender ourselves to optimism and the dreams of future better conditions, unless we are not satisfied with the assurances of friendship and peace given under the stress of war times, but when we have shown our earnest deter-

(Continued on page 10)

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JEWISH CALENDAR, 1914.

5675—1915

Rosh-Chodesch Shebat	Saturday, Jan. 16
Rosh-Chodesch Adar	Monday, Feb. 15
Purim (Feast of Esther)	Sunday, Feb. 28
Rosh-Chodesch Nissan	Tuesday, March 16
Passover (Pesach)	Tuesday, March 30
Passover (Seventh Day)	Monday, April 5
Rosh-Chodesch Iyar	Thursday, April 15
Lag-B'Omer	Sunday, May 2
Rosh-Chodesch Sivan	Friday, May 14
Shabuoth (Confirmation Day)	Wednesday, May 19
Rosh-Chodesch Tammuz	Sunday, June 13
Fast of Tammuz	Tuesday, June 29
Rosh-Chodesch Ab	Monday, July 12
Fast of Ab	Tuesday, July 20
Rosh-Chodesch Ellul	Wednesday, Aug. 11

5676—1915

New Year's Eve	Wednesday, Sept. 8

Since the last report in the December issue of the News the Executive Committee of the Order forwarded the following additional sums:

Ten thousand Francs by cable to aid Jewish sufferers of Servia,

Twenty-five thousand Francs to Palestine,

A like sum for the purchase of food for Palestine,

One thousand dollars additional to London Lodge to aid the lodge in its relief work for refugees.

OUR OWN BELGIUM.

The fears and forebodings to which expressions have been given on this page belong at the time of this writing no longer to the realm of imagination. The press has begun to turn its attention away from the west to the east and, although the news is meager, enough has been permitted to filter through to fill with horror and dismay all Jews to whom the welfare of their brethren in less fortunate circumstances whether in time of peace or of war is ever a concern. We hear now of whole communities fleeing for their lives, leaving their small possessions behind them, so small that the invader disdains to loot them, only the torch is set to them; at the head of the fugitives the local rabbi or hasidic "saint" baring his body to the chilling frost that the scrolls of the law snatched in haste may be wrapped in the teacher's coat. Thus wandered the forefathers of these unfortunates in the dark ages whensoever the nations in whose midst they dwelt battled, when fierce passions were let loose and the softer sentiments trodden under foot. The Jew, of course, must expect, in common with his fellow-citizens, to bear ungrudgingly the hardships of warfare. And he does bear them. His sons march with the rest of the able-bodied youth whithersoever the commander's voice directs them to go; their deeds of valor elicit order and distinction; you see them wounded in the hospitals, and you hear of them dying in battlefield and trench with the expiring Jew's prayer on their lips. Loyal sons of the land in which their fathers dwelt for centuries, they are doing their duty nobly. But what aggravates their unenviable fate is in the first place the circumstance of the Jewish congestion in the eastern provinces, and in the second place, so far as Russian Poland is concerned, the hostile, nay fiendish attitude of the dominant race.

Congestion has been the evil of Jewish settlements in the dispersion. Not [illegible]xed evil in times of peace. For the preservation of Israel instinctively favored concentration. Safety was found to lie in the knowledge that your brother, ready to extend a helping hand in distress and danger, was nigh at hand. But for the most part the compelling force came from without. And that force was exercised brutally to the end that the unwelcome Jew might be kept out of the vast domains of the overlord, who, basking in prosperity, condemned the Jew to a life from hand to mouth, to a livelihood which was a mere pittance, to constant dread of ill-treatment and abuse. Poland, at one time a haven of refuge, bids fair to become the grave of the Jew. Poland, forgetful of the past when Pole and Jew fraternized in the vain attempt to shake off the foreign yoke, is now the Jew's worst enemy. Beyond is Holy Russia that shuts its door unmercifully to a harassed people shedding its blood for Muscovite aggrandizement. The Jew of Posen and East Prussia may flee to Berlin, the Jew of Galicia may betake himself to Vienna, but the Jew of Poland is banished from Petrograd and Moscow. Jewish communities are invaded, evacuated, reoccupied, now by the Prussian, now by the Russian. At the point of the bayonet he is forced to do the invader's bidding, only to be marched off in chain to Siberia for an offence which was not of his own choosing, a prey to suspicion and Polish calumny.

The cry of our afflicted brethren from a land far away is beginning to be heard, to be heard this side of the ocean. Are we going to shut our ears, to hold our hands tight? Are we going to hide ourselves from our own flesh? An international organization like our Order may be depended upon to be in possession of authentic news as it is also the agency best fitted for distributing the sums confided to its keeping. Indeed we know what is going on over there, we have been kept informed, we are alive to the situation. At the central office we are busy culling from European news agencies all the information touching the unfortunate conditions of Eastern Jewry. Letters reach us from responsible and authoritative Jewish organizations. And so we have set about to stir the charitable sentiments of our immediate constituencies as well as of all American Israel. We shall repeat our appeals to the generous until that sum is reached which all thoughtful must consider as only approximately adequate. We shall continue to publish in our columns the names of lodges and individuals who heed our appeal with contributions large or small. It is a list of honor for every Jewish man and woman and child to be enrolled on, to be of those who respond nobly, generously, whole-heartedly. The war zone is constantly spreading engulfing ever wider areas in the inevitable ruin and devastation. The western sufferers may be left to the mercy and capacity for offering assistance of continental and English Jewry. But what about the Orient? the Jews of Asia Minor and Palestine? With Jerusalem a camp of soldiers and the ports of Palestine blockaded and menaced, menaced from within and without, the misery of a population none too rich, none too prosperous, always dependent upon the charity of Europe and America, is too staggering for contemplation.

We have our own Belgium. That brave little nation has a just claim upon the pity and generosity of all mankind. We Jews have given freely to the Emergency Fund on their behalf. Let us not forget for a moment that the cry of the Jew goes out first and foremost to the Jew. We have reason to believe that when the plight of our brethren becomes fully and generally known America will be roused as one man irrespective of creed or race. But ours must be the initiative. And so we address ourselves to American Israel with our plea for the unfortunate Jew. We say, Give, give freely, give at once. We live in extraordinary times and extraordinary efforts must be put forth. Nay, if you have given once, give again. Every cent is needed, that starving babes may be fed, that the naked may be clothed, that the sick may be healed. We would be recreant to our sacred duty were we to look on idly. And we would be mistaking the heart of the Jew if for a moment we gave ourselves over to despair. For we are the merciful sons of merciful fathers. And we shall rise to the great responsibilities of the cruel moment.

A PLEA FOR TOLERANCE AMONG OURSELVES.

It seems a pity that we Jews who have been the sufferers from the intolerance and bigotry that comes from without should exercise no charity towards those among ourselves with whom we may find ourselves to differ in opinion. It is well that at the very outset of this plea for broad-mindedness we should unequivocally and unmistakeably put ourselves on record as holding no brief for the multitudinous vagaries to which human minds are prone and which in the estimate of all normal beings partake of that abnormality of reasoning which inhabits the twilight region where sanity and insanity touch each other. There are ever so many isms which will not stand the test of sound reasoning.

Nevertheless it is the mark of true culture to welcome difference of opinion. We cannot all expect to be moulded after the same pattern. Just as tastes differ so will opinions. In the first place there is ample ground that is debateable, and on the chart of progress new territories of mental vision are constantly being opened up. The stay-at-homes who are of the more cautious and sedate temperament will probably not pluck up their stakes in haste and exchange the safe homes and hearths for the unknown land though its soil may be rich in precious ore. The majority of mankind is conservative. What custom has hallowed is adhered to most tenaciously. The custom may go back to immemorial times or may be two or three generations old. The ingrained love of inertia takes possession of our minds and we shut our brains to all novelty. Those that vaunt themselves progressives have their own cherished traditions and it is human nature to cling to what we possess. Moreover, the old is always held by a large aggregate of mankind. The new must necessarily be the creation of an individual mind. And as the run of things goes, society is stronger than the individual.

Still progress would be impossible if we were to burn on the stake the man with a novel idea. Copernicus was a lonely thinker in his day, but the world has come round to his views. What was heresy then is now a truism taught to children. In the realm of religious ideas likewise much that is now old and time-honored was at one time the revolutionary idea of a gifted seer. Mankind has at last learned to be tolerant. We scorn the fanatic. Now fanaticism is simply the offspring of an overweening conceit, a blatant egoism. It means in the end that my doxy is orthodoxy. Conservatism is justifiable, but bigotry is not. We know of illustrious examples of men holding fast to tradition, yet broad-minded enough to open their ear to a new message, to a new thought. We ought to combat what we believe to be errors with all the power that is in us, but the experience of mankind has taught us the lesson that errors will not be crushed by making martyrs of their propagators, by simply not allowing ourselves to listen to another man's argument. Crush error by counter-argument, but do not silence it. Let the other side always be heard. Through debate truth is established.

True broad-mindedness counsels modesty. We ought never to believe so thoroughly in the right of a position held by us that there is no room for doubt, no possibility for an honest argument. After all opinions are only opinions. Truth is relative. It is human to err. God alone knows the truth. We can but strive after the truth. And this striving after the truth, it has been said, is far nobler than the possession of truth. We ought therefore to give a hearing to all those that differ with us. We ought to listen to them for the sake of the truth. We must remember that novel ideas are born of supreme originality of mind. Now the original thinker will in the nature of things overshoot the mark. But we should prefer to listen for a moment to an original mind propounding a theory which is probably wrong to being in the audience of sermonizers who year in, year out repeat the same phrases until they become a weariness of the flesh. The zest of originality certainly makes for the interest that comes from freshness.

The worst kind of bigotry is that narrow-mindedness which is bent upon shutting some other person's ear as well as your own. Schoolmasters and preachers above others are particularly apt to indoctrinate the minds of their hearers with their own pet ideas to the exclusion of all contrary opinions. In the wrong kind of a University certain economic doctrines are tabooed, in the wrong kind of a theological institution war is waged against heresy, not merely well-established heresies, but any and all opinions running counter to the particular bias of the denomination supporting the institution. But these intellectual policemen and censors of opinions err when they think that they can shut out of the minds of students or maturer lay audiences a knowledge of the other thought, the thought which because it is forbidden fascinates beyond its inherent merit. Be broad, all ye that believe to have the consciences of others in your keeping! For if an opinion be true, it will prevail against all your censorious vetoes: and if it be false, give it a hearing that it may be revealed in all its untruth. The business of a teacher in particular is to lay before young minds not ready-made opinions, but the facts, the facts that warrant opinions. Let the scholar learn to think for himself. Otherwise he becomes a machine, and machine-made piety is an abomination before the Lord. We all grope in the dark for a solution of the problems that beset us. Let light be shed on them from many a quarter. Welcome all honest expression of opinions. Combat the error with all the power that is in you, but give it a hearing. Otherwise you will be rightly classed with the fanatics of all ages and of all creeds. There is no room for popishness in Judaism. Let us learn to be tolerant among ourselves.

B'NAI B'RITH HOSPITAL TRAIN.

The lodges of District No. 8, Germany, have placed 75,000 marks at the disposal of the Grand Lodge for furnishing a hospital train for the wounded soldiers. This the lodges did in addition to their liberal contributions to their local aid organizations of all denominations. In this work the lodges are connected with the war ministry and the central committee of the Red Cross and hope that the hospital train which is to bear the name of "Hospital Train of the German B'nai B'rith Lodges," will soon be ready and will be turned over to the proper authorities to follow its lofty aim.

OFFICIAL.

Executive Committee, I. O. B. B.
Chicago, Jan. 8, 1915.

Several lodges have adopted resolutions favoring the postponement of the sessions of the District Grand Lodges for one year. One of the lodges petitioned the President of the Order to request such postponement, so that the money so saved may be used to further aid the war sufferers. Another lodge suggested that the meeting of the convention of the Order be postponed for the same reason. As it is probable that similar requests will come from other lodges, it is deemed proper to publish that, as each District Grand Lodge is sovereign in its affairs, subject only to the organic law of the Order, the President of the Order does not deem it proper to interfere in any manner, that to postpone the convention of the Order requires two-thirds affirmative votes of all the lodges, including those in countries now at war; that even if that was practical, he does not deem it advisable, for several reasons; one is, that that very convention will most likely provide ways and means to furnish further relief.

By order of the President,
A. B. SEELENFREUND,
Secretary.

EX-PRESIDENT TAFT AND SECRET SOCIETIES.

We publish herewith correspondence between Hon. Simon Wolf and Hon. William Howard Taft with reference to an address which Mr. Taft delivered before the Y. M. H. A. of New York, wherein, according to press reports, Mr. Taft deprecated the work of secret societies.

Washington, D. C., January 4, 1915.
Hon. William Howard Taft, New Haven, Conn.:

My Dear Friend—My attention has been called to an address which you delivered before the Young Men's Hebrew Association of New York. I am well aware that newspaper articles are not always reliable as to the full context. Therefore I write to you to know your exact meaning as to the criticism you made of secret societies.

I infer, without having your answer, that your opinion was leveled at religious societies who made use of their secrecy in the interest of politics, or to the injury of other religious bodies. You certainly could not have intended fraternal organizations, such as the Order of B'nai B'rith, whose medal of honor you so worthily wear, for that organization, secret as it is, works solely in the interest of humanity, its aims and objects being thoroughly American and patriotic, and at the same time, cosmopolitan. It was founded not in opposition to any other form of faith, but to strengthen the lines of brotherhood among all men, and to educate the incoming immigrants to a full realization of their civic duty. You will remember at the great meeting held in the city of New York, where you honored us by being one of the speakers, you heard in a feeble outline delivered by me, of the aims and objects of that great organization.

I fully concur with you that any attempt on the part of any secret religious society to undermine the superstructure of our form of government is criminal and dangerous, but associations such as I have described, and other kindred organizations are helpful and beneficial.

Wishing you a happy New Year, I am,
Sincerely,
Simon Wolf.

New Haven, Conn.
January 6, 1915.

My Dear Simon Wolf—I have yours of January 4. Of course, I had no intention of instituting a crusade against secret societies, for I belong to the Masons. I was a secret society man in college. Of course, my remarks are to be taken in the connection in which they were uttered. What I referred to was a secret society with political aims, engaged in pushing a bigoted prejudice into the election or rejection of candidates for public office.

Happy New Year.
Sincerely yours,
Wm. H. Taft.

Mr. Simon Wolf,
Washington, D. C.

TURKISH JEWS IN FRANCE.

It is reported in the Nieuwe Rotterdamsche Courant," that the French Government has permitted all the Turks living in Paris to remain there, but has excluded the Turkish Jews, who number at least 1,600, from the privilege.

PROF. DR. S. EHRMANN CELEBRATES 60TH BIRTHDAY.

On Dec. 19th, Brother Professor Dr. S. Ehrmann, one of the most prominent leaders of the Jews in Vienna, celebrated his 60th birthday. After finishing his medical studies at the Vienna University, Prof. Dr. Ehrmann became the demonstrator of the Court Counsellor Brucke. In the year 1883 he entered the service of the General Hospital, first as assistant to Professors Jaeger and Kaposi, and later he was active as assistant in the clinic of Court Counsellor Neumann. From the year 1900 he was Professor extraordinary and from 1908 ordinary Professor of dermatology at the University of Vienna and President of the clinic of the General Hospital. The learned Professor has published a great number of medical works which have brought high honor to his name at home as well as in foreign countries. His recent book, "Comparative Diagnostic Atlas of Skin Diseases," is a work of very high order. Professor Dr. Ehrmann enjoys special recognition not only in medical circles but also in general society. He is Grand President of District No. 10, Austria, President of the Jewish congregation of Vienna and fills many posts of honor in a number of associations which are devoted to works of humanity. On the occasion of his birthday celebration the learned Professor received many congratulations from his wide circle of friends as well as from his colleagues.

Although Professor Dr. Ehrmann and his family sought to prevent the public announcement of his sixtieth birthday, several circles became cognizant of it and his admirers would not be deprived of the opportunity to offer him some tokens of reverence and gratitude.

During the forenoon the Professor was congratulated by the physicians of his division, the assistants Dr. Perutz and Dr. Hirsch of Cracow, by those of his former pupils who are not at the front with the army, and by the steady and substitute nurses.

It was very touching to see a deputation of the wounded soldiers, who are receiving medical treatment in his division. They delivered their addresses of congratulation and expressions of thanks in the German, Bohemian and Hungarian languages. Mrs. Ilana Taussig served as interpreter of the latter tongues. Some of the soldiers came hobbling on their crutches, others were covered with bandages and they made a deep impression when they tendered a laurel wreath tied with bows in the national colors and offered their well-wishes, coming from their thankful hearts to their beloved and indefatigable physician.

As Professor Ehrmann had personally tried to avoid all demonstrations he was the more deeply touched by this manifestation of gratitude and admiration.

At the house of Brother Professor Dr. Ehrmann, appeared to congratulate him in the name of the Order B'nai B'rith, Vice-President of District No. 10, Brother Dr. Edw. Kohn, and Grand Secretary Brother Dr. Hecht, in the name of Wien Lodge No. 449, President Rudolf Kohn, Vice-President Dr. Eisenstaedter and Richard Petschek; in the name of Eintracht Lodge No. 562, Dr. Samuely and Imperial Counsellor Dr. Arnold Ascher; in the name of Solidaritaet Lodge No. 427, of Cracow, Rabbi Dr. Thon, President, Dr. Landau and Dr. Steiner, and in the name of Leopolis Lodge No. 482, of Lemberg, Dr. Paras.

INTERCESSION SERVICE.

Saturday, January 2d, was observed in all the synagogues under the control of the chief rabbi of London as the Intercession Service. A like service was observed in the Sephardic synagogues on the following Sunday, January 3d, which date has been chosen for that purpose by the Haham of the Berkley Street Synagogue.

ANNOUNCEMENT.

We have been officially advised that a strict censorship has been inaugurated in Turkey, and that only certain languages may be used for correspondence. These languages are: Turkish, Arabic, French and German. It is suggested that important letters for Palestine were sent in duplicate marked on the envelope of one, "via Italy," and on the other "via Berlin and Constantinople."

APPEAL TO EMPLOYERS.

The attention of the readers is invited to the following appeal:

The B'nai B'rith free employment bureau of Chicago solicits the co-operation of all firms and individuals.

No matter what the nature or duration of your work, it will receive our careful attention. We ask you to advise us.

The greatest service you can render in a community is to give employment.

Our applicants are not limited to any particular occupation, and at the present time cover a very wide range of qualifications.

Men, boys, women and girls, skilled and unskilled, are our applicants.

Work is being pleaded for, and work is the remedy.

Our services are **free to the employer** and the **applicant.**

Will you not make an immediate effort and provide some employment?

Telephone Monroe 5346 or

Address B'nai B'rith Free Employment Bureau, 720 West Twelfth street, Chicago.

YEAR-BOOK OF THE CENTRAL CONFERENCE OF AMERICAN RABBIS, VOL. XXIV.

We have before us a volume containing a full report of the proceedings of the last annual convention of the Central Conference of American Rabbis, held at Detroit, Mich., last July. At this meeting the Rabbis celebrated the twenty-fifth anniversary of the founding of the conference and this report also reflects the culmination of the strivings and achievements of the American Rabbis during the last quarter of a century for the benefit of the synagogue and the development of the influence of Judaism in America. The reader of this volume is impressed with the fact that the work of the American Rabbis has reached a high standard of usefulness. Such work as the revision of the prayer-book, the provision of a proper hymnal and the spreading of religious education by the distribution of tracts on Jewish subjects shows plainly that the Rabbis are earnestly endeavoring to elevate and strengthen the religious life of American Israel, that they are honestly aiming to arouse the interest of the Jewish reform congregations in public worship, which is an essential part of a religious life. The Rabbis can accomplish no greater good to Judaism than to stand in the watch towers, to be alive to the needs of the times and to strive to solve the many problems which modern life creates for the Jew in his endeavor to remain faithful to his spiritual inheritance. All these the Rabbis are doing faithfully, devotedly and energetically and we should not fail to hold up their hands and to encourage them in their blessed work.

SALONIKA JEWS IN CONSTANTINOPLE.

It will be remembered that in consequence of the taking of Salonika by the Greeks during the second Balkan war, a great many of the prominent Jews of Salonika left their old abode and removed to Constantinople. These Jews are so loyal to the Ottoman Empire that they prefered to leave the city of their ancestors rather than to become Greek citizens or to suffer for their unquenchable love for their fatherland under the dominion of strangers. These Jews of Salonika who now live in Constantinople arranged services for themselves during the last holidays and then the foundation was laid for a permanent union of these Jews. Advocate Moise Cohen, an influential politician of Salonika, who was a member of the Turkish parliament and of the Macedonian committee, addressed his assembled compatriots in a rousing speech which awakened much enthusiasm among them, so that they forgot the place and the occasion and shouted their approval of the words of the speaker. At this meeting the Salonika Jews vowed to assist the fatherland also in the present critical moment with all their means.

RUSSIAN JEWS IN PALESTINE WISH TO BECOME TURKISH SUBJECTS.

Five thousand Jewish colonists of Palestine who are subjects of Russia, have petitioned the Chief Rabbi of Turkey to make it possible for them to become Ottoman subjects. This request was communicated to the Turkish Government which declared that it is ready to admit the foreign Jews as Turkish subjects, if they will obligate themselves not to return to their old citizenship after the war is over.

GOVERNOR-ELECT ALEXANDER APPRECIATES CONGRATULATIONS FROM LOS ANGELES LODGE.

We publish herewith letter from Brother M. Alexander, Governor of the State of Idaho, in reply to congratulations received by him from Los Angeles Lodge:

Boise, Idaho, December 11, '14.
Mr. I. R. Rubin, 401 Citizens' National Bank Bldg., Los Angeles, Cal.:

Dear Sir—Convey to Los Angeles Lodge No. 487, I. O. B. B., my hearty thanks for the kind congratulations received through you from them.

Having been a member of St. Joseph Lodge No. 73 of St. Joseph, Mo., for nearly thirty-five years, I recognize the good wishes of this Brotherhood as coming from the bottom of their hearts, and I hope that my election may be personified in my duties and services to my people, who have honored me with about all that people can honor any one of its citizens. Let us congratulate the people of Idaho upon that spirit that they displayed in putting into real practice the words of the founders of our government, "that all men are born equal and entitled to life, liberty and the pursuit of happiness." Very truly yours,

M. ALEXANDER.

A DISTINGUISHED SON OF A DISTINGUISED FATHER.

It is with pride and with pleasure that we record here the fact that Ernest Maretzki, son of our highly esteemed brother, Sanitary Councillor, Dr. Louis Maretzki, of Berlin, has been decorated with the iron cross for bravery on the battlefield. Brother Dr. Louis Maretzki is an ex-president of District No. 8, and is a strong pillar of our Order in Germany. He devotes his brilliant gifts of mind to the interests of the B'nai B'rith and his heart and soul are in his work for the realization of the B'nai B'rith ideals. He is the father of the B'nai B'rith movement for the suppression of the white slave traffic and his general work for the welfare of his people has always been inestimable. We heartily congratulate the distinguished father upon the distinction of his son.

SON OF THE "HAHAM" ENROLLED AS AN OFFICER.

The Jewish World of London, England, reports that the son of the Haham, Dr. Moses Gaster, figures as an officer in the English army. That the son of a chief rabbi is enrolled in the forces indicates the process by which the children of immigrants willingly tender their services to the country which hospitably opened its gates to their parents.

The B'nai B'rith News congratulates Dr. Gaster, past president of the First Lodge of England, London, for the spirit manifested by his son, feeling certain that as a son of his father he will reflect credit upon himself, his sires and his people.

BEN B'RITH ARRANGES BIG DINNER TO THE POOR.

Mr. Nate Fenton, prominent member and worker of Montefiore Lodge, No. 70, I. O. B. B., of Buffalo, N. Y., gave a dinner to the poor at the Broadway Auditorium in Buffalo on Christmas Day. More than 5,000 persons were served in ten sets. Special tables were reserved for women and for families. This was the tenth year that Mr. Fenton has given this holiday dinner to the poor.

THE JEWISH QUESTION IN ROUMANIA.

Roumanian papers report that the Union of Roumanian Jews has resolved to issue a long memorial document which will contain all the facts relative to the Jewish question in Roumania and which is to be a sort of a resume of the phases of this question at the time when King Ferdinand I. ascended the throne. The publication will be dedicated to this monarch.

It is hardly to be expected that the new King of Roumania will be induced by this friendly dedication of the work of the Union of Roumanian Jews to ameliorate the conditions of his Jewish subjects.

MENDEL BEILIS.

Mendel Beilis, the defendant in the ritual murder case of Kiev, who left Russia and settled in Jaffa, Palestine, has now become a citizen of the Ottoman State.

A PROPHETESS OF JEWISH NATIONALISM

By Dr. MAX L. MARGOLIS

Written for the B'nai B'rith News.

Long before Pinsker and Herzl, it was given to an English novelist to devote her pen to the vision of the Jewish nationalism which to-day is the creed of many Jews, just as it is bitterly opposed by others within our camp. It is, indeed, this division of opinion that she so vividly depicts. And the marvel of it all is that she was no Jewess. She was a Gentile. I could not call her a Christian, for she had left behind her all her early associations. She had emancipated herself from the Christianity that was taught in the Established Church. One would like to know how she managed to get hold of all her wonderful information about Jews and Judaism. Gifted observer that she was, she absorbed the life, and be it the life of an alien community, that stirred about her. But her knowledge must have been derived also from books. The man for whom she threw away the conventions was a Jew, but a Jew, it must be feared, of the lukewarm kind. But no matter how and through whom she gained access to the innermost thoughts of the Jew, she mastered them to an extent not shared by many a writer who stands within. The reader by this time has guessed that I am referring to George Eliot and her remarkable novel in three volumes, "Daniel Deronda."

The general reader finds much in this work to admire. The picture of English life she presents stamps it as a masterpiece. We obtain an insight into the mental makeup of high and middle-class society. The virtues and the foibles of the aristocracy, of the clerical household, of the humdrum family, of the nobleman and the artist, are revealed in lifelike portraiture. Nor is the human element lacking without which no work of fiction can acquire a lasting hold on the mind of generations of readers. For the spoiled child reared in luxury and forced into situations for which she was ill prepared may be found in any family, English or continental of to-day or of yesterday and to-morrow. Gwendolen Harleth at home or abroad, tyrannizing over an indulgent mother or bewitching strangers in a foreign resort, unconventional a bit yet a victim of convention in its most ruthless form, coldly calculating, yet surrendering to the unlovable wooer that her mother may be spared the pinch of poverty, she is a living character such as you may run up against in life. Nor is the moral wanting. The egotistical Grandcourt perishes. His wife, who knew of his antenuptial entanglements, proves false to her promise given the rejected woman and creates for herself a condition under which she succumbs. The vicious go-between triumphs over his master's spouse and works her undoing. That fine specimen of a romantic nobleman in the person of Sir Hugo offsets the unlovable nephew, just as his unsophisticated wife is a fine counterpart to the worldly-wise Gwendolen. All of which is charmingly told. But the Jewish reader will at times be impatient to get to that part of the narrative which concerns him.

The hero of the novel meets us at the ward of Sir Hugo. He is known to the world as the nobleman's nephew. Yet the knowing suspect that in truth he is Sir Hugo's natural son. The suspicion takes hold of the hero himself at an early period of his boyhood. The secret is not lifted till much later. For the time being the novelist throws out hints concerning the difference in temperament between the two. The reader feels that the dark-haired boy is different from the ordinary Englishman of the class of society he moves in. Daniel Deronda's first contact with the Jewish world takes on the form of an adventure. He chances upon a poor Jewess in a moment when driven to despair she attempts suicide by drowning. He foils her in this mad act and becomes her protector. He learns her story, the pathetic story of a vain search for mother and brother. He sets out on a search of his own. He invades the ghetto. He meets a Jewish family of pawnbrokers embodying all the unlovable traits of the ghetto trader. Yet even in that family, though the pettiness of the shopkeeper and the innate instinct for gain of the little Cohen repel, is revealed the beauty of Jewish homelife. George Eliot quotes Heine's well-known verses about the transformation which the Sabbath works in the life of the humblest ghetto Jew. But through the Cohens, Daniel meets Mordecai who later on will be revealed as the lost brother of the girl Deronda rescued. Mordecai, or rather Ezra Mordecai, is the type of the Jewish scholar and dreamer. A victim of the dread disease which cuts his life short at the moment when his sister and Daniel are wedded, he is given to a mysticism which illumines his face made hectic already by fever. This dreamer dreams the vision of Jewish nationalism, and the happiest consummation of his dream is that he succeeds in converting Daniel to discipleship. For Deronda, let it be anticipated, discovers that he is the son of Jewish parents, of a Jewish mother who proved renegade, grandson of a Jewish physician who forced his daughter into a marriage against her will, whose sole wish was that a son might be born who would carry on the Jewish traditions of the family. His mother it was who thought that she was conferring a favor upon her son by having him raised in an English nobleman's home, away from all contact with Judaism, in utter ignorance of his origin.

Chapters XL. and XLII., the latter headed by Zunz's classic introductory sentence to his master-work, should be read by every thinking Jew. And I am not addressing myself to Jewish nationalists, nor am I here making a plea for Jewish nationalism. I am simply taking it for granted that the movement is with us, that the idea has taken root, and that herefore a great novelist's prophetic presentation of the movement and the idea should arrest attention. Mordecai, English born, lives in a world of his own, the medieval world, "where there were men who made the ancient language live again in new psalms of exile"; he believes that one of the souls of those men who "had absorbed the philosophy of the Gentile into the faith of the Jew, and still yearned toward a center for our race," was born again within him. His enthusiasm comes from the old teachers, while "our chief teachers are misleading the hope of our race." Mordecai does not fear the taunt of unpracticability, of being told that he may be under an illusion. "The history of our people's trust has been full of illusion." But it is in that meeting in the "Hand and Banner," a sort of debating club, that all the arguments for and against nationalism are threshed out and the various living parties of Jewry are depicted in lifelike colors. There is Pash, the progressive Jew, the Jew of 1848, the international Jew. He laughs at the idea of nationalities as something outworn. Mordecai replies that nationality is a feeling. If you have that feeling, you are a nationalist; it cannot be argued into you. Mordecai believes in progress, but progress must proceed along national lines. "The life of a people grows, it is knit together and yet expanded, in joy and sorrow, in thought and action; it absorbs the thought of other nations into its own forms, and gives back the thought as new wealth to the world; it is a power and organ in the great body of nations." "Revive the organic center; let the unity of Israel, which has made the growth and form of its religion, be an outward reality. Looking toward a land and a polity, our dispersed people in all the ends of the earth may share the dignity of a national life which has a voice among the peoples of the East and the West." Mordecai expects that with the national life restored reform will take care of itself. "Superstition will vanish." And there is the "genial and rational" Gideon, who represents a type of Jew that is unmistakable. "The most learned and liberal men among us who are attached to our religion are for clearing our liturgy of all such notions as a literal fulfillment of the prophecies about restoration." "Prune it," he says, "of a few useless rites and literal interpretations of that sort, and our religion is the simplest of all religions, and makes no barrier, but a union, between us and the rest of the world." But Mordecai is undaunted. A new Judea, poised between East and West, will be a covenant of reconciliation. "The sons of Judah have to choose that God may again choose them. The Messianic time is the time when Israel shall will the planting of the national ensign." "Let us help to will our own better future and the better future of the world—not renounce our higher gift and say, 'Let us be as if we were not among the populations,' but choose our full heritage, claim the brotherhood of our nation, and carry into it a new brotherhood with the nations of the Gentiles. The vision is here; it will be fulfilled."

Had George Eliot been writing in our days, she would have added a fifth type of a Jew perhaps, the socialist Jew. Otherwise the picture is complete. What she says about nationality being a feeling and not subject to argument is eminently true. Where that feeling is atrophied, no arguments will avail. Surely the thoughts that are now agitating and dividing Jewry must have been fermenting in those days when George Eliot created the personality of Ezra Mordecai, the dreamer of the vision of Jewish nationalism. She who read Heine and Zunc penetrated into the innermost workshop of Jewish opinion and beheld the Jewish soul grappling with the momentous question, Shall the nation be killed or brought back to life again? Had she been one of our own, she might have ranked with the great prophet of the exile, with Nehemiah, with Judah the Maccabee, with Akiba. But the pious among the Gentiles are promised a share in the world to come. Should the future order of things come to pass of which she prophetically drew a picture, her name will be gratefully praised on the lips of the Jew who has come into his own. But even to-day, whether you are a friend or a foe of Jewish nationalism, her grasp of the subject must arouse admiration.

JEWS AND CHRISTIAN SCIENCE.

(Continued from page 4)

But all such claims are after all among the least of its pretensions. Christian Science is more than a method of healing. It is at the same time a religion, a philosophy, and a science, all in one, but especially a religion. Its name indicates that. Its numerous shrines and temples rear their proud towers alongside of other churches everywhere in the land.

Let us, then, examine its peculiar religious ideas and doctrines. Let us see how much logic there is in Christian Science religious or metaphysical reasoning. We can here only summarize its doctrines.

We are told that Christian Science is based on certain fundamental propositions defining the nature of God. Its text-book contains this definition of God: **"God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love"** (Science and Health, p. 465).

To the unschooled person this string of words must appear beautiful, grand, sublime, the essence of divine wisdom. Yet it is nothing but a string of words, each one beautiful and impressive, but together giving little sense. For what sense is there in saying that "God" is "Divine"; or that He is "mind, spirit, soul," three words that generally convey the same idea; or that He is Principle, Life, Truth, Love? We could add a few more words to it without making much difference in the sense, one way or another. We could say, God is Law, Light, Justice, Pity, Mercy, Beauty, Essence, Source, Goal, Foundation, Father, Mother, Eternity, Infinity, etc., etc. There is no dearth of such beautiful words in our English tongue.

But let us accept this definition, and proceed. "The starting point of divine Science is that God, Spirit, is All-in-All, and that there is no other Might nor Mind—that God is Love, and therefore He is divine Principle" (Science and Health, p. 275). Again a string of words, meant to be very impressive and edifying. Yet let any intelligent person try to get some sense of out this: "God is Love, and therefore He is divine Principle." We might as well say: "Beauty is Joy, and therefore it is beautiful Principle."

Such being its illuminating definitions of God, let us see what its doctrines are about man. They are part of its metaphysics. "There is no life, truth, intelligence, nor substance in matter. All is infinite mind, and its infinite manifestation, for God is All-in-All. Spirit is immortal truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. Therefore, man is not material; he is spiritual" (Science and Health, p. 468).

Of course, we have to take Mrs. Eddy's word for all this. If we apply some real test, we find that it is not at all as simple as it appears. Let someone drop down from the tenth story of a building to the stone pavement below, and he will soon learn whether there is no substance in matter.

Perhaps that is what is meant by "Matter is mortal error." It certainly would be an error to fall down from the tenth story; and it would be mortal, very mortal.

Or note the profound logic of this: "Matter is unreal and temporal," which means, it lasts for a time, but does not exist. It is, and it ain't.

Note in particular the last sentence: "Man is not material; he is spiritual." I suppose that is why he eats and drinks, and reproduces his species, and does a number of other things that only a spirit is in the habit of doing. I wonder what man would do if he were in part material.

But the essence of Christian Science is contained in the following: "The fundamental propositions of divine metaphysics are summarized in the four following, to me self-evident proposition:

"I. God is All-in-All.

"II. God is good—Good is Mind.

"III. God, Spirit, being all, nothing is matter.

"IV. Life, God, omnipotent good, deny death, evil, sin, disease.—Disease, sin, evil, death, deny good, omnipotent God, Life. Which of the denials in proposition four is true? Both are not, can not be true. According to the scripture, I find that God is true, 'but every (mortal) man a liar'" (Science and Health, p. 113).

Now, isn't that beautiful? Isn't that profound? Consider: "Good is Mind"; which means anything good: a good dinner, a good automobile, a good house, a good five-dollar bill. Then, "Nothing is Matter." I always thought that nothing meant the hole of a doughnut, or, as the Irishman put it: "If it's nothing that you want, you'll find it in the jug where the whisky was." "Every (mortal) man is a liar." Why add the word mortal? Why not leave it as David originally said it, "Every man is a liar"? It certainly is not fair to take such liberties with King David.

(To be continued)

OPTIMISM AND WAR TIMES.

(Continued from page 7)

mination to have the guiding hand in the shaping of our position as Jews. cial condition, which is bound to come with the general reconstruction of social and political life in the Empire.

We really have reached the turning point in our history and with us are our coreligionists, who since many centuries have held the Eastern frontier against the attacks of the barbarian hordes. Our fate, however, is in our own hands and we have a shining example to lead us onward. We can learn from our German Fatherland how we ourselves are to shape the future of our Judaism.

Are not all who bear the name of German filled with an imperturbable optimism? Is there a single German not full of confidence in the future? That optimism is not based upon day dreams, but is founded upon knowledge and science. Germany possessed the proper **caution.** It took to heart the lessons learned in past days and it prepared itself for the coming fray with its entire strength and power. Its optimism is founded upon our unanimous **determination** to vanquish, before which all obstacles must vanish.

That picture should leave an indelible impression upon the hearts of all Jews. This lesson learned in a great time must lead all Jewry toward the realization of the great future it anticipates and prays for.

"FREEDOM FOR THE RUSSIAN JEW."

"The news that the Russian government had formally promised legislation to remove Jewish disabilities would be worth more to the Russian cause at this moment than a crushing victory over the German armies. It would alter at one stroke the whole European outlook. We do not mean merely that it would influence the thinking both of neutrals and of Russias' ally about her; it would do that, for the behavior of any Christian people toward its Jews is among the most searching tests of its civilzation. We are thinking rather of the effects upon Russia herself. * * * A touch of Jewish realism, less prone than the Slav temperament to comfortable delusions, less fecund in theory, and more apt at organization, is precisely what the Russian parties of progress lack—and that, indeed, is largely the reason why the reaction has repressed the Jews. * * * We do not know how far the Russian government values the intangible assets of the good opinion of its two liberal allies. * * * If in any degree the new Europe is relieved of the military problems which scourged the old sympathies will inevitably follow natural lines of political affinity. We hope with our whole mind that this question of the Jews may no longer stand in the way of an extension of official Russia of the cordial sympathy which links up to France."—The Nation, London.

NEWS FROM LONDON

BY OUR CORRESPONDENT DR. M. EPSTEIN

London, Dec. 22, 1914.

On the 16th of December the Bishop of London was responsible for day and night prayers of intercession in St. Paul's Cathedral. The services commenced at 8 o'clock in the morning and continued without a break until 8 o'clock the next morning. Directions for special prayers were issued and worshipers were asked to pray for the men on the battlefield, for the sailors on the deep sea, for all the sufferers in the war—the wounded, the sick, the missing and the prisoners, for the bereaved, the desolate, the impoverished, the refugees. All this was surely to be expected. But one paragraph of suggestions possibly came to some people as somewhat of a surprise. Its sentiment is fine; and it is the best answer to any hymns of hate or such like productions. Here are the very words: "Pray for our enemies, ask that they may be forgiven; that there may be no spirit of personal hatred in our hearts toward them; that the causes of bitter misunderstanding between us may be taken away; that they may be recompensed for acts of kindness shown by them to our wounded and prisoners; that we and our allies may be preserved from un-Christian acts of retaliation."

* * * * * * *

These services were purely local. But on January 3 a national service of intercession has been arranged for, and all religious bodies in the land will co-operate in the celebration. Jews are of the number, and no doubt many congregants will flock to them. From some points of view one cannot help feeling that God were best left out of this miserable business. On the other hand, if people utter noble prayers, surely good must follow, and the highest good for the world will ensue if after the war more idealism and less materialism enter into men's lives. We have been called the Machine Age. We have witnessed a transvaluation of values. Perhaps we shall call a halt and take stock of life. If the war brings more social justice, greater mutual understanding among nations as among individuals, more brotherly love and harmony—why we shall be comforted of our wounds.

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On the political side the war will, of course, bring many changes and perhaps the greatest in the position of the Jews. For one thing, they will be able to demand more justice and the liberty that is their due as citizens and as men. If the great powers lead the way, the smaller powers will follow. If Russia does her duty to her Jews, Rumania will be able to do no less. In every army the Jews are doing their duty. Some 5,000 of them are serving in the British field force, to say nothing of those in the navy. Nor has the stream ceased. A movement is on foot for forming a Jewish battalion. The principle of filling each unit, so far as possible, with men of the same calling or district or training is being followed here, too. There is a public school and university battalion, a sportsman's battalion, a pals' battalion. The idea is to form a battalion of Jews. A Jewish recruiting committee, with its own offices, are at work and recruiting meetings have been planned. This Jewish battalion does not mean that all the Jewish soldiers will be in it. Just as not all public schoolmen are in the public school unit, or all sportsmen in the sportsman's unit, so all Jews will not necessarily be found in the Jewish unit. A good many Jews are opposed to the proposition. These will be received by other units. The instances of apparent anti-Jewish prejudice which have manifested themselves were really isolated and of no serious consequences. What with the 5,000 already in the ranks and the addition that will be contributed by the special Jewish battalion, there will be quite a host of Jewish soldiers in Lord Kitchener's army. Arrangements have been made for the Rev. Michael Adler to go to the front, and it will be the first time in history that a Jewish chaplain has accompanied British troops in the field.

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The war has brought suffering in its train to a good many people In an age when the world is an economic entity any dislocation of the normal equilibrium is bound to affect all lands in every continent. No doubt you in America know this from experience. But of those who are suffering, two principal groups stand out. The first is composed of people whose homes have been ravaged. The Belgians have been badly hit, but Belgium has come into the limelight, so to say, and has found comforters. Incessant activity on behalf of the refugees is going on in England. Private houses dispense hospitality, and public places add thereto. Our colleges and schools open their doors to Belgian children and give them a sympathetic welcome. In the true meaning of the words, England is providing a refuge for the homeless. The Jews from Belgium, as readers of this page now know, have shared in the welcome, and their own brethren are giving their needs anxious care. Moreover, the Dutch are exercising neighborly virtues in rendering succor to those Belgians who fled to Holland.

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But the Belgians are not alone in their suffering. In Poland and Galicia armies have swayed backwards and forwards, bringing devastation with them. And the irony of Fate would have it that Jews are in the majority in both these lands. The Galician Jews fled to Vienna. The lodges of the Order are helping all they can and heaven knows that endless assistance is called for. But the Jews in Russian Poland? The Germans may not help them even if they could; nor may their Austrian brethren. Their hope lies in neutral countries and in England. Denmark, no doubt, is doing what is possible, and the Copenhagen Lodge is, we know, to the fore. But the misery is so great, the damage so extensive, and poverty has been multiplied a thousandfold. The mind cannot realize it, words cannot give it expression. The worst of all is that Western Europe does not know. We hear precious little from the Russo-German campaign; how expect to hear, therefore, of the sufferings of the Jews? Something is being done in London. A fund has been opened of which Mr. Schiff is treasurer and the house of Rothschild have already contributed one thousand pounds (say five thousand dollars). London Lodge also has the matter under consideration. We doubt not but that assistance will be rendered, despite the many claims and appeals that re-echo on all sides.

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One might imagine this exhausts the catalogue. But there is a voice from yet another quarter. The Jews of Servia have been ruined economically, and the Chief Rabbi of Servia has arrived in London to plead their cause. Servia in her treatment of the Jews has a record which larger states might well imitate. Servia gives full citizen rights to her Jewish population. What is the result? The Servian Jews are staunch Servians. Just to illustrate the tolerance of the Servians, it may be mentioned that during the recent High Holy-Days, while fighting between Austria and Servia was actually going on, the Jewish soldiers were excused from active duty in order that they might go to synagogue But more was done. Such Jews as were Austrian captives in the hands of Servia were liberated for the New Year and Day of Atonement to enable them to carry out their religious exercises.

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War has now hung heavily on Servia for some three years. The present conflict has demolished all that was left from the Balkan war. The Jews, a thriving community, are thus penniless, and their appeal for help can only be made in one land—England. So Dr. Alkaly has come here to collect money. There is a general appeal for the Servians, to which, no doubt, Jews will listen. The appeal of Servian Jews must, however, come first. So the wail of misery goes up from homeless thousands. **C'est la guerre.**

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The second group of sufferers are the subjects of enemy countries in the different lands that are at war. Englishmen in Germany and Germans in England are certainly in straits. It would seem that of the former all are interned in concentration camps; while as for the latter we know that a large number are so interned. Hard in any case, it is specially hard on Jews who are particular about **Kashrus.** Where a goodly number of Jews are together it is not impossible to provide Kosher food for them. But where they are scattered, a good deal of hardship is entailed. Much is being done to alleviate the lot of such prisoners, both in Germany and in England. Nor is suffering the lot of those only who are interned. Those aliens in England who are at large, if they are in need (and many certainly are) are undoubtedly to be pitied. The Society of Friends deserve special mention for their active sympathy in such cases, though other organizations are at work in this direction, too. Perhaps the hardest lot is that of men formerly in good positions who have lost their all. Beg they cannot; even loans they often refuse. They present a problem of peculiar difficulty and it is pleasing to report that the lodge is doing what it can for such cases. In this connection the work of Brothers Rubenstein and Benjamin, the Treasurer and Honorary Secretary of London Lodge, should be highly commended. They have been dispensing unostentatious charity on behalf of the lodge and we are very much indebted to them.

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The last meeting of London Lodge was a memorable one. For the first time representatives of Manchester Lodge came officially to bring before us a plan for common action in regard to the general position of Jews after the war. Brother J. S. Cohen, President of Manchester Lodge, gave a most effective speech, quiet, dignified, and to the point, and the simple eloquence of his manner and matter moved everyone present to thought. He was seconded by Brother Sieff, of Manchester, and the upshot was that while London Lodge was giving consideration to the question, it will now do so in conjunction with Manchester Lodge. That is all for the good. Interchange of views between the lodges can only lead to useful results and should be cultivated. Before the lodge session the brethren partook of a house supper, at which the health of Brother Dr. Alkaly, Chief Rabbi of Belgrade and Servia, was proposed in Hebrew. The house suppers should become regular; and the suggestion is made to London brethren that definite action be taken to put them on a permanent basis. We might start with the special meeting in January and continue thereafter. The election of officers for 1915 will take place at the regular meeting of the month, on the third Sunday in January. The results we shall announce in our next.

QUEBEC LIBEL CASE ENDS IN JEWISH VICTORY.

The result of the Quebec Libel Case Appeal is a complete victory for the Jewish people. Plamondon and Leduc are condemned to pay damages and all the costs. The judgment of the court was unanimous.

The action was based on a lecture delivered by Plamondon and later published by Leduc in which the Jewish race was held up to ridicule and distrust. This lecture was entitled "The Jew." In it the Jewish religion was attacked and it was declared that they were enemies to the Roman Catholic religion and of the life, honor and welfare of the Christian people.

The lecturer said that the Talmud taught its followers that the doctrines contained in that work are to be preferred to the Mosaic law, and that among other teachings the Talmud enunciated that even the best among the Christians ought to be put to death; that the Jew who sheds the blood of a non-Jew offers up a sacrifice to God, and other charges equally as serious.

As a result of this lecture, it was stated, an anti-Semitic feeling was created in the Province of Quebec. The windows of a synagogue were broken by a mob and several Jews molested.

We herewith publish a few editorials of Canadian papers on the subject:

A Jewish Vindication.

(Quebec Daily Telegraph.)

"All right-minded citizens will rejoice at the judgment of the Court of Appeals in the case of Ortenberg vs. Plamondon and Leduc. The fanatical element here and elsewhere cannot be too soon made to understand that the slandering and stirring up of prejudice and strife against a race is as dangerous and as bad as the defamation of individuals. In this free country, under the protection of the British flag, the Jewish race have as much rights as any other race and so long as they conduct themselves as good citizens, which they undeniably are, no one is justified in decrying or injuring them in their persons, their business or their property, simply because they worship God differently from others, and they have customs and observances peculiar to themselves. One of their advantages over a good many other elements is that they do not figure in the dock of the Recorder's Court very often."

Libeling a People.

(Montreal Gazette.)

"The Court of King's Bench, sitting in appeal at Quebec, has reversed a decision of the local Superior Court, and given small damages to plaintiff in the case of Ortenberg vs. Plamondon and Leduc. The case is one of the most interesting arising out of the mixed character of this province's population that has attracted attention for many years. Events have developed a certain anti-Jewish sentiment among classes of the people, some of them educated. In the case that led to the litigation one of the defendants prepared and the other printed statements derogatory to the Jews as a people, re-stating the charges that recently in Kiev led to the trial of an innocent man on a charge of ritual murder, alleging certain modern libels to the effect that people of the Jewish race cannot get insurance on their property, and generally repeating the slanders that have been urged against the Jewish people in many countries for many years, indeed for many centuries. The effect of the circulation of such matter in a community would be varied. Men of strong and intelligent minds would refuse to be turned against men and women living quietly and lawfully today even if it could be shown that their forefathers in other lands and other countries had been guilty of grave crimes and followed gross superstitions. Many, however, who have not been trained to reason for themselves and who retain strong respect for the printed word, might accept the voice of prejudice as the word of wisdom, and the unlettered, hearing of what those more learned than themselves had declared, would be carried away into hatred. The case was interesting also from the nature of the evidence given, which dealt with the teachings of the Talmud and the older traditions of Judaism. The reading of some of the testimony was as instructive as the study of books on the matters to the fore. As has been said, the decision of the court of first instance was in favor of the defendants, partly on the ground that, as it is not possible to indict, it is not practicable to libel a whole people. There are, or there were at the time, in Quebec, however, only seventy-five Jewish residents. It seems to have been considered by the Court of Appeal that while a whole people could not be libeled, attacks of an unjustified character directed against a whole people might cause assessable injury to certain isolated sections of that people in a community liable to be influenced by what it might be told to to their disadvantage. On this ground damages totaling $75 were granted. The sum is insignificant. The principle embodied in the judgment is far-reaching. The lesson will probably be effective."

REPORTED PRIVILEGES FOR RUSSO-JEWISH SOLDIERS.

A report is current that the Ministry of the Interior is drafting a bill exempting all Jewish soldiers engaged in the present war from all anti-Jewish restrictions in force in Russia.

The military organ, the Russky Invalid, in commenting on the emancipation rumors, stated that the heroism, loyalty and generosity of the Jews have created a good impression. It, however, advised the Duma not to hurry on with any measures of emancipation of the Jews, but to consider them carefully, as any attempt to force such bills through the House would prejudice the nation against them.

IRON CROSSES FOR JEWS.

The well-known Jewish writer and economist, Dr. Felix Theilhaber, of Munich, was awarded the iron cross. Sally Goldschmidt, of Idastein, received the iron cross personally from the Kaiser. The following Jews of Koenigsberg have received the iron cross: Dr. S. Rosenbaum, Dr. W. Benningsohn, Dr. Harry Moses, Adolf Neumann, Alfred Arnstdorff and Prof. Theodore Cohn.

JEWS AT LVOV STARVING.

The latest report received from Lvov (Lemberg) states that many Jews there are literally starving. The poor have hardly any clothes to wear, and wander about the streets asking for bread. Many Jews have lost their reason.

Thoughts and Tidings---A Review of Passing Events

By H. Eliassof

War and Culture.

The present European war is surely the most perplexing one of all the wars of history. Before and during its sudden precipitation, during the period of mobilizations, war-declarations and the rushing of huge armies across the different borders no positive reason for the war was known. As the war progressed and the most cruel and atrocious tactics developed on all sides, the belligerent nations began to advance cultural reasons for the conflict. Each involved nation now claims to fight for the greatest culture of the world. In other words, each nation is fighting for its own culture, which it proclaims to be the culture of the greatest benefit to the world. In this way each fighting nation seeks to justify its course with an ethical, or cultural motive. The combat with sword, gun and cannon is being supplemented by a conflict with ink, pen and paper. The printing press has become almost as much a weapon for attack and counter attack as the monster Krupp cannons or the huge guns of the English dreadnaughts. To the war between the German Pickelhaube, the French red breeches, the English Tommy Atkins and the Russian Cossack is added a war of rhetoric by the professors and scholars, the poets and novelists of the different nations now engaged in war. Each one of these famous men argues eloquently and tries his utmost to prove that his own particular nation possesses the real culture, which is far superior to the culture of the enemy, and that this superior culture justifies the fight for its own perpetuation in the world.

It is this very attempt to advance cultural reasons for a war of aggression that lends a most perplexing aspect to this European war. In the first place, we all know that the influence of real culture never will justify an aggressive war. Are not the main functions of real culture to guard the moral life of the state, to teach the people to place the social life higher than the political life, and to restrain the rulers of the state from rushing into an aggressive conflict with other states? To give cultural reasons for war is, therefore, an obvious untruth, and when thinkers and learned men, the very leaders and teachers of civilization and culture undertake to justify the war with cultural reasons the temptation becomes great to say of all the belligerent nations what Bernhard Shaw says about the English nation. In his "Common Sense About the War," this great English thinker openly accuses the English government of hypocrisy in pretending that it acted from chivalrous motives and for cultural reasons.

The warring nations of antiquity were at least no hypocrites in their wars of aggression. They never tried to cover their unrestrained lust for conquest by the cloak of culture as an excuse for pillage and loot. They went to war against neighboring nations for the open purpose of grabbing more land by which to expand their own territory, and they made no secret of it. Alexander the Great openly expressed his fear that the many great victories of his father, Philip II of Macedonia, would leave no more countries to conquer. Culture will never justify war because war and culture are two diverging forces tending in diametrically opposite directions. War is a power of destruction and culture is a force of construction. The strongest impulses of war are for immorality, hate and cruelty, and the most vital inspirations of culture are for morality, love and mercy. War is an infliction and culture is a benediction. A culture that countenances and justifies war permits a poisonous snake to nestle in its bosom which is sure to strike it with its venomous fangs and cause it to perish. Directly war has always done more harm than good to humanity. For the few benefits which it may have indirectly given to the world, it made the world pay much too high a price. It exacted a fearful toll for it in the loss of human life, in the retrogression, decadence and degeneracy of the fighting masses and in the terrible misery and suffering of their dependents.

I know that there are enthusiastic defenders of war who claim that humanity is deeply indebted to the wars of history for the civilization of the world. These ambiguous reasoners point to the great modern cities and to the glorious temples of art, science and religion which the hands of modern man have reared in the world and declare that all these have risen upon the ruins which the great wars of the past have left in their wake. These old ruins, they claim, formed the foundations for many of the splendid new edifices of our times, and so by its destructive work war was beneficial to humanity. Such arguments are indeed mere sophistry. We might as well say that tremendous earthquakes are now of benefit to the civilization of humanity because in remote ages these upheavals of nature cleaved some of the gigantic glaciers of northern regions, carried their parts southward where the sun heat melted them and sent their molten substance from the higher altitudes to mingle with the waters of the ocean. It is true that by this process nature makes waste and frozen stretches of land inhabitable for man, where he gradually develops a civilization. But no man of rational mind will give credit to the upheavals of long ago for the civilization of later ages. The credit is surely not due to the upheavals but to the conditions of life which man gradually creates for himself during long years of observation and experience. Earthquakes in a city teeming with population are always fearful calamities and man finds only detriment and no benefit whatever in their visitations. War is even a greater calamity than these unavoidable catastrophies of nature. These destroy physical life and property only, they spare the souls of the survivors, while in addition to its ruination of physical life and property, war also injures the soul-life of those who escape its fearful ravages, for war destroys also the most vital force of civilization, its moral influence. War has indeed wrought numberless ruins but it never created civilization. It was peace and not war that has given man the golden opportunity and has made it possible for him to develop cultural conditions. If war has ever succeeded in bringing favorable conditions for the development of civilization, it soon swept them from the face of the earth by burying them under new ruins. Culture never did build cities and temples upon war ruins, on the contrary, it had to remove and clear away those ruins of olden times to level and make smooth the building places and to make them ready for man to lay new foundations for the edifices of peace and progress.

Of all the cultures of antiquity which made a deep impression upon the modern cultures there are only three, the Hebrew, the Greek, and the Roman. Each of the three prominent cultures of today, the Teutonic, the Celtic, and the Slavic has been influenced by these three ancient cultures. The Hebrew culture at one time wielded the strongest influence upon the so-called Christian civilization to which all the cultures of the belligerent nations belong. But with the growth of the power of the Christian church the Christian nations gradually drifted away from the influence of the monotheistic and spiritual Hebraic culture and held fast to the impressions of the Greek and Roman cultures with all their gross anthropomorphic conceptions. The Greek and Roman cultures perished because they countenanced and justified war. The Hebraic culture alone survived because it teaches peace and not war. The Mosaic dispensation contains the law of lo tirtsoch, thou shalt not kill; it also emphasizes the brotherhood of man, for it prohibits hate. **Lo sisno es ochicho bilvovecho**, thou shalt not hate thy brother in thy heart, is a strict command in the Torah. The claim of each belligerent nation that the war it is carrying on is justified by its own culture only demonstrates the fact that neither one of them possesses the real culture. The fact that neither one of their cultures wielded enough influence to restrain the ruler of the State from rushing into an aggressive war only proves that all their cultures are absolute failures. The signs of their dismal failures were not wanting even long before the war. Let us quote some of the significant words of Professors Guglielmo Ferrero, the distinguished historian, author of "The Greatness and Decline of Rome," regarding the Western culture: "What is this progress, the mystic word that rules us? Everybody speaks of it and nobody knows with precision what it is. It is a most bizarre thing that in this century of progress everybody complains of the decadence of everything. Workmen, employes, soldiers, students, children, fathers, mothers, servants—especially servants—are not as good, we are told, as those of other days. Good cooking is disappearing at the same time as good literature, good furniture, fine arts and good manners, and so on. How is it then, that so many things are deteriorating in the century of progress? Are we really progressing or are we not? Is the progress of which we are so proud, to which we sacrifice every day our rest, our tranquility, sometimes even our lives, only an illusion?"

Such were the symptoms which enabled this skillful specialist to make his diagnosis more than a year before the present world war. He pointed out the moral, political and economic disorders which have developed in the cultural fabric of old Europe and suggested remedies for them. But no heed was given to the prescriptions of this well-meaning expert and the European nations rushed their cultures to their doom. The end came when all the great powers leaped heedlessly into the yawning abyss of cruel war. All the European cultures are now dead. They were buried in the bloody trenches, in the ruins of Belgium and in the devastated cities and grain fields from which the best workers, the young and the strong men were dragged and driven to cut each others throats.

The European world is now bereft of all civilizing and cultural influences. Christian civilization is a pitiable failure. Teutonic and Celtic cultures have both been crushed and annihilated by the mailed fist of militarism and war madness. And what can be said of the Slavic culture, of which the Czar of Russia wishes to be the principal prophet, exponent and interpreter? Alas, the world knows that it has always been an empty sound and a dark shadow on the horizon of human liberty. The only living real culture now remaining in Europe is the Hebrew culture, and it seems that the European nations will all have to adopt this culture after the war is over. And why not? The Hebrew culture is distinguished by a vitality which is the very glow of life. Oldest in years the Jewish culture remains the youngest in its spiritual force, in its ethical vigor and its moral influence. The Hebrew prophets once dreamed of the golden age of everlasting peace. They painted the bliss and happiness of that golden age in the richest tints of the heavens, in the glowing colors of sunlight and starlight, and with the deepest feelings of heart joy and soul inspiration. The Hebrew culture, which for ever remains a culture of peace, is alone able to accomplish the full realization of these sweet prophetic dreams. Let the nations adopt the Hebrew culture and the steady progress of humanity towards the goal of universal brotherhood will be assured and then the world will know war no more.

State and Morality.

To modern man the State is no longer a divine institution. To us it is nothing but a human organization created for the purpose of securing law and order. It has also the duty to work for the highest development of the social and moral life as well as for the best sanitary conditions. In its true analysis the State is nothing more than a collective body founded by individuals who form a community of interests. Each individual member of the State who wishes to have his life and his labor, his health and his possessions protected against encroachment and injury by other individuals or other collective bodies, must not hinder the State in the exercise of its functions and must abide by its rules and regulations. When speaking of the State the individual must therefore never be lost sight of. The State belongs to the individual as much as the individual belongs to the State. Consequently the same moral code of ethics, the same fundamental moral principles and the same ideals of life which the teachers of religion and morality recommend to the individual as the proper guides through life, such as truth and righteousness, justice and mercy, forbearance and toleration, must also be adhered to by the State. It is as dangerous for the State to discard any of these moral principles as it is for the individual to swerve from the straight path of moral duty and to enter the crooked road of iniquity.

The greatest trouble with the European States is that they have completely repudiated the moral code of the individual and have adopted a so-called moral system of their own. They substituted diplomacy for truth, might for right, hate for justice, power for prudence and force for forbearance. Darwin was no benefactor of humanity when he taught the world the doctrine of the survival of the fittest. The English State which has adopted this merciless Darwinian theory as its main political principle will no doubt have to pay dearly for it some day. The English State has chosen to look upon itself as the fittest of all other States to master the commerce of the world. This commercial greed induced it to join hands with the Japanese, the children of an Asiatic race, and to overlook the fact that it thereby exposes the civilizations of Europe and America to the aggression of the newly-awakened spirit of the Asiatic races, which is bitterly antagonistic to all Occidental interests.

Treistschke, who taught the German State the lesson that the purposes of the State is power and that nothing can be more moral than this purpose, also inculcated into the German mind, the doctrine of anti-Semitism, which is a tenet of national and race hatred of the Jew, and now Germany herself is reaping the whirlwind harvest of national and racial hatred. It is now the most hated State in all Europe.

The true moral equilibrium of the State is the only safeguard of its strength, and the only pivot of its peace and prosperity. Without the restraint of the true moral influence it must, sooner or later, fail and fall.

THE B'NAI B'RITH'S OPPORTUNITY.

(Continued from page 2)

you clean, remove these evils from before my eyes. Learn to do well, plead for the widow, help the fatherless, seek justice." If you suffer for this, you suffer as suffered the prophets. If you ignore this, you will suffer anyhow, men and women of Israel, and it is better to suffer in a great cause and to have evil names hurled at you, knowing that you are prophets of a great movement, than that you should be made to suffer the unutterable disdain and the unspeakable contempt which is now the fate of so many of our brethren. It is better to suffer in the cause of truth than to live even in comfort surrounded by conditions now prevailing. Up and do your duty! Seize your opportunity! Strike for the right! Let who will hate; when one does that which is right, the smile of God's approval outweighs the frown of man's hate!

THE KEHILLAH.

(Continued from page 3)

owitz, who occupied the rabbinical see of Nikolsburg, 1773-1778. He had come from Poland, and introduced the Cabalistic practices, which were not congenial to the plain Jew of Moravia. Therefore he established a synagogue of his own, adjoining his house. The synagogue was endowed, a number of people receiving a stipend for regular attendance. The intention may have been to give in this way support to some poor scholars. In my time there may have been only two or three such, while the others were simply poor devils, mostly the "Traegler," poor fellows doing odd jobs, carrying burdens or going on errands. For a short time after my arrival some members of the opposition, who objected to closing the old synagogues, started another one, but it did not last. The other abandoned synagogue presented the sad sight of decaying glory. Some of them were undoubtedly founded by pious Jews in olden times, who thus wished to immortalize their names, as the Reb Guttmann Schul, others were probably a meeting place of the guilds existing in the ghetto, as the "Schuster Schul" and the "Kazowim" (butchers) schul. One may have served the aristocrats expelled from Vienna in 1670; it was called "Die Wiener Schul." When I visited Nikolsburg for the first time in 1868, the attendance at services on Saturday was general. Nobody missed it, unless prevented by illness. On week days, however, when most of the men were out of town, the smaller synagogues had their difficulty in finding the necessary Minyan. Twenty years ago, when I visited the old Jewish metropolis for the last time, the number of synagogues was reduced to two, the Altschul and the Neuschul, the latter only maintained for the benefit of the old Dajan, Joseph Knoepfmacher, who died in 1909, at the age of ninety-four. He was the last remnant of the old glory. At present, owing to the thousands of Galician refugees, Nikolsburg for the first time in sixty-six years may suffer from insufficient synagogue accommodation.

B'NAI B'RITH DAY CELEBRATIONS

CHICAGO, ILL.

Under the auspices of the Central B'nai B'rith Council representing the Chicago lodges, B'nai B'rith Day was celebrated at the Hotel La Salle on Saturday evening, December 26, 1914.

The celebration consisted of a banquet, at which more than seven hundred members of the Order and their ladies participated and during which addresses were delivered by U. S. Senator Lawrence Y. Sherman of Illinois on the subject, "The Commonplace and the Abnormal," and by Dr. Schmarja Levin of Berlin, who spoke on the subject, "The Promised Land in Our Recent History." Both addresses were received with much enthusiasm.

At the banquet, in addition to the President of the Order, Brother Adolf Kraus, the officers of District Grand Lodge No. 6 and the members of the General Committee were in attendance, including many out-of-town guests. Among them Messrs. Pevsner of Palestine and Strauss of Munich, Germany.

The banquet was followed by a class initiation, at which 110 candidates, mostly young men and recruited from professional ranks, was initiated by the degree team of the Council, composed of Brothers A. B. Seelenfreund, Edward Sonnenschein, Adolph D. Weiner and Hugo Sonnenschein.

The celebration was brought to a close with a ball, lasting until the early hours of the morning.

FARGO, N. D.

John Hay Lodge No. 634 of Fargo, N. D., celebrated B'nai B'rith Day on Sunday, January 3, in a most befitting manner.

At 2:30 p. m. a public meeting was held at the Orpheum Theater, President Brother Lesk presiding. Dr. L. T. Guild of Fargo and Dr. Deinard of Minneapolis delivered (two excellent) addresses. The former on "Heroism of the Immigrant," the latter on "Are We Jews a Separate Nation or Race?"

The audience, composed largely of gentiles, was a very appreciative one.

At 4 p. m., at a meeting of the Lodge, a class of seven candidates was initiated by the Degree Team of Dacotah Lodge of Grand Forks, N. D.

After that, Brother Dr. Deinard installed the officers for the ensuing year.

At 7 p. m. an elaborate banquet was served, followed by short addresses by the following brethren:

President I. Papermaster, Toastmaster.

P. P. Brother Lesk, "Benevolence;" Brother Geo. Papermaster, Grand Forks, "Brotherly Love;" Brother Harry Lashkovitz, "Harmony;" Brother Sig Wolf, Grand Forks, "Co-operation of Sister Lodges;" Brother Max Rabinovitch, Grand Forks, "Jewish Activities of Grand Forks;" Brother Max Stern, "Jewish Activities of Fargo;" Brother S. N. Deinard, "Our Order."

The evening was concluded with dancing.

FORREST CITY, ARK.

Barnett Lodge No. 754 of Forrest City, Ark., held its first B'nai B'rith Day celebration on Sunday afternoon, January 3, 1915.

The program consisted of musical numbers, addresses and exercises by the Sabbath School children.

The following was the program:

Hatikvoh	S. S. Class
Remarks on Chanuka	H. J. Warshavsky
Chanuka	Stanley Barnett
Violin solo	Henrietta Barnett
Accompanist	Mrs. L. Barnett
Recitation	Sadie Burd
Vocal solo	Sarah Warshavsky
Recitation	Sadelina Barnett
Beautiful Things	S. S. Class
Piano solo	Sadie Burd
Talk on B'nai B'rith	G. Levy
Duet	Jeannette and Sarah Warshavsky
Address	L. Barnett

CLARKSBURG, W. VA.

B'nai B'rith Day was celebrated by Clarksburg Lodge No. 727 before a large and enthusiastic audience on Sunday, November 27.

Mr. F. Feinberg, President of the Lodge, introduced the speaker of the evening, Mr. B. P. Brasely of Pittsburgh, who in an eloquent address, touched on the work of the Order in the present crisis caused by the war abroad; also the beneficent work it is doing in this country, referring especially to the Anti-Defamation League.

The meeting was brought to a close with prayers by the past President, S. D. Goodman of Fairmont, W. Va.

HOUSTON, TEXAS.

The annual celebration of B'nai B'rith Day by the Lodges of Houston, Texas, took place on Sunday evening, December 27, in the banquet hall of the City Auditorium. The meeting was presided over by Mr. Maurice Hirsch, who spoke in brief of the ideals of B'nai B'rithism and its many monuments, as evidenced by the different institutions which it has erected for the alleviation of human suffering.

A short program was arranged prior to the address of the evening, which consisted of two vocal solos by Miss Lena Mendelsohn. This number was followed by a piano solo by Miss Lois David. This program was followed by the speaker of the evening, Rabbi Leon Vollmer, of New Orleans.

Dr. Vollmer has been connected with the Orphans' Home at New Orleans for three years, and has built this institution up to a status of the highest efficiency. He is held in high esteem by the entire Jewish community of New Orleans as well as his many friends throughout the district, and is dearly loved by the many children of the institution, who look upon this big man as a father. An unusually large audience had the pleasure of hearing Dr. Vollmer on this occasion and his address was a rare treat. He drew a lurid picture of B'nai B'rithism, its ideals, its purposes, and its many achievements, and his address inspired pride in the local members in their participation in helping to bring about the great good that is being accomplished. He further demonstrated the close relationship between the Synagogue and the B'nai B'rith lodges, and told his interested listeners how B'nai B'rith is at all times the protagonist of Jewish rights. Dr. Vollmer's address was masterful and intensely interesting, and was thoroughly enjoyed by all. He has left a message which should and will result in communal good and inspire local Jewry to further action.

After adjournment a banquet was held at the Rice Hotel in honor of Dr. Vollmer. Before adjournment many interesting talks were made by those present. Mr. E. Goldberg acted as chairman. Short talks were also made by C. Mendelsohn, S. J. Westheimer, Arthur Lyons, M. P. Ostrow, John Mendlovitz of Bryan, B. Littovich, Maurice Hirsch, Sol Shoeneman and Dr. W. Wittner. One of the most interesting talks of the evening was made by Dr. Vollmer just before adjournment, everyone having spent a most delightful evening.

HOMESTEAD, PA.

Homestead Lodge No. 586 observed B'nai B'rith Day, November 27, in the beautiful new Synagogue recently erected. Brother A. C. Stein, and Rabbi Neches of B'nai Israel congregation of Pittsburgh, delivering timely discourses. The speakers dwelt upon the necessity of being UNITED, and informed the very large audience that the mission of this Order is "TO UNITE ISRAELITES," explaining that the Synagogue expounds our religion, whereas the B'nai B'rith carries out the teachings of Judaism; that the Synagogues differing in forms of worship, cannot bring about an unification of our people, while the B'nai B'rith, inviting all Jews, regardless of this or their nativity, is the only means of uniting for the common welfare .

Many current concrete occurrences were referred to that verified the necessity of every Jew affiliating with the only altruistic organization ever brought into existence. This occasion was one that will remain firm in the memory of all who had the privilege of being present, evidencing the wisdom of creating "B'nai B'rith Day."

MONTGOMERY, ALA.

B'nai B'rith Day was observed under the auspices of Alabama and Emanuel Lodges of Montgomery, Ala., at Temple Beth-Or on Sunday evening, December 27, 1914. Following was the program:

1. Organ Prelude.......Alex Guilmant
   Mrs. J. C. Haygood.
2. Prayer......Rabbi B. C. Ehrenreich
3. Introductory. Mr. Simon Roswald, Jr.
4. Leo N. Levi Memorial..........................Mrs. Leon Weil
5. Vocal Solo—Aria from Samson and Delilah...........Saint-Saens
   Miss Marie Van Gelder.
6. Oration..........Rabbi Abram Brill
7. Violin Solo—Avia Maria.......................Schubert-Wilhelmj
   Miss Nellie Wolff.
8. Benediction..Rabbi B. C. Ehrenreich
9. Postlude........Mrs. J. C. Haygood

GADSDEN, ALA.

Coosa Lodge No. 734 of Gadsden, Ala., celebrated B'nai B'rith Day at the Temple on Sunday evening, December 20, 1914, which was largely attended by the Jewish public. The program was a delightful one and included addresses by Rabbi Miller of Chattanooga and Judge John H. Disque of Gadsden. A special musical program was a delightful feature of the occasion.

Mr. J. Nadler presided over the services and introduced the speakers.

Rabbi Miller, in his address, made a plea for universal peace. He deplored the war in Europe and admonished his people not to show partiality toward one nation or the other engaged in the war. He declared that there is a great army in America fighting not to destroy life but to prolong it and to relieve suffering and he referred to the work of the B'nai B'rith in this direction.

Judge Disque, in his address, complimented the Jewish people. He said that while he is a gentile, he recognizes the covenant between God and Abraham as the greatest contract ever consummated on earth. He declared that it was due to this covenant that our present high state of civilization is enjoyed and he gave the Jewish people the credit for having maintained it down through the ages. He also paid a tribute to the Jews for having kept themselves racially pure and for their advancement in every direction. He deplored the depression that has been laid upon them, but said they are gaining power and influence.

Judge Disque said that in his study of the B'nai B'rith he had found that it is doing more than any other organization for the relief of those who are in want.

ST. LOUIS, MO.

A joint celebration of B'nai B'rith Day was held by Missouri Lodge No. 22 and Ebn Ezra Lodge No. 47 of St. Louis at the Temple Israel on Sunday evening, December 27, 1914. Rabbi Morris M. Feuerlicht of Indianapolis, Ind., was the principal speaker on the occasion, and addressed a large audience on the subject: "The Jew and Social Service." A musical program was rendered.

MONTEFIORE LODGE, BUFFALO, N. Y.

Montefiore Lodge, No. 70, of Buffalo, N. Y., held an old-fashioned smoker recently, at which there were present a very large gathering of members. An interesting feature of the evening was the various talks given by some of the members stating their experiences while in the war-ridden countries of Europe. A sumptuous banquet was served after the smoker.

The lodge is inaugurating a membership campaign and in the very near future they anticipate an increase of from seventy-five to one hundred members. This lodge has during the year increased its membership by over 50 per cent.

MACCABEE LODGE, NEW YORK.

At the meeting held on Tuesday evening, December 1st, Brother Ralph K. Guinzburg delivered a lecture on Palestine, and the work of the various Jewish colonizing societies in the Holy Land. Brother Guinzburg recently returned from Palestine and recounted a number of his experiences while traveling in the Orient.

The Ladies' Auxiliary Society, known as the "Daughters of the B'nai B'rith," recently elected its officers and, with the lodge, will have a joint installation of officers on January 19th, 1915. It was also decided to hold a bazaar in February for the benefit of the B'nai B'rith fund for the war sufferers in Europe.

SPOKANE, WASH.

Abraham Geiger Lodge, No. 423, of Spokane, Wash., held a well-attended meeting on December 17, 1914, at which the lodge resolved to forward $500 collected for the fund of the war sufferers to the Executive Committee. Election of officers was the special order of business, as well as of delegates to the convention of the District Grand Lodge.

The Ida Bloom Strauss Auxiliary of Abraham Geiger Lodge meets at the same time in an adjoining hall. Appropriation for the war fund was also made by the auxiliary. After the regular order of business was disposed of by both organizations, they joined forces and finished the evening with an entertainment and card party, and concluded with a dance, during which refreshments were served by the ladies.

RAINIER LODGE NO. 627, SEATTLE, WASH.

By Max A. Silver.

Rainier Lodge has just closed the most successful year of its history. We have had a year of work. We have had a glorious year. As members of this Lodge, we take pride in it. I feel I am doing no injustice, however, to the capable and faithful gentlemen who served in administrative capacities, when I say that it is not alone to the officers, nor to the trustees, nor to the committees that credit should be given for the splendid accomplishments of the year, but to them all, and to the membership at large included with them. There never was an opportunity for work but that brothers were there ready to do it; there never was a call for co-operation but that it was answered ten-fold. With such unity and harmony prevalent, our efforts inevitably resulted in a remarkable success. I wish time and space were granted to report to you in detail the message of the President of this Lodge for the year. I am sure it is a record that would serve as an inspiration to many other lodges throughout the country.

I will give you a few facts from it. For the rest I refer you to the December issue of our lodge organ, "Shmoos," which can be had by applying to our Secretary, Mr. Myer Cohen, 924 Pine street.

"Rainier Lodge has taken a keen interest in substantially helping several institutions and enterprises apart from its local interests, such as the Utah Immigration Colony, Leo N. Levi Memorial Hospital, and Relief Fund for War Sufferers."

"Rainier Lodge recently took the initiative in organizing a movement for the practical assisting of Jewish inmates in state and federal institutions."

"The activities of this lodge in connection with the suppression and elimination of moving pictures in which the Jew is characterized in an objectionable and offensive way has been specially commended by the Anti-Defamation League."

"A large voluntary donation was subscribed toward the splendid work of the Settlement House."

"Rainier Lodge has given practical demonstration of its interest in religious matters through lodge attendance at Temple services and participation in Joint Memorial Services."

"In a social way, Rainier Lodge has been very active in bringing its members into closer social contact than ever before through various social affairs."

"The intellectual side of our work was given splendid recognition and our lodge talent was splendidly brought into action through a number of interesting debates, readings, discussions and addresses of a most instructive character."

"Rainier Lodge took prominent part in the installation of four new B'nai B'rith lodges."

So Rainier Lodge has indeed passed what can be considered its most successful year in point of practical, effective and constructive work. Rainier Lodge owes a debt of gratitude to the retiring President Schoenfeld, for the very able manner in which he acted as the executive officer of the lodge. Hampered by exceptionally large business responsibilities which seemed to force all the attention that one man could give into other directions, he has, through the three years as president, given in a bountiful measure of his time and business acumen to the various questions of the lodge, with the happy result, as he says, "of having witnessed the unfolding and development of my fondest hopes, my greatest B'nai B'rith ambition—that of Rainier Lodge coming into its rightful place and position as an agency for inestimable good for Jewry."

It is gratifying to know that President Schoenfeld's successor, Vice-President Irving C. Lewis, is a man of broad and varied experience, and that he is entirely familiar with the principles and purposes to which this lodge is committed. During Brother Lewis' three years' service as Vice-President he has made a fine record and he will come to his new duties fully equipped for carrying on the work of the Lodge and Order. We are confident that under his guidance there will be a continuance of the excellent work done by this organization.

Another nomination which virtually means "election" was that of Secretary Myer Cohen to succeed himself. Never was a declaration better sustained than this. A unanimous renomination was a compliment that he amply merited. We may congratulate ourselves on securing a continuance of his services in this capacity.

What Our Lodges Are Doing

SPRINGFIELD LODGE, SPRINGFIELD, MASS.

Springfield Lodge No. 684 enters upon another year of activity and usefulness under the direction of a group of officers well up to the standard of the past, and with a large and enthusiastic membership.

The installation of the newly elected officers will take place some time this month, and under the direction of Henry Lasker, Past President, and District Deputy. District Deputy Lasker is arranging a program of speaking and entertainment which is sure to surpass those of previous years.

On January 6 the members of the Degree Club met and elected the officers for the coming year.

The Degree Club members will make merry at their annual banquet in the Highland Hotel on the 24th of this month. Last year's banquet was a "howling success" and everyone expects this year's gathering will be just as successful. The Degree Club has grown and flourished during the past year and is now firmly established as an important auxiliary to the social and intellectual forces which characterize the work of Springfield Lodge.

The degree team of the Lodge has already won renown throughout District No. 1 and has been invited to exemplify the degree work at the Worcester convention. Last month the members of the team showed the lodges of Greater New York the caliber of their work, and favorable comments were heard on all sides. Twenty members of the team made the trip to New York at the urgent request of the New York lodges, which had been much impressed with the work of the team at the last District No. 1 convention held in the Springfield Municipal Auditorium.

During the year just past Springfield Lodge has proven itself a factor of no small importance in the community in furthering Jewish interests. At the present time a substantial sum is being raised to provide a fund for the benefit of the European Jews, who are suffering so greatly as a result of the European war.

Last year, largely through the efforts of the lodge, the public school authorities were induced to withdraw a somewhat strenuous objection to the absence of Jewish children from public school sessions on Jewish holidays. By a tactful and judicious handling of the situation the lodge managed to gain a complete victory without creating the least bit of ill feeling among the school authorities.

Late in December the lodge was instrumental in promoting the cause of Zionism by means of a monster mass meeting, at which Louis D. Brandeis and Schmarya Levine were the principal speakers, and at which a considerable sum of money was raised for the cause to help the suffering Jews in Palestine, more than $1,000 being collected.

Springfield Lodge was also represented on a special commission which has just finished deliberating on a new charter for the city of Springfield.

The officers and members of the lodge, with a record of fine achievement behind them, are looking forward to the coming year with every confidence that the prestige of Springfield Lodge will not be in the least diminished, and that the lodge will prove to be a greater factor than ever in promoting Judaism and Jewish ideals in Springfield and the nearby towns.

MEMPHIS, TENN.

Memphis Lodge, No. 35, held its regular meeting on Sunday morning, December 13th, 1914, at the Y. M. H. A. Many matters of vital importance were brought up and acted upon at this meeting.

Nominations for officers for the ensuing term was held.

A committee was appointed to arrange for the annual observance of B'nai B'rith Day.

Among other important matters which were acted upon was the introduction of a resolution asking the grand lodge officers of this district and other districts of the I. O. B. B. to eliminate their grand lodge conventions this year, and to use the money thus saved toward the alleviation of the war sufferers in Europe. The resolution met a unanimous approval of the members, and was adopted.

OFFICIAL VISITS OF PRESIDENT SCHNEIDER.

Mr. Morris N. Schneider of Oakland, Cal., president of District Grand Lodge, No. 4, accompanied by members of the General Committee and the Grand Orator, Rabbi Friedlander, will pay an official visit to the San Francisco and Oakland lodges as follows:

Monday evening, January 25th, he will meet all the San Francisco lodges in joint session in the assembly hall, B'nai B'rith building, where the principal address will be delivered by Rabbi Friedlander. Other members of the General Committee will speak as well.

Tuesday evening, January 26th, the president and General Committee will visit his home lodge, Oakland No. 252, and a special committee has already been appointed to make the necessary arrangements for a successful evening and a large attendance.

JOINT INITIATION BY THE LODGES OF NEW YORK.

A joint meeting of the B'nai B'rith lodges in the metropolitan district was held at Carlton Hall, New York City, Sunday evening, December 13th. The occasion that drew the lodges together was the Chanukah festival and the exemplification of the ceremony of initiation as conducted by the degree team of Springfield Lodge, No. 684, of Springfield, Mass.

Despite the inclement weather, there was not an empty seat to be found in the hall. The programme was opened by the lighting of the Menorah by Rev. Nathan Schlager, cantor of Temple Emanu-El. Then Rev. Samuel Abrahamson of the People's Synagogue sang "Jerusalem," the rendition of which was followed by all the lodges singing "Mo-os Zur."

The auditorium was then made ready for the Springfield Degree Team. Forty-two new candidates presented themselves for initiation. The team, which is doubtless the champion one of the United States, conducted the ceremonies in a most impressive manner. Never have the New York lodges beheld the ritual exemplified in a way that was so stirring to the Jweish heart. The team, which consisted of twenty-six members, under the presidency of Frederick Rabinovitz, has been in training for many months.

After the initiation was over, addresses were delivered by Dr. Joseph Silverman, president of District No. 1, and by Judge Louis D. Gibbs. A collation was then served. The celebration was held under the auspices of the Intellectual Advancement Committee, led primarily by Mr. I. Irving Lipsitch and Dr. M. M. Stark.

CHANUKAH ENTERTAINMENT IN GREEN BAY.

The children attending the Hebrew school of Green Bay, Wis., gave an entertainment on Sunday evening, December 20, 1914, at the synagogue. An historical sketch was presented of Hannah and her seven sons by the children of the school. Rabbi Daskal, who has recently been chosen rabbi of Green Bay, delivered a talk on Chanukah and its significance. Short talks were also delivered by Brothers Abrams and Roseman, members of the lodge.

VANCOUVER, B. C.

On Sunday, December 20, 1914, Samuel Lodge, No. 668, of Vancouver, B. C., jointly with Samuel Auxiliary, held a public installation of officers. District Deputy, Brother J. Lancaster, conducted the installation services of both organizations. Miss Bessie Grossman acted as mistress of ceremonies. After the installation a group photo was taken of the officers of both organizations. Following the ceremonies a dance was held. An elaborate midnight luncheon was served. The entire entertainmnt was well arranged, was largely attended and all agreed that it was the best affair the Jewish community of Vancouver ever had.

Samuel Lodge is growing by leaps and bounds, and the formation of a ladies' auxiliary marks a new era in the work of the lodge in getting the women interested in the principles of the order

INSTITUTION OF NEW LODGE AT NEW KENSINGTON, PA.

On December 6, 1914, New Kensington Lodge, No. 762, was instituted at New Kensington, Pa. A large number of the members of the order from Pittsburgh proceeded by special car to attend the ceremonies. Upon arrival at New Kensington they were met by a committee from the new lodge and escorted to the hall, where the public meeting was to take place. Past Grand President, Brother A. L. Solomon of Pittsburgh, presided at the meeting, and addresses were delivered by Brothers L. S. Levin and Charles H. Joseph. Both of the speakers dwelt upon the mission of the order.

Immediately after the public meeting, Mr. Abe Weil of Philadelphia, president of District Grand Lodge, No. 3, took charge of the gathering and officiated at the institution of the new lodge. A class of forty candidates was initiated, and this was followed by the election and installation of the officers. Then followed addresses by Brother Louis Sulzbacher of Braddock, secretary of the district; Brothers I. Reicenstein, H. Simon and other visiting members.

The committee responsible for the organization of the new lodge is satisfied that New Kensington Lodge will add to the strength of the district.

PUBLIC INSTALLATION BY ABR. LIPPMAN LODGE, PITTSBURGH.

A notable event in B'nai B'rith circles in Pittsburgh will be staged on January 13, 1915, on the occasion of the installation of the officers of Abr. Lippman Lodge, No. 672. Arrangements have been made for the presence of Brother Abe Weil of Philadelphia, the president of the district, and Past President, Brother Isador Sobel of Erie, Pa., president of the Erie Orphanage and Home for Friendless Children, who will be in charge of the ceremonies. In addition to the foregoing many of the Grand Lodge officers, including Louis Sulzbacher of Braddock, secretary of the district; Brothers Marcus Feuchtwanger of New Castle, and F. R. S. Kaplan, A. Edlis and Brother L. Stein of Wheeling, W. Va., members of the General Committee, will attend.

A special musical program has been arranged for the evening, and invitation has been extended to the lodges of Allegheny County and their ladies Auxiliaries to be present. Refreshments will be served at the close of the program.

VICTORIA, B. C.

A very enjoyable dance to commemorate the festival of Chanukah was held under the auspices of the Ladies' Auxiliary of Victoria Lodge, No. 758, at the Odd Fellows' Hall, Victoria, B. C., on the evening of December 16, 1914. The occasion drew one of the largest gatherings of the local Jewry of the season.

At the regular election of Victoria Lodge, held on December 15, 1914, the officers for the year were elected, as well as delegates to represent the lodge at the coming convention of the district to be held in San Francisco on February 21, 1915. The election was interesting and a very keen interest was displayed by the members.

The Ladies' Auxiliary of Victoria Lodge held its annual election of officers on Monday, December 21, 1914.

BELLINGHAM, WASH.

The annual meeting of Bellingham Lodge, No. 756, of Bellingham, Wash., was held on Sunday, December 20, 1914. The special order of business was the election of officers for the ensuing year.

Great enthusiasm exists in the lodge at the present time. At the meeting a class of ten candidates was initiated and several more are on the list.

A committee was appointed to take care of the installation ceremonies, which will take place in January. It is expected that a great many visiting brethren from surrounding cities will attend the occasion, which will assume the form of an open public installation, at the close of which an entertainment will be held and refreshments will be served.

RESOLUTIONS IN MEMORY OF LEOPOLD BECKER.

Ft. Wayne, Ind., Dec. 27, 1914.

At a regular meeting of Emek Beracha Lodge, held today, the following resolution in memory of Leopold Becker was unanimously adopted:

The members of said lodge, most of whom had the good fortune to know him, mourn the loss of their esteemed Brother Becker, who was a charter member of Emek Beracha Lodge No. 61.

His noble life and exemplary character shed luster on our order and upon all that surrounded him.

The goodness of his heart was mirrored in his always genial face, and his enthusisam for good was well known to us.

His brethren pray that the Merciful Ruler of destinies may console the bereaved ones and that they may bear their great loss with fortitude.

Resolved, That the Secretary of E. B. Lodge be empowered to convey to the children of Brother Becker a copy of these resolutions and cause same to be spread on our records.

ISIDOR LEHMAN,
EDMUND SEELBERG,
C. YOUNG.

JULIUS HOUSEMAN LODGE, GRAND RAPIDS, MICH.

On the eve of the New Year, Julius Houseman Lodge No. 238 placed a fitting climax on a year of achieveemnt by presenting to the general public, under the auspices of the Intellectual Advancement Committee, a very remarkable stereopticon lecture by Rabbi Max J. Merritt of Evansville, Ind.

The subject was "Through the Desert of Sinai," and the lecturer took the audience, not only through every phase of his journey, but also into many personal phases of the home life and habits of the Bedouins. His slides were made from photographs which he procured himself and this, added to his natural charm of manner and presentation, made the lecture of sparkling interest to the large audience which attended.

The affair was a pronounced success from every viewpoint, and is in line with the express policy of the Lodge to produce the best for the benefit of its members.

DAVENPORT, IOWA.

Brother A. B. Seelenfreund, secretary of District Grand Lodge, No. 6, accompanied by Brother H. M. Seligman, District Deputy for the State of Illinois, paid an official visit to Davenport Lodge, No. 174, of Davenport, Iowa, on Sunday, December 20, 1914. A public meeting was held at the Temple, at which Rabbi Weinstein presided, and addresses were delivered by the visiting Grand Lodge officers on the work of the order. The meeting was well attended, and among the out-of-town visitors were Brothers I. Raffin of Chicago and M. Baumoel of St. Louis.

During their stay in Davenport the visitors were entertained at the home of Brother Isaac Petersberger.

WINNIPEG, CANADA.

Winnipeg Lodge, No. 650, of Winnipeg, Manitoba, is arranging to celebrate B'nai B'rith Day on Sunday, February 7, 1915. On that occasion the lodge intends to officially launch a new movement, called the "Canadian Jewish Immigration League," the purpose of which will be to safeguard the interest of the Jewish people in Canada with reference to immigration; to prevent the enacting of restrictive legislation.

Prominent speakers will choose this subject as their theme in addressing the lodge.

NEW ORLEANS, LA.

The Joint Committee of the B'nai B'rith lodges of New Orleans and war relief organizations met at the Y. M. H. A. on December 10, 1914. Reports submitted by the sub-committees show that sums exceeding $3,000 have so far been collected. The moneys received were ordered distributed as per previous arrangements, one-sixth to the Zionist Committee for the Relief of the Situation in Palestine and the remainder equally to the B'nai B'rith and the American Jewish Committee.

What Our Lodges Are Doing

ACTIVITY OF RAINIER LODGE.

The members of Rainier Lodge, No. 627, of Seattle, Wash., have organized the Seattle Jewish Relief Committee, which will contribute monthly toward a war relief fund.

Two of the most interesting talks the members of Rainier Lodge have had the pleasure of hearing were given at the November 30th meeting. Brother Harry Sigmund addressed the lodge on "The Development of Judaism in Spain," and Brother Simon Wiener gave an interesting account of "The Objects and Aims of the Menorah Movement."

THE B'NAI B'RITH BUILDING OF PORTLAND, ORE.

The new B'nai B'rith building is proving its value as a Jewish social center, particularly for the Jewish young people of Portland. The membership enrollment (already large) is constantly increasing, a fact which demonstrates what a longfelt want an institution of this kind has been in this city.

The gymnasium, handball courts, swimming tank and billiard rooms are being well patronized during the hours scheduled for their use. Though handicapped by the lack of apparatus which is now on the way to Portland from the Spaulding factory, gymnasium classes are being conducted by Mr. Smith, formerly of the Y. M. C. A., and whatever apparatus has already been delivered is being utilitzed. When the apparatus and steel lockers are finally installed, the gym. will be as well equipped as any gymnasium in Portland.

Boxing, wrestling and swimming are being taught by David Cohn, a recent graduate of Ann Arbor, Mich., Law School, where he established a record for himself in those events.

The following schedule of classes has been arranged:

Seniors — Classes: Monday and Thursday, 8:15 to 9:30 p. m.

Juniors and Juveniles—Classes: Monday and Friday, 4 to 5:30 p. m.

Young Ladies (who are unable to attend day classes)—Tuesday, 8 p. m. This class may have Saturday evening also if they desire.

Women's Class—Tuesday and Thursday, 2:30 p. m.

Wednesday and Saturday evenings have been left open for games, team practice and individual work.

Morning classes for women will be formed upon request. The association will also extend morning swimming privileges to women.

The furnishing of the lodge rooms is now nearing completion.

MEMORIAL SERVICE BY WASHINGTON LODGE, N. Y.

The annual memorial services of the Washington Lodge, No. 19, was held on the afternoon of December 20, 1914, at Terrace Garden, New York City. Twelve members had died during the year, among them some of the most prominent members of the order. Their memories were suitably honored at the fine and simple services conducted by Brother Henry Meyers, who presided. The programme was as follows:

Organ predule.
Introductory remarks by Brother Henry Meyers.
Invocation by Rev. G. Lipkind.
Remarks by President M. M. Stark.
Solo by Rev. Mr. Schlager.
Eulogy by Brother Jacob Davidson.
Sermon by Rev. Dr. I. S. Moses.
Violin selection by Mr. Fred Simmons.
Kadish and closing prayer by Rev. G. Lipkind.
Organ postlude.

The services were attended by members of the families of the deceased, as well as by many members and friends of the lodge.

OAKLAND, CAL.

At a meeting of Oakland Lodge, No. 252, held in the Covenant Hall in Temple Sinai on December 29, 1914, the annual election of officers for the ensuing term took place. The installation of officers will be held on Tuesday, January 26, 1915, when a banquet will be tendered to Grand President Morris N. Schneider and visiting Grand Lodge officers. Extensive plans are being made by the lodge to make this one of the successful events of the year.

TOLEDO, OHIO.

Toledo Lodge, No. 183, I. O. B. B., held its annual dinner at the Progress Club Sunday evening, December 27th. A special meeting of the lodge preceded the dinner, at which thirty-five candidates were initiated. The dinner was served in the ballroom of the club promptly at 8 o'clock. Plates were laid for 200, with every place taken.

First Vice-President S. J. Kornhouser of Cleveland was the honored guest and speaker of the evening.

President I. Silverman introduced Brother J. H. Jacobson as toastmaster, and called upon Vice-President Kornhouser, who delivered a very interesting address on "What We Have Done in the Past and Our Responsibilities in the Future." Rabbi David Alexander spoke on "Efficiency" in the work of the lodge. Aaron Cohn on the work of the Y. M. H. A., Alfred Bellstein "Good Fellowship," Samuel Messing on "Attendance at Lodge, Boost and Work."

The surprise of the evening was the address of Brother C. K. Friedman, president of the Federation of Jewish Charities. His subject was "Charity," and in his remarks stated that "On account of industrial conditions the federation will be short over a thousand dollars to meet the needs of relief," and concluded by stating that it would crown the evening festivities if those present would donate several hundred dollars to help the federation raise the additional amount needed, and in less than ten minutes exactly $325 was collected and placed in front of the earnest president of the federation.

Toledo Lodge has made a gain of seventy-four members this year, and has a total membership of 372, with thirty-three applications on file for the next class initiation, which will take place on January 12th, on the night of the installation of the newly elected officers.

EDMONTON, CANADA.

For the second time within a short period Edmonton Lodge, No. 732, has lost the active services of one of its best and most highly esteemed members. First, it was Brother H. A. Roth, now a resident of Chicago, and this time it is Brother Charles Horwitz, president of our lodge, who, after two and a half years' residence in this city, has, for the time being at least, returned to his old home, Winnipeg.

In his departure our lodge looses not only a good president, but a member who always gave it his very best, and one who at no time spared either time or expense to make the lodge a success. To him belongs the honor of having been one of the first to realize the necessity and possibility of organizing a B'nai B'rith lodge here, and it was with untiring efforts he set to work to do so, with the result that a lodge was instituted before many months of his residence here. The rapid growth of the lodge was to no small extent due to his earnestness, enthusiasm and zeal.

On the eve of his departure a banquet was tendered him by the members of the lodge, of whom about forty were present. Brother Vice-President B. M. Goldman acted as toastmaster, and many were the expressions of good wishes for the future success of the honored guest and regret at his departure. Before the evening broke up he was presented with a gold locket with a raised emblem of the order on one side and suitable inscription on the other, as a small token of esteem from the lodge. Brother Horwitz replied most feelingly, thanking all most kindly for the expressions of good will, wished our lodge every success, and hoped that at some future date he would be amongst us again.

ROME, GA.

Rabbi Julian Miller of Chattanooga, Tenn., was the guest of Rome Lodge, No. 693, I. O. B. B., Sunday, December 27th. In the morning Dr. Miller made a short talk to the local Jewish Sunday school, which was much enoyed by the young people. In the afternoon he delivered an address to the Jewish public of Rome. Dr. Miller is a most interesting speaker, and his words were quite instructive.

WINNIPEG, CANADA.

On Thursday, December 3, 1914, Winnipeg Lodge, No. 650, held another successful social meeting, consisting of a discussion on various subjects. The announced subject of the meeting was, "Why Am I a Jew?" which brought forth a series of appropriate and interesting answers. The second subject proposed during the evening was, "Should the Jews Appeal to the Christian Neighbors Individually or to the Civic Organizations for Contributions Towards the Jewish Charitable Institutions?" A majority of those speaking on this subject were decidedly against it, basing their argument mainly on the thought that Jews should and do take care of their own poor.

Not less interesting was the report given by the chairman of the Public Institutions Committee, on the successful outcome of the opening of the new quarters of the Canadian Jewish Orphans' Home, an institution fostered by the lodge. Nearly 2,000 visitors, stated the report, availed themselves of the invitation extended to them, to see the new quarters, and had expressed themselves highly satisfied with them. The net cash proceeds of the affair being $711.50, all of which came in the shape of subscriptions to the maintenance fund; no other incentive in the shape of self-advertising methods having been resorted to.

WHEELING, W. VA.

Under the auspices of Wheeling Lodge, No. 615, of Wheeling, W. Va., the Temple Lecture Course has been arranged, including among the lecturers some of the most prominent in their work in the land. The subjects are of much interest and the speakers scheduled to discuss them are as follows:

Jenkin Lloyd Jones, December 16th, "Home Making."

Stephen S. Wise, January 7th, "War Against War."

Dr. J. Leonard Levy, February 3d, "Twentieth Century Ideals."

Dr. David Philipson, February 24th, (to be announced).

Mary Antin, March 15th, "The Immigrant in Statistics and in Life."

CHANUKAH CELEBRATION BY THE NEW ORLEANS LODGES.

The joint committee of the New Orleans lodges of the B'nai B'rith arranged a Chanukah celebration for December 13th, but owing to the inclemency of the weather the program was not carried out. The entertainment, however, was held on Sunday afternoon, December 20. 1914, at the Y. M. H. A. Building, and was largely attended by the members of the order and their families and friends.

Among the features of interest was the kindling of the lights by Rabbi Meyerovitz and the singing of traditional songs by Brother J. Braunfeld. Rabbi M. Silber delivered an address, and Brother Erhard Mayer read an essay.

MINNEAPOLIS, MINN.

Minneapolis Lodge, No. 271, continues its unabated activity. At a well-attended meeting of the lodge held on Monday, November 16, 1914, a debate was held on the subject, "Resolved That the Establishment of an Autonomous Jewish State in Palestine Will Solve the Jewish Problem." The affirmative was to be advocated by Dr. M. E. Sherper, but owing to his absence from the city Rabbi D. C. Matt took his place. The negative was upheld by Brother Gustavus Loevinger. The decision was left to the audience and the prevailing opinion seemed to be about equally divided as to the merits of each speaker.

Nomination of officers was also held.

A well attended and interesting meeting of Minneapolis Lodge No. 271 of Minneapolis, Minn., was held on Monday evening, December 30, 1914. The program of the evening consisted of a symposium on "The Jewish Activities of Minneapolis." The following speakers participated: Miss Julia Felsenthal, "The Associated Charities;" Miss Rebecca Michaels, "The Council of Jewish Women;" Dr. S. N. Deinard, "The Talmud Torah."

Election of officers for the ensuing year was also held.

VICTORIA LODGE, VICTORIA, B. C.

The public installation of officers of Victoria Lodge No. 758 of Victoria, B. C., was held on the evening of January 5, 1915. District Deputy Brother Isidor Lancaster represented the Grand Lodge and had charge of the installation ceremony. Brother Dr. L. L. Hartman acted as master of ceremonies. The meeting was unusually well attended by the members, their ladies, and also by the members of the Ladies' Auxiliary.

Rabbi H. J. Elkin delivered the address on the occasion, tracing the history of the Order since its origin. Brother I. Lancaster followed with an address on the recent accomplishments of the Order. Other speakers were President Brother I. Waxstock, Dr. S. M. Hartman, J. B. Jaffe and Mrs. F. Osborne, representing the Ladies' Auxiliary. Refreshments and dancing wound up a very interesting evening for those present.

MOUNT ROYAL LODGE, MONTREAL, CANADA.

The annual election of officers of Mount Royal Lodge, No. 729, was held at a well-attended meeting on Sunday afternoon, December 27, 1914.

The lodge resolved to contribute an annual sum toward the Montreal General Hospital, and Brother S. McKinley was appointed visiting governor for the year 1915.

An interesting event was the double initiation ceremony, this being found necessary to cope with the large number of candidates desiring to be initiated as members of the lodge.

Mount Royal Lodge is anxious to see more "out-of-town" brethren visit its meetings, and extends an invitation to all who may be visiting the city to make themselves at home with the members of the lodge by attending its meetings.

HARMONY LODGE, BRIDGEPORT, CONN.

At a largely attended meeting of Harmony Lodge, No. 711, of Bridgeport, Conn., held on December 30, 1914, the election of officers was the special order of business. Delegates to the District Grand Lodge convention, as well as delegates to the Constitution Grand Lodge convention in San Francisco, were also elected.

In recognition of President-elect Stein's efforts in the upbuilding of the lodge, resolutions were adopted and a committee was appointed to formally present the same. The retiring president, Brother Moss, tendered a luncheon to the members after the meeting.

Harmony Lodge has had a very prosperous year. It secured the distinction of having the Grand Lodge banner presented to it for the greatest increase in membership among the lodges of the district. Among the events of the year was a charity ball, netting a large sum for Jewish charities; a public dinner to Rabbi S. S. Weiss, and lectures by well-known men on subjects of importance.

ATLANTA, GA.

Undoubtedly the greatest debate in point of attendance and ability displayed by the speakers was held at the Jewish Educational Alliance on Sunday, December 6, 1914, under the auspices of Gate City Lodge of the B'nai B'rith.

Mr. Walter W. Visanka, who presided, eloquently discussed the advantages of the association of debaters organized over a year ago with a nucleus of six young men, and now numbering over two hundred members.

Mr. Leonard J. Grossman, who is the director of the Junior Civic League, delivered the opening address, "Our Obligation to the Independent Order of B'nai B'rith." He explained the purpose of the order of B'nai B'rith and its accomplishments.

The subect, "Resolved That There Should Be Universal Disarmament," was debated in an eloquent and scholarly manner by Joseph Frankel, Samuel Eplan and Abe Feldman on the affirmative, and Harry Gershon, Michael A. Cohen and Samuel Levy on the negative The prize for the best debater was awarded to Joseph Frankel, and the decision given to the affirmative side of the question.

DISTRICT NO. 1.

On December 13, 1914, the Jewish members of the New York Police Department attended a special service at Temple Emanuel. An address was made by Police Chaplain A. Bloom, and the sermon was delivered by Dr. Joseph Silverman, rabbi of Temple Emanuel and president of District Grand Lodge No. 1.

Hon. Irving J. Joseph, recently elected to the New York State Senate and the only coreligionist in that body, is a lawyer and active member of Massachu-Lodge, No. 71, of New York City.

At a regular meeting of Jordan Lodge, No .15, of New York, held on December 17, 1914, a resolution was adopted by the lodge expressing its sentiments in opposition to the provision known as the "Literacy Clause," contained in the immigration bill now pending before the Congress of the United States, as tending toward a violation of the spirit of American institutions guaranteeing to the oppressed of the world a haven of opportunity to all persons of good character and good physical condition.

Harmony Lodge, No. 711, of Bridgeport, Conn., has completed plans for a charity ball at the Casino on January 27, 1915, which is expected to eclipse any affair previously arranged by the lodge.

At a well-attended meeting of Manhattan Lodge, No. 156, of New York City, unanimous resolution was adopted appropriating $500 from the treasury of the lodge to the fund being raised by the order for the relief of the war sufferers.

DISTRICT NO. 2.

A joint committee representing the B'nai B'rith lodges of St. Louis and representatives of the American Jewish Committee held a meeting at the vestry rooms of Temple Shaare Emeth on the evening of December 6, 1914. Upon motion, Mr. Jacob Furth, treasurer of the order, was elected chairman of the meeting, and in his address stated the object of the gathering, which was for the purpose of devising ways and means of raising funds to be used in assisting the war sufferers.

Dr. Joseph S. Kornfeld of Columbus, Ohio, president of District Grand Lodge, No. 2, gave an address at a meeting of Cleveland Lodge, No. 16, of Cleveland, Ohio, on Sunday evening, December 13, 1914, at the Pythian Castle.

The annual meeting of Missouri Lodge, No. 22, of St. Louis was held on Sunday evening, December 20, 1914, at which reports of special committees were submitted and the election of officers and delegates to the Disrtict Grand Lodge convention was held.

Under the auspices of the B'nai B'rith lodges of St. Louis, Mo., and the American Jewish Relief Committee, a mass meeting was held at Temple Shaare Emeth on Friday evening, December 25, 1914, for the purpose of devising ways and means of relieving the distress in war-stricken Europe.

Election of officers of Cleveland Lodge, No. 16, of Cleveland, Ohio, was held at the largely attended meeting of the lodge on Sunday, December 27th, 1914. Mr. Alfred A. Benesch, commissioner of safety for the City of Cleveland, was elected president.

In addition to the officers, delegates to the coming convention of the District Grand Lodge, to be held in Columbus, were also elected.

A number of candidates were initiated and the membership of the lodge is growing and nearing the six hundred mark.

Cincinnati Lodge, No. 4, at its annual meeting held on Monday, December 28, 1914, elected its officers for the ensuing year and representatives to the coming District Grand Lodge convention.

The meeting of Toledo Lodge, No. 183, of Toledo, Ohio, held on December 2, 1914, was the most enthusiastic and largest attended in its history. There were 140 members present. The occasion was the election of officers for the ensuing year and delegates to the District Grand Lodge convention. Twenty applications for membership were presented, making a total of sixty-seven then on file to be initiated at the meeting of the lodge on December 27th, on which occasion the annual dinner of the lodge was held, and at which District President Dr. Joseph S. Kornfeld of Columbus and First Vice President S. J. [illegible] addressed the lodge.

At a meeting of Denver Lodge, No. 171, of Denver, Colo., held on November 11, 1914, Brother Dr. J. L. Mortimer delivered an address on "Preventive Medicine."

The lodge gave a dance at the Progress Club on Wednesday evening, November [illegible], which was limited to the [illegible] and their ladies.

At a meeting of Denver Lodge, held on December 13th, Brother Dr. C. D. Spivak delivered an address on "Peace."

On December 27th the annual election of the officers was held and a large class of candidates was initiated.

DISTRICT NO. 3.

Ezekiel Lodge, No. 90, of Newark, N. J., held its annual meeting on December 23, 1914, on which occasion the officers for the ensuing year were elected. At the close of the meeting a whist and dance was held.

Abr. Lippman Lodge, No. 672, of Pittsburgh, Pa., has appointed a committee of nineteen to have full charge of the dance to be given on January 26, 1915.

Mr. Adolph Edlis of Pittsburgh, former city treasurer and member of the General Committee of District Grand Lodge, No. 3, was formally indorsed as county treasurer at a meeting of enthusiastic friends held recently. A permanent organization, the Edlis County Treasury Association, was formed in the interest of Brother Edlis.

A charter for a new lodge to be instituted at Morgantown, W. Va., has been granted by the General Committee of District Grand Lodge, No. 3. The institution of the lodge will take place at an early date.

The Sabbath school, under the auspices of New Castle Lodge, No. 609, of New Castle, Pa., held its Chanukah entertainment on Sunday afternoon, December 13th. Program consisted of recitations, songs and musicale numbers. After services refreshments were served.

The I. O. B. B. Educational Board of Allegheny County, Pennsylvania, made public a communication from the superintendent of the Allegheny County Educational School, Mr. James M. Norris expressing his appreciation of the work of the Educational Board and that of Mr. Robert Davidson, representative in the corrective institution.

DISTRICT NO. 4.

A joint meeting of Portland and Theo. Herzl Lodges of Portland, Ore., was held on Tuesday evening, December 1, 1914, under the auspices of Portland Lodge. Brother George N. Black of LosAngeles, past president of District Grand Lodge, No. 4, addressed the gathering, and his remarks were very much enjoyed.

The Daughters of the Covenant, auxiliary to the Portland B'nai B'rith lodges, gave the second of a series of afternoon teas on Tuesday afternoon, December 1, 1914, at the B'nai B'rith Building.

A joint public installation of Portland and Theo. Herzl Lodges of Portland, Ore., together with Oregon Auxiliary, No. 2, Daughters of the Covenant, was held at the B'nai B'rith Building on Tuesday evening, January 5, 1915. District Deputy A. Boskovitz installed the officers of the lodge and Rabbi Jacob Bloch officiated at the installation of the officers of the auxiliary.

At the annual meeting of Tacoma Lodge, No. 741, of Tacoma, Wash., the officers for the ensuing year were elected. The lodge held its second annual ball on the evening of January 6th, which proved to be the social event of the season. Many out-of-town guests were present.

Occidental Lodge, No. 345, of San Francisco has enacted a law whereby a social fund is created by a contribution of $1 per member, per year, for the purpose of providing entertainment for its members.

At the meeting of December 15th, 1914, Chanukah was observed by the lodge with songs, recitations and lighting of candles by Rev. R. R. Rinder.

Several lodges of District No. 4 have begun the publishing of little newspapers in the interests of their lodges. Among them, Los Angelse Lodge publishes the "B'nai B'rith Bulletin," Occidental Lodge of San Francisco edits "The News," Rainier Lodge of Seattle stimulates its members with the "Shmoos" and Unity Lodge of San Francisco publishes the "Bulletin."

Los Angeles Lodge, No. 487, of Los Angeles, Cal., held its annual meeting on the evening of December 22, 1914. Election of officers was held and at the close of the meeting refreshments were served.

Reno Lodge No 760 of Reno, Nev., is proud of its distinguished member, Samuel Platt, who ran for United States Senator at the last election and was defeated by the small majority of 25 votes. The lodge also has other prominent members on its roll, among them Mr. Samuel Frank, a Councilman of Reno.

The regular election of officers of Paradise Lodge No 237 of San Bernardino, Cal, was held on Dec. 27, 1914. The installation of officers was a public one and was held on Jan 10th and was largely attended by the general public. Preceding the installation a meeting of the lodge was held and a class of candidates initiated.

Columbia and Modin auxiliaries of San Francisco, Cal., installed their newly elected officers on Monday evening, January 11, 1914.

A dansant was given by the Ladies' Auxiliary of San Francisco on Sunday evening, January 10, 1915.

DISTRICT NO. 6.

Calumet Lodge No. 502 of Houghton, Mich., is arranging for a celebration of B'nai B'rith Day during the month of January. It is expected that the President of the District, Brother Chas. L. Aarons, of Milwaukee, will honor the lodge with a visit and deliver the address.

Des Moines Lodge No. 330 of Des Moines, Iowa, is preparing to celebrate B'nai B'rith Day on a large scale. Arrangements have been made for the attendance of the Chairman of Propaganda Committee, Brother Edward Sonnenschein, and the Secretary of the Grand Lodge, Brother A. B. Seelenfreund, who will deliver addresses at the meeting of the lodge and at a public gathering.

Mesaba Lodge No. 673 of Virginia, Minn., will celebrate B'nai B'rith Day in January. The speaker for the occasion will be Brother H. D. Frankel of St. Paul.

Dr. S. N. Deinard of Minneapolis has been delegated to pay an official visit to John Hay Lodge No. 634 of Fargo, N. D., on the occasion of the celebration of B'nai B'rith Day by the lodge.

The annual meeting of Ramah Lodge No. 33 of Chicago was held on Dec. 10, 1914, and was attended by more than 150 members of the lodge. The special order of business was the election of officers and a discussion on the subject, "Israel and the War," participated in by Brothers H. S. Blum and J. Negrescou. At the close of the meeting refreshments were served and a social hour was spent.

Jacob H. Schiff Lodge No. 694 of Lansing, Mich., is arranging to celebrate B'nai B'rith Day on Sunday afternoon, Jan. 10, 1915, on which occasion a class of candidates will be initiated. The lodge will be visited by two Grand Lodge officers, who will deliver addresses on the work of the Order.

Chippewa Valley Lodge No. 334 of Eau Claire, Wis., is arranging to celebrate B'nai B'rith Day on Sunday, Jan. 24, 1915, and has invited the Secretary of the District, Brother A. B. Seelenfreund, to be the speaker on the occasion.

Lincoln City Lodge No. 377 of Lincoln, Neb., celebrated B'nai B'rith Day on Sunday, Jan. 3, 1915. Past President of the District Grand Lodge, Brother Maurice Berkson, paid the lode an official visit and delivered the address of the evening.

Great interest is being displayed in the election of officers of Edmonton Lodge No. 732 of Edmonton, Canada. Although the president and the two secretaries were honored by a unanimous election the other officers were hotly contested.

On Sunday, January 17, 1915, Progress Lodge, No. 113, of Peoria, Ill., will arrange a dinner and a meeting of the central Illinois lodges and has secured for this occasion Dr. Edw.. N. Calisch of Richmond, Va., to be the guest of honor and to deliver an address. The conference will be held in the afternoon at Temple Anshe Emeth and will be open to the public, while the dinner is intended as a compliment to the visiting members and their ladies. In addition to Brother Calisch, Brother Julius H. Meyer, Past President of District Grand Lodge No. 6, will also address the meeting.

At a well attended meeting of Wausau Lodge of Wausau, Wisconsin, held on January 10, 1915, a class of twelve candidates was initiated. Addresses for the good and welfare of the Order were made by several brethren.

DISTRICT NO. 7.

Abraham Geiger Lodge, No. 232, of Baton Rouge, La., held a largely attended meeting on the evening of December 7, 1914, on which occasion a class of candidates was initiated. At the conclusion of the initiatory ceremonies the lodge was closed and a public meeting was held, at which a timely address was delivered by Rabbi William H. Fineshriber of Memphis, Tenn.

Herzl Lodge, No. 608, of Houston, Texas, gave its annual Chanukah ball on January 5, 1915, at the Beach Hotel. The affair proved one of the nicest of the season.

At the last meeting of Ascension Lodge, No. 543, of Donaldsonwill, La., held on December 20, 1914, the election of officers for the ensuing year, as well as representatives to the District Grand Lodge convention, was held.

Birmingham Lodge, No. 368, of Birmingham, Ala., at a largely attended meeting held on Sunday, December 6th, 1914, unanimously passed a resolution that the convention of the District Grand Lodge, which is to take place next spring in Little Rock, Ark., be dispensed with, and that the expenses usually connected with the convention be applied toward the relief fund for the Jewish sufferers from the war.

Clarksdale Lodge, No. 660, of Clarksdale, Miss., held an unusually well attended meeting on Sunday, December 6th, 1914. Out of a membership of sixty-four, forty-six were in attendance.

Election of officers was the special order of business and at its conclusion Rabbi Dr. Max Samfield of Memphis, Tenn., addressed the lodge on the work of the order.

At the last meeting of El Paso Lodge, No. 509, of El Paso, Texas, the following resolution was passed, with instructions that a copy of same be forwarded to the Constitution Grand Lodge, with a view of promulgating the same to all the lodges of the order:

Resolved, That the secretary of this lodge be instructed to communicate with the chairman of the "Emergency War Relief Fund," urging this committee to obtain pledges from the Jewish citizens for monthly contributions to this fund, the same to be paid as long as the European war lasts and six months thereafter.

At the regular meeting of Aaron Myers Lodge No. 159 of Helena, Ark., held on January 3, 1915, a resolution was unanimously adopted that the convention of District Grand Lodge No. 7, for the year 1915, be omtited and that three-fourths of the amount that would have been expended in mileage for the convention be donated to the Jewish war sufferers, and one-fourth of the amount to be used by the district for the suffering co-religionists of the district.

A REGRETTABLE CONFUSION.

An unseemly and most unfortunate competition has arisen in connection with the collection of funds in America for the relief of the Jewish victims of the foreign war. In a cause so sacred there ought to have been complete union of forces. One movement led by the American Jewish Committee is flooding the country with appeals. Another appeal has gone forth to the members of the Independent Order of B'nai B'rith from its headquarters in Chicago. The result is bound to be confusion and injury. We do not care to locate the blame for this situation. It would help nothing and might cause recrimination, apathy and further loss to the common cause.

But it is imperative that all should get their bearings, that every Jew should realize his duty and be made to perform it. The Jewish Herald is the organ of nobody but a free lance with all. However, a choice is necessary and we shall not hesitate to express it. And here it is:

For more than a quarter of a century the Independent Order B'nai B'rith has been the motive power of social work in Southern Jewry. It has organized lodges, spread the doctrine of the helping hand, supported homes for the orphan, the aged and the sick. Only recently it opened the doors or a national eleemosynary institution at Hot Springs, Ark. Its activities have been beneficial, its possibilities for still greater usefulness are certain. Under these circumstances it has a moral right to the support of Southern Jews in its effort to be a factor in handling and solving Jewish problems. The members of the Order owe to it fealty in this momentous matter. The local Jewish communities owe to is nothing less. When an orphan was to be placed, the sick to be treated, the way led through the office of the B'nai B'rith secretary. And it seems to us that when the Order asks its Lodges and their communities to make it the vehicle of their bounty to our suffering brethren abroad, it has a right to be heard and to be heeded.—Jewish Herald.

The State Department has authorized the announcement to be made that the Turkish government has given assurances that it will not expel Russian Jews resident in the Ottoman Empire, but has decided to permit them to become subjects en bloc, and that 5,000 Jews in Jaffa alone have already applied for permission to take advantage of this decision. The significance of this action lies in the fact that in Palestine alone there are nearly 25,000 Russian Jews and that Turkey is now at war with Russia.

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List of Subscriptions in Response of B'nai B'rith Appeal For War Sufferers, from December 1, 1914 to January 2, 1915. Further Subscriptions will appear in next issue of the News.

District No. 1.

Mt. Sinai Lodge, New York......$ 163.50
Lodge treasury, $100.00; S. Fleischman, $25.00; M. Kaufman, $10.00; I. Metzger, B. J. Oetlinger, S. L. Ansbacher, C Sidenberg, $5.00 each; J. Bernhardt, E. Sander, $3.00 each; I. Steinfeld, $2.50.

Horeb Lodge, New Haven, Conn. (additional) 1,206.00
M. Adler, H. C. Bretzfelder, I. M. Ullman, $50.00 each; I. Freedman, L. M. Ullman, J. H. Ullman, 2nd, $25.00 each; Mann Bros., J. Newman, $20.00 each; J. H. Rubin, I. Gordon, L. Rosenblut, $15.00 each; A. Kafka, E. H. Thalheimer, $12.50 each; K. O. J. Society, $15.00; A. Zunder, J. Weissman, W. Ratner, H. L. Reader, L. Rosenfeld, L. I. Prince, A. Bodoloff, A. Mendel, P. S. Lavietes, I. Kaufman, S. Kamroff, M. Frank, B. Berman, H. W. Asher, S. Z. Field, S. Campner, $10.00 each; J. Adler, J. Alexander, S. Alpert, J. Abrams, P. Alterman, W. Bowers, J. Caplan, M. Chestney, J. Cantor, S. Dryfus, A. M. Freedman, J. Fine, I. Goldstine, J. C. Goldbaum, J. M. Gompertz, C. Greenbaum, I. Goldstein, R. E. Hyman, A. N. Hershman, L. C. Heller, A. Jacobs, H. Kraft, J. Keller, G. C. Krall, M. Lipsher, P. B. Lubinsky, B. Linsky, A. Lax, A. Midas, H. Morris, A. J. Metzger, S. Nathanson, B. A. Notkin, L. Osterweis, I. Opper, B. Plotkin, M. Price, J. D. Pickus, A. A. Perry, D. S. Rivkin. H. M. Shartenberg, S. B. Shoninger, D. Strouse, J. Sussman, L. J. Sussman, C. Schneider, L. Schwartzman, S. J. Witz, H. R. White, A. Wild, M. Zunder. R. E. Zunder, J. Zola, B. Hoffman, H. Klebanoff, J. S. Strouse, E. Glouskin, W. Schoenberger, S. J. Newman, L. Lapides, A. Lapides, H. Schoenberger, A. J. Rosenbluth, J. Koon, H. Lapides, P. Swirsky, H. Swirsky, J. Strauss, $5.00 each; C. L. Brooks, H. L. Brooks, B. Bretzleider, J. C. Schlein, H. A. Cohn, M. Cominsky, I. Schycon, A. I. Feldman, M. C. Loeb. M. R. Smirnow. M. Sukuloff, I. Setlow, I. Tessler, A. Werebitzik, S. H. Yutkin, S. Pagter, $3.00 each; L. Links, H. Links, C. Rosenstein, H. Rosenstein, W. Wallack, R. Wallack, H. Banquer, $2.50 each; M. Axelrod, L. L. Adler, Z. A. Bonoff, M. Berman, I. Chase, I. Epstein, S. Eskin. H. Goldman, S. H. Greenberg, G. Goldman, N. Goldman, S. E. Goldbaum, J. Horowitz, I. Isaacs, J. Jacobs, J. H. Kirschner. S. Loeb. J. L. Linde. M. Links, S. J. Laske. H. Lenzer, M. J. Loeb, C. Newman, C. Pager, A. Quinto, M. Rosenblott, M. Ripps, M. Stodel, J. S. Sutter, M. Shulman, M. Winter, E. R. Weil, J. Weinstein, C. S. Aaronson, A. Goldberg, L. Kline, S. Bonoff, L. Schoenberger, M. Mehlfelder, L. S. Loeb, $2.00 each; J. Agins, G. Alexander, J. Brody, H. Brody, G. J. Bernstein, H. Blume, M. Caplan, L. H. Cohen, L. Cohen, D. Cohen, H. N. Ehrlich, B. F. Goldman, J. Greenberg, H. Ginzberg, W. H. Goodman, S. Isaacs, W. V. Kronish, I. Koskoff, M. Klieger, J. Krechowsky, E. A. Kramer, H. L. Kirsch, M. Levine, D. Levine, 2nd, P. Lev. M. Laschine, H. Levine, Harry Levine, L. Newman, J. Resnick, C. J. Roumanoff, J. Richman, G. Strause, J. A. Shure, J. Weinstein, M. Weiss, S. Barnett, P. H. Weile, W. Coleman, S. Silverman, I. R. Resnick, F. Marles, $1.00 each.

Gideon Lodge, Albany, N. Y..... 600.00
Lodge Treasury, $250.00; S. W. Rosendale, $100.00; W. Barnett, $50.00; C. M. Stern, H. B. Barnett, Waldman Bros., Muhlfelder & Illch, S. Hessberg, $25.00 each; Steefel Bros., M. Kantrowitz, $15.00 each; "A Friend," F. A. Schier, W. L. Oppenheim, L. W. Bookheim, $10.00 each; D. Baere, $5.00.

Edward Everett Lodge, New York 182.00
L. Kempner, I. H. Kempner, $25.00 each; Dr. Janco, C. Katzenberg, Yankauer, C. Lang, P. Voss, $10.00 each; W. B. Ast, W. Lesser, B. Lowenberg, L. Goldenthal. L. Ableson. A. S. Kempner, J. Alexander, R. Oziel, E. Guth, A. Krassa, L. Osterweis, A. Eichtersheimer. H. Duschnes. $5.00 each; S. Priester, $6.00; J. Horowitz, I. Phillips, $3.00 each; Ullmar-Guth Collection, $2.00 each; P. Duschnes. $1.00.

New York Isaiah Lodge, New York, N. Y.................... 50.00

Abraham Lodge, Bridgeport, Conn. 123.00
Lodge Treasury, $50.00; Jacob B. Klein, $10.00; H. Kempinsky, T. E. Steiber, H. Greenstein, I. J. Cohn, B. Feuer, M. Cohen, B. Weinstein, P. Glassner, $5.00 each; B. G. Shalet. J. Grunwald. $3.00 each; Dr. M. J. Blume, J. A. Merson, W. Landesman, M. Hirsch, $2.00 each; M. Reich, H. Goldstein, S. Reich, I. Engleman, I. Schine, Dr. M. J. Greenstein, M. Rheinstein, N. Gurfein, S. Clark, $1.00 each.

Amos Lodge, Boston, Mass....... 100.00
Hillel Lodge, Brooklyn, N. Y..... 25.00
Haggai Lodge, Providence, R. I.. 50.00
B'er Schebha Lodge, N. Y........ 85.00
Sulamith Lodge, N. Y............ 10.00
Mishael Lodge, N. Y............. 10.00
E. Sobel, $10.00.

Manhattan Lodge, N. Y.......... 2.00
Individual contributions 14.00
Mrs. L. Lilenthal, $10.00; E. Cohn, $1.00; Sigmund, Juliette and Hortense Schneller, $1.00.

Zerubabbel Lodge, Rochester, N. Y. (additional) 15.00
Joel Lodge, Plattsburg, N. Y..... 85.00
Akiba Lodge, New York, N. Y.... 100.00
Lodge Treasury, $50.00; Dr. M. H. Hazay, $10.00; K. Silk, P. Stern, W. Silverhill, R. Geist, L. Lorenze, W. H. Silk, W. Goldberg, Anonymous, $5.00 each.

Washington Lodge, New York, N. Y. 505.10
E. Finkelstone, $61.00; E. Freund, $60.00; I. Heller, $40.00; E. Davidson, $37.00; Dr. M. M. Stark, $26.00; D. Eisenhardt, $26.00; A. Davidson, $20.00; N. D. Baer, $20.00; L. Cohn, $17.00; W. Ascher, $12.10; B. F. Caston, A. Davidson, E. Davis, A. Kruger, H. Mock, H. C. Adams, Dr. M. L. Chaim, Dr. W. E. Dryfus, I. I. Lipsitch, $10.00 each; C. A. Klein, $15.00; P. Jaffe, $9.00; J. H. Newbouer, $7.50; E. Kantor, $6.00; T. Hadel, J. Riegelman, H. Bendix, L. Busch, Rev. N. Abrahamson, E. Baum. I. Boehm. W. Jonas, Dr. J. L. Tell, $5.00 each; P. Goldberg, A. Powers, $3.00 each; J. Davidson, L. E. Kantor, S. Semel, $2.00 each; P. Goldman, $2.50; S. Cohen, $1.00.

Holyoke Lodge, Holyoke, Mass... 66.00

District No. 2.

Cincinnati Lodge, Cincinnati, Ohio (additional) ....$ 39.00
A. H. Kahn, $10.00; B. S. Newman, M. Ripin, E. Kahn, $5.00 each; L. Greenberg, $3.00; M. B. Wetzstein, $1.00; L. W. Kahn, $10.00.

Louisville Lodge, Louisville, Ky. (additional) 32.50

Colorado Springs Lodge, Colorado Springs, Colo. (additional)..... 4.00
Mrs. S. Lieberthal, $2.00; A. Lenhoff, A. Duman, $1.00 each.

Joseph Lodge, St. Joseph, Mo. (additional) 29.00
Sigma Theta Pi Sorority, $10.00; H. Levin, $5.00; Mrs. D. Black, $2.00; D. Harris, St. Louis, $2.00; L. D. Epstein, New York, $5.00; M. Nusbaum, Marysville, Kan., $5.00. (H. Block, $35.00 instead of $25.00, previously reported.)

Toledo Lodge, Toledo, Ohio...... 500.00
Muncie Lodge, Muncie, Ind. (Add'l.) 5.00
P. E. Levy, $5.00.

Cleveland Lodge, Cleveland, O. (additional) 247.50
B. Mahler, Julius Feiss, $100.00 each; Kaufman Hays, Martin A. Marks, Abraham Stearn, $50.00 each; Simon Fishel, B. Forscheimer, Joseph Hays, Louis Hays, E. Lowith, Louis Rohrheimer, S. A. Scheuer, E. A. Schwarzenberg, I. N. Stone, $25.00 each; Joseph Rosewater, Dr. S. Wolfenstein, $20.00 each; Joseph H. Glauber, $15.00; Morris Gosline, Samuel Gosline, A. M. Harris, Samuel Klein, S. C. Klein, Max Kohn, E. Seligman, Harry Serlin, J. O. Stein, A. Wiener, Aaron Wirpel, George Wirpel, Marcus Feder, $1.00 each; J. K. Arnold, Henry Auerbach, Sam Bader, B. Bauer, Alex Baumoel, A. A. Benesch, M. J. Bowman, L. A. Braham, M. L. Dauby, A. S. Deutsch, Julius Deutsch, Nathan Dryfoos, Herman Einstein, S. H. Einstein, G. J. Federman, O. J. Fishel, Theodore Fishel, J. Goldsmith, Jacob Goldsmith, A. Goodman, Joseph Greenberg, Samuel Gross, Magnus Haas, Manuel Halle, Sam Hartman, Clarence Hays, Isaac Heller, S. M. Hexter, Samuel Katzenstein, A. S. Klein, J. Koppel, S. J. Kornhauser, A. Lewenthal, Benj. Lowenstein, J. Mandelbaum, A. Moses, S. Moses, A. Newman, Samuel Perlman, Casper Rosenberg, E. Rosenfeld, E. Rosewater, William Rothenberg, David Rubin, Leon Schaffner, Sol. Schwab, S. J. Schwenger, A. Shaw, B. H. Sinks, Sol. Spear, E. Sperling, L. Spielberger, Henry Spira, C. Tilles, J. Timendorfer, J. M. Ulmer, Sol. Ulmer, Wm. Ulmer, H. Wasserstrom, Max Wurtenberg, L. M. Wolf, Herman Zucker, $10.00 each; H. F. Klein, Wm. Antel, J. M. Anthony, Herman Baer, Gus Bamberger, Albert Berg, A. M. Bonhard, Joseph Braff, Oscar Braun, Max Breidenbach, Morris Breidenbach, S. Z. Brown, Charles Bruml, A. M. Buchman, J. A. Buchman, L. Buxbaum, Max Cohen, A. Cohn, S. Cohn, I. N. Coplan, Herman David, Morris Davis, L. Eisenberg, Jack England, T. L. Felber, W. B. Fish, Morris Fishel, Max S. Fishel, B. Fisher, Joseph Fisher, Joseph Folkman, I. Frank, I. J. Frank, Amos Fried, Samuel Friedman, M. Fuldheim, Emil Gellner, Dr. R. Gittlesohn, Julius Goodman, Max P. Goodman, Philip Green, Max Greenhut, S. M. Gross, Albert Grossman, Herman Guggenheim, Julius Guggenheim, E. M. Halle, M. N. Halle, Dan Kaber, William Kirtz, Joseph H. Klein, S. Klinger, Herman Kohn, A. Kolinsky, Max Krohngold, David Lane, Nathan Loeser, L. H. Louis, Louis Medalie, Dr. M. Metzenbaum, Max Meyers, Herman Moss, A. A. Neiger, Ralph Rosenfeld, Charles Neuberger, A. S. Newman, Morris Oppenheimer. Simon Peiser, H. Peskind, Louis Rabenstein, D. F. Reed, Manuel Reinthal, Sol. Reinthal, Sig Reinthal, Herman Rosenberg, J. L. Rosenberg, M. G. Schaffner, Charles Schwarz, Reuben Shapiro, Jos. A. Sharp, Herman Shlesinger, Sig Shlesinger, S. E. Simon, S. Sitzman, Simon Skall, Sol. Skall, Charles Stone, L. J. Ullman, Monroe Ullman, Leo Weidenthal, Maurice Weidenthal, Harry Weiss, J. Weiskopf, Marx Wertheimer, Abraham Wiener, Dr. Leo Wolfenstein, A. Fishel, $5.00 each; Dr. S. F. Hirsh, Jos. Weil, $3.00 each; Wm. L. Beyer, H. M. Buchman, Laon Wertheimer, Seven Old People (Montefiore Home), $2.50 each; Adolph Born, Dr. A. I. Civins, Otto Cohn, Max Handler, Dr. D. Handmacher, Simon Kabaker, S. Korach. Geo. Grossman, Ben Rich, Frank Ulmer, $2.00 each.

District No. 3.

Salem Lodge, Harrisburg, Pa....$ 25.00
Jephthah Lodge, Paterson, N. J... 120.00
Lodge Treasury, $50.00; G. Mikola, J. Fabian, J. Konner, $10.00 each; L. Spitz, B. Klingbeil, D. Diamond, $5.00 each; H. Munzer, $3.00; M. Bernstein, M. Schwarts, H. Heinrich, A. Einhorn, S. Boehm, D. J. Lefkowitz. H. Joelson, I. Horwitz, H. Heimowicz, $2.00 each; I. H. Levine, M. A. Barth, A. H. Slater, M. Rhode, $1.00 each.

Abraham Lippman Lodge, Pittsburgh, Pa. 3.00
M. Weisenthal, $2.00; S. Hahn, $1.00.

McKeesport Lodge, McKeesport, Pa. 500.00
Cash, J. Roth & Sons, J. H. Rubin, Cash, $25.00 each; Cash, $20.00; Moskowtiz Bros., $15.00; Dr. M. Sunstein, I. Sunstein, F. R. S. Kaplan, A. Kaplan, A. M. Simon, A. H. Berg, C. Roth, Spiegel Bros., M. Schwartz, Ladies' Benevolent Society, $10.00 each; L. J. Bachman. D. W. Haber. W. Wiesenthal, M. S. Neiman, E. Haber, L. J. Haber, L. Engelman, A. Teplitz, M. Berger, Dr. J. B. Farkas, E. Klein, J. A. Simon, H. Kaminsky, H. Fried, W. Berger, D. Schrager, S. Firestone, M. Zizzkind, C. H. Rosenblith, H. Fisher, $5.00 each; A. Goldberg, M. Farkas, H. R. Barney, M. Levy, F. Kalstone, I. A. Simon, E. Goldberg, J. Gross, S. L. Reiter, $3.00 each; Weill Bros., S. Goldberg, B. Feldman, M. Grossman, J. M. Glass, M. Malloy, A. Gusky, M. Abel, C. Stein, L. Hirschberg, Kent Bros., B. Lichtenstein, Snyder & Feldman, A. Brown, B. Kaplan, S. Mehlem, A. Herskowitz, A. Kessler, Mrs. D. Schrager, M. Berger, J. L. Diamond, W. Gross, E. Weiss, S. Deitsch, S. Grinberg, L. Foster, J. Zwiebel, E. Kohn, $2.00 each; M. J. Cope, $2.50; L. S. Markowitz, W. Kaminsky, A. Schwartz, A. Goldstein, S. Papernik, C. Burstin, W. Lopartin, E. Goldberg, J. A. Weinberg, E. Gottlieb, M. Gold, A. Finkel, R. L. Brown, I. Reissberg, S. Rotburd, L. Rabinowitz. D. Bryer, D. Klein, S. Orth, S. Zelkowitz, H. Lefkowitz, A. Markowitz, D. Lebowitz, D. Lebowitz (Glassport), C. Mendlowitz, L. Judkowitz, J. Jacobovitz, J. M. Mendlowitz, J. Feldman, J. Schwartz, I. Reck, I. S. Blattner, P. Weissberger, S. Segal, E. Kessler, S. Drexler, W. Kimmelman, J. Kaminsky, S. Stark, E. Goldberg, A. Melinkoff, M. Krow, S. Grossman, S. Farkas, H. Bondy, M. Schrader, S. Greenblatt, S. Mercur, B. R. Federman. S. Mermelstein, E. Krow, M. H. Levine, M. A. Potosky, M. Broder, A. Crow, M. Z. Weiss, Mrs. A. Mandel, Prof. Reinfeld, I. Prizant, H. Vinzer, J. Friedland, H. Siegel, O. Jubelirer, $1.00 each; Cash, $5.95; Cash, $2.25; eighteen small items, Totaling $7.65.

District No. 4.

Rainier Lodge, Seattle Wash. (additional) ....$ 3.00

Abraham Geiger Lodge, Spokane, Wash. 605.25
Lodge Treasury, $100.00; Galland Bros., $75.00; Ladies' Aux. Ahaveth Israel Congregation, $55.00; Ida Bloom Strauss Aux., $25.00; B. Cohn & Bro., $25.00; A. Feuchtwanger, M. Miller, D. Holzman, J. Goldstein, T. Budwin, K. Kahan & Falk, Ladies' Hebrew Ben. Society, $10.00 each; S. Edelstein, S. Ofner, A. Lauber, E. D. Nudelman, A. Bramson, Spokane Table Supply Co., Seligman Bros., W. W. Dreyfoos, J. Apfel & Sons, S. R. Stern, J. J. Jaskulek, A. H. Goldberg, Cohn Bros., W. Goldberg, I. Breslauer, M. Lang, M. Ball, I. Gillis, S. Langert, S. Schulein, I. A. Jacobs, I. M. Cushner, A. W. Hertzka, Soss Bros., Cash, Cash, $5.00 each; J. Mackoff, $4.00; M. Lomsky, I. Hoffman, A. Coll, H. Gillman, $3.00 each; J. Srusser. I. Davis. R. A. Cohen, F. Schlager, O. Silver, I. Garber, D. Abrams, D. Block, H. Zandner, $2.50 each; B. Phillips, H. Levitch, M. Soss, A. Abrams, W. Secord, B. Secord, P. Saffron, A. Phillips, S. H. Soss, H. Vexelman, M. Sobol, M. Cohen, R. Weinstein, Mrs. Bernheim, R. Mackoff, Central Clo. Co., W. Goldblatt, W. Wolff, N. Eisenstein, $2.00 each; L. Dellar, A. Kaye, J. Foster, M. Baron, J. Crystal, A. Crystal, M. Milman, L. Soss, M. Janton, A. Schwartz, H. Israel, S. Kalim, A. Schneider, L. Roller, S. Price, H. H. Garrett, S. L. Gradwohl, O. Green, O. Silverstein. B. Gerson, Cash, R. J. Stern, Cash, M. Handin, M. Reamer, H. Freedman, J. Stern, F. J. Stern, W. Stern, J. Wolff, Cash, A. Soss, L. B. Raffee, S. Cohen, L. Lessman, H. Goldberg, I. Benjamin, M. A. Klinesmith, J. Levin, H. Hollischer, M. Mish, $1.00 each; fourteen items at 50c each; five items at 25c each.

Cremieux Lodge, San Francisco, Cal. 100.00

Pacific Lodge, San Francisco, Cal. (additional) 5.00
M. M. Fader, $5.00.

Unity Lodge, San Francisco, Cal.. 172.50
Grays Harbor Lodge, Aberdeen, Wash. 45.00

Occidental Lodge, San Francisco, Cal. 129.50
E. Tauszky, B. Schloss, L. L. Solomons, $10.00 each; L. R. Coplin, S. Hymas, D. Kaufman, V. Bernstein, M. L. Samuels, S. Baum, A. Roth, J. Jacobs, J. Thieben, B. S. Kass, H. Levison, H. Block, A. Politzer, $5.00 each; M. Levy, $3.00; S. Hirsch, L. Cohl, B. Pinto, L. Block, B. Rosenthal, $2.50 each; H. Levy, J. Levy, Dr. R. R. Rinder, A. Regensburger, S. Welfield. $2.00 each; H. Stern, M. Stern, $1.50 each; A. Marcus, J. Pinto, M. Schwayder, M. Laser. M. Laub. S. Lesser, $1.00 each.

Hildesheimer Lodge, Seattle, Wash. 144.00
Shafer Bros., $20.00; A. Levy, L. M. Stern, M. Buttnick, J. Danz, J. Matzger, $10.00 each; J. Dellar, J. L. Gottstein, Harris Bros., J. Herman, Peoples Supply Co., M. Goodglick, $5.00 each; C. Aronson, $3.00; P. Bulos, J. Mayer, F. Schwartz, Olswang Bros., $2.50 each; H. Kessler, L. Danz, N. Alahadeff, Buffalo Junk Co., J. Hurwitz, E. J. Spear, R. Lurie, $2.00 each; H. Mosler $3.00; J. Arine, S. Mosler, B. J. Rickles, M. Rickles, J. Rickles, V. Roitbord, S. Strongin, N. Uditsky, A. Weinberg, G. Carroll, S. Shapero, H. I. Adler, L. Daniels, L. Hirschberg, $1.00 each.

B. F. Peixotto Lodge, Salt Lake City, Utah 347.00
Fresno Lodge, Fresno, Cal........ 97.00
Oakland Lodge, Oakland, Cal..... 500.00

Ophir Lodge, San Francisco, Cal. (additional) 10.00
B. Lazansky, $10.00.

San Francisco, General Collection. 3,333.00
I. W. Hellman, $200.00; Jennie S. Adler, Haas Bros., H. Levi, Neustadter Bros., Rosenberg Bros. & Co., $100.00 each; H. Abrahamson, Newman Bros., Herman Levy, H. Weinstock, P. Anspacher, L. Michaels, L. Guggenheim, H. E. M., $50.00 each; Schwartz Bros., Chevra Shara Refoat, Moses Blum, Mrs. I. Lewis, M. Meyerfeld, Jr., L. B. Feigenbaum, W. Fries, A. Ostrowski, M. Schussler & Co., Roos Bros., Henry Abrahamson, Mrs. D. Fleishaker, M. Brown, E. Hirshler, Mrs. J. M. Loewe, Louise Wormser, E. Reichert, Mrs. S. Bachman, J. N. Block, O. Heyman & Bro., Galland Merc Co., Mrs. L. Schwabacher, M. J. Brandenstein, Dr. M. Krotoszyner, I. Liebes, J. Goldberg, J. J. Jacobi, $25.00 each; S. Wangenheim, I. W. Levy, E. Abrahamson, M. L. Wolff, I. Lowenberg, Mrs. F. F. Schloss, S. Ickelheimer, J. Feigenbaum, R. S. Shainwald, S. Bloom, M. Mitau, Frank & Hyman, A. L. Brown, Otto I. Wise, L. S. Cass, Mrs. L. P. Fleishman, D. Roth, S. Clayburg, B. J. Cohen, P. Hartman, S. Sachs, E. Tauszky, L. L. Solomons, B. Loewenstein, F. Pauson, W. Cohen, A. M. Bender, $20.00 each; Miss M. Lewis, A. Abrahams, Louis Abrahams, J. Baer, C. Munter, Mrs. L. M. Kaiser, Morris Levy, J. Schussler, H. Waldeck, I. R. Kissel, Miss H. Sachs, Mrs. M. Markowitz, H. M. Heineman & Sons, Mrs. L. Kutner, Dr. J. Rosenstirn, W. Greenebaum, N. Rosenthal, Louis Strauss, Alfred Kutner, R. Breslauer, Mrs. L. Friedman, A. Mack, J. Magner, W. Rothschild, W. A. Green, L. Hirschfeld, S. K. Herzog, H. & S. Bercovich, P. Flatow & Son, L. Kaufman, W. Kaufman, G. A. Magnin, T. D. Lippet, D. Jacob, J. J. Gottlob, Magner Bros., Ira Kahn, Mrs. H. Wollenberg, S. Getz, Mrs. E. Frank, F. Tocklas, Mrs. M. Esberg, I. Frohman, Mrs. H. Wangenheim, J. W. Wolf, M. M. Baruh, C. Reiss, Mrs. H. Sahlien, Mrs. H. W. Hyman, P. Latz, M. Friedman, B. Lamky, A. Kontz, M. J. Platshek, Mrs. A. S. Rosenblatt, M. Marx, E. Newman & Son, S. Cohn, B. Schloss, C. A. Cohen, H. Schussler, Mrs. A. Judis, Mrs. S. Sloss, A. Harris & Co., Mrs. J. I. Meyerstein, M. Oppenheim, $10.00 each; B. Liebes, Mrs. D. N. Frieslaben, Hon. Julius Kahn, H. Eppinger, G. Greensweig, M. Spiro, Ada Goldsmith, Bertha Goldsmith, Rose Goldsmith, J. L. Goldsmith, E. Hirsch, B. Borach, M. A. Cahn, S. Zussman, R. Fleischer, I. I. Brown, I. J. Ashheim, E. O. Regensberger, S. Scheyer, D. Sachs, E. B. Schwabacher, Mrs. S. Uri, L. A. Redlick, Edith Hecht, E. H. Musin, Mrs. H. Arendt, Mrs. L. Gundelfinger, G. Fischer. Mrs. A. Cohen, D. Mann, S. Gabriel, M. Herzog, M. Friedman, H. R. Levy, Jacob Levy, S. J. Newman, E. Zobler, Mrs. M. Block, M. Fleischer, Julia Brooks, L. Bianchini, A. Pollock, Rebecca Lask, Mrs. H. Siegel, P. Lippert, M. Greenebaum, L. Gassler, Mrs. H. Spiro, A. Politzer, E. Raas, Mrs. H. Hamberger, Adele S. Jaffe, Meyer & Weinshenk, I. C. Ackerman. J. Kramer, Mrs. R. Duwal, M. H. Pencovic, M. M. Feder, A. Auerbach, M. Hammerschlag, M. Goldtree, A. W. Voorsanger, Goldstone Bros., H. K. Wolff, B. A. Sinsheimer, Mrs. A. Elkus, B. C. Bloom, Mrs. F. Roth, Mrs. R. Magnes, Mrs. A. Cohen, J. Wertheimer, L. R. Coplin, S. Hymes, G. Kaufman, B. Bernstein, M. L. Samuels, S. Baum, A. Roth, J. Jacobs, H. Levison, D. S. Kass, H. Block, Dr. H. Harris, C. B. Newman, A. I. Kleinhaupt, S. Polack, Mrs. M. C. Schloss, J. Stern, Mrs. J. Epstein, J. Thieben, $5.00 each; M. Levy,

(Continued on page 18)

LIST OF SUBSCRIPTIONS.

(Continued from page 17)

W. Bloom, $3.00 each; S. Hirsch, S. Cohl, E. Pinto, L. Block, B. Rosenthal, Eda L. Goldstein, J. W. Kaufman, Estelle Honigsberger, Rebecca Levy, C. Golinsky, S. Leszynsky, A. Leszynsky, L. Metzger, Mrs. S. Ringolsky, I. Ganser, Mrs. B. Phillips, Mrs. R. Robbins, Mrs. C. Seller, Mrs. L. Werner, J. Gellett, Rachel Abel, Mrs. F. Saltz, J. Meyerfeld, H. Newburgh, A. W. Jonas, M. Kollman, S. Baruch, Pechner Shoe Co., H. Auerbach, D. Frankel, $2.50 each; O. Berman, Harris Levy, Julius Levy, Rev. R. R. Rinder, A. Regensberger, S. E. Wellfield, J. A. Hirsch, J. B. Sklare, M. Green, W. Geist, M. Terkeltaub, S. Friedman, J. Katz, H. Schwartz, A. L. Krober, "A Friend," H. Monaset, D. Lande, L. & I. Dresner, $2.00 each; H. Stern, M. Stern, $1.50 each; Mrs. C. J. Simon, Mrs. J. C. H. Ferguson, Mrs. E. Martin, D. Davis, J. Gans, S. Gans, S. Michael, A. Wiener, J. Stein, J. Harris, J. Schwartz, I. Stein, S. Kalisky, A. S. Fass, P. Lefkowitz, L. Bernstein, N. A. Eisner, A. Simon, I. Jonas, H. Levy, G. Fogel, M. Altman, Mrs. F. Witt, A. Marcus, J. Pinto, M. Shwayder, N. Laser, M. Lamb, S. Lesser, $1.00 each.

District No. 5

Columbus Lodge, Columbus, Ga. (additional) ....$ 28.00

Rimmon Lodge, Richmond, Va.... 744.50
P. Whitlock, E. Raab, $100.00 each; Straus Gunst & Co., H. S. Wallerstein, $50.00 each; M. B. Florsheim, Binswanger & Co., I. & I. H. Kaufman, E. Whitlock, E. Clarke & Sons, $25.00 each; L. C. Morris, L. S. Strauss, J. Gans, S. Galeski, L. Wallerstein, Hellstern Bros., The Globe. M. Thalheimer, I. Thalheimer. D. Whitlock, R. Levy, Schwartschild Bros., S. Bacharach. The Hub. A. Eichel & Co., Dr. G. A. Kohut, New York. Dr. E. N. Calisch, Chas. Straus, $10.00 each; M. J. Straus, M. & E. Eichel, H. S. Hutzler. C. E. & A. Straus. Ben Baer, S. S. Rosendorf, J. L. Levy, H. Marks, D. Wallerstein, M. Greentree, D. May, C. Hutzler, D. Ullman, B. Baer, E. Mittledorfer, H. Salomon, H. S. Bloomberg, L. Nachman, M. Arnold, C. Gunst, $5.00 each; W. Joel, J. L. Levy, R. Rothschild, E. Levy, I. Levinson, I. J. Straus, A. Bowman, $2.50 each; L. Nelson, H. C. Straus, A. L. Straus, A. Hutzler. D. Marks. M. Bottigheimer, L. Diamond, A. B. Hutzler, $2.00 each; W. R. Greenspan, $3.00; B. Hutzler, A. Marks, A. Rothschild, $1.00 each.

Micah Lodge, Albany, Ga. (additional) 8.00

Leopold Zunz Lodge, Goldsboro, N. C. (additional) 10.00

Carolina Lodge, Greensboro, N. C. (additional) 2.00
L. Lindy, $2.00.

Argo Lodge, Washington, D. C. additional) 330.74
Congregation Talmud Torah, $48.15; Young Women's Hebrew Assoc., $50.00; Combined Congregation of Washington, $26.44; National Capital Lodge I. O. B. A., $25.00; Washington Capital Retail Grocers' Protective Assoc., $50.25; Washington Monument Lodge I. O. B. A., $38.15; Sabbath School Washington Hebrew Congregation. J. I. Peyser, M. Hahn, Young Willing Helpers' Club J. B. Eskin, $10.00 each; H. Zirkin, $20.00; Moses Montefiore Lodge P. O. O. W., $8.25; The Jolly Twenty-four, $5.00; Mrs. F. Greenapple, $3.00; Mrs. I. Greenbaum, E. Elvone. M. Bretzfelder, $2.00 each; I. Turoff, 50c.

Joseph Lodge, Savannah, Ga....... 355.00
Hebrew Ben. Society. William Levy, Baltimore, $50.00 each; Ladies' Hebrew Ben. Society, Young Women's Aid, Joseph Lodge I. O. B. B., J. Pinkussohn, Mrs. F. Joseph, $25.00 each; St Matthews, S. C., $28.00; D. A. Byck, $15.00; Cash, $10.00; Geo. Solomon, $8.50; Mrs. C. Herman, A. Moor, A. E. Smith, I. Collat. M. Dryfus. H. Wood. P. H. Levy. H. Levy, L. Grouse, Miss E. Meyer, $5.00 each; J. Gardner, M. Rothschild, S. Victor, $3.00 each; M. L. Stern, Sol. Stern, Cash, $2.00 each; A. S. Kuhns, Mrs. R. Arman, Cash, $1.00 each; Miss E. Belsinger, 50c.

District No. 6.

Ramah Lodge Chicago, Ill. (additional) ....$ 511.50
Foreman Bros. Banking Co., $200.00; Spiegel Bros., J. Alter, (additional) A. Hartman, $25.00 each; L. Sigman, L. Greenblatt, $12.50 each; L. Grollman, S. Clark, I. B. Lipson, L. Baer, J. Z., Alameda, Cal., Dr. W. S. Schraver, A. J. Liebman, A. Gordelfinger, D. Lepman, D. Steinberg, R. M. Schraver, H. J. Aaron, Dr. F. A. Levy, C. A. Freudenberg, M. A. Wedeles, H. R. Levy, $10.00 each; Edwin Cahn, L. Adler, A. Prince, H. M. Stein, F. Ascher, L. Wood, M. Plowaty, I. Berkenfield, H. [illegible] Seligman, $5.00 each; M. Brandes, Miss A. Drexler, Waterloo, Iowa, Monroe Stern, L. J. [illegible], A. N. Horwich, $3.00 each; A. [illegible], Naborton, La., H. Katz, [illegible] Frankel, $2.00 each; D. [illegible], E. Seckbach, M. [illegible], $1.00 each; B'nai Sholom Temple Sabbath School, $7.50

Oriental-Hillel Lodge, Chicago Ill (additional) 131.00
J. L. Schnadig, $50.00; M. L. Rothschild, $25.00; A. Yondorf, [illegible] Nelson, J. Taussig, $10.00 each; I. S. Blumenthal, D. A. Levy, E. Maltz, Sam Levy, $5.00 each; P. Kohner, C. L. Callman (additional), $2.50 each; P. Krass, $1.00.

David Fish Lodge, Chicago, Ill. (additional) 10.00
Nathan Goldsmith, $10.00.

John Hay Lodge, Fargo, N. D.... 155.85

William McKinley Lodge, Omaha, Neb. (additional)................ 350.00

Grand Prairie Lodge, Urbana, Ill. (additional) 13.00
Esther Frank, Oakland, Cal., $5.00; N. H. Cohen, Urbana, $3.00; W. H. Stedman, Champaign, $5.00.

Abraham Lincoln Lodge Bloomington, Ill., (additional)........ 16.80
Collection by Orthodox Jews for Jerusalem, $16.80.

Lincoln City Lodge, Lincoln, Neb. (additional) 119.60
Lodge Treasury, $50.00; Proceeds of Ball, $48.60; H. Blum, B. Kohn, $5.00 each; B. Rosenberg, $3.00; M. Ackerman, B. Polsky, B. Foleston, $2.00 each; H. Ellsberg, C. Mozer, $1.00 each.

Wausau Lodge, Wausau, Wis..... 73.50

Des Moines Lodge, Des Moines, Ia. 500.00

Julius Houseman Lodge, Grand Rapids, Mich. (additional)...... 101.25
M. A. Heyman, $20.00; Ladies' Hebrew Ben. Society, $12.50; Ladies' Auxiliary, $12.50; L. Jacoby, Mrs. T. Collat, A. Meyers, Rosen Bros., $5.00 each; F. E. Fellman, $3.00; U. S. Silbar, S. C. Weil, L. May, N. Siegel, Morris Levi, S. B. Bernes. W. Ginsburg, L. Wershow, I. Gudelsky, I. Grossman, B. Rubinsky, B. Jacobs, M. Brock, $2.00 each; M. Tuller, R. Siegel, N. Weguson, H. Koplowitz, Miss Tillie Rose, M. Daniels, N. Newman, $1.00 each; H. Gutman, 25c.

Nebraska Lodge, Omaha, Neb. (additional) 215.00
H. J. Abrahams, $40.00; M. Horn, $12.50; Novelty Skirt Co., A. Katskee, W. L. Holzman. J. Alperson, L. Harris. A. J. Blotcky, I. Ziegler, $10.00 each; N. Bernstein, Thersa Arnstein, D. Rosenstock, M. Meyer, S. Degan, S. Wertheimer, N. Mandel, S. Greenberg, N. Yoffee, S. Faier, J. Bernstein, J. Gordon, L. Rosenthal. G. D. Bereu. Douglas, Wyo., L. Reichenberg, $5.00 each; C. Levinson. M. Levinson, $3.00 each; J. Klein, $2.50; C. Epstein, I. Friedman, L. Rosenbloom, $2.00 each; A. Weinstein, $1.00.

Bay City Lodge, Bay City, Mich., (additional) 259.39

Progress Lodge, Peoria, Ill....... 1,000.00

Minneapolis Lodge, Minneapolis, Minn. (additional) 20.00
I. S. Joseph, J. B. Gelman, $10.00 each.

Emes Lodge, Springfield, Ill. (additional) 10.00
C. J. Salzenstein, $10.00.

Saskatoon Lodge, Saskatoon, Can. 50.00

Pisgah Lodge, Detroit, Mich. (additional) 6.00

Dacotah Lodge, Grand Forks, N. D. 178.00

Isaac Lodge, Milwaukee, Wis. (additional) 255.50
Lodge Treasury, $200.00; M. L. Annenberg, S. C. Herbst, $10.00 each; H. Wollheim, M. L. Levinson, N. L. Biller. B. Poss. S. H. Benjamin, $5.00 each; J. G. Hirschberg, $3.00; J. Rubin, I. Jessner, S. L. Aarons, $2.00 each; M. Krauskopf, $1.00; Cash, 50c.

Minnesota Lodge, St. Paul, Minn. (additional) 81.00
M. Feldstein, S. L. Grosby, Harry L. Brown, Chas. Klopper, Elmer J. Jacobs, K. Simons, Jesse B. Calmenson, M. Brucker, Herman Silverman, I. Baker, S. Rosen, N. L. Coddon, I. Goldberg, Jacob I. Lisowsky, Arthur Melamed, Abe Steinberg, Aleck Finkelstein, Ed. Goralski, I. Kamman, M. Skorish, S. E. Hess, Milton P. Firestone, M. Sherper, G. Loevinger, A. M. Calmenson, Maurice W. Stoffer, Louis J. Rothschild, B. N. Wilenchek, Chas. Friedman, Joe Sack, H. L. Levy, I. Rudawsky, L. J. Miller, L. D. Coddon, M. L. Finkelstein, H. L. Levy, J. Gutman, L. A. Shedorsky, S. H. Recht, Ed. Henly, L. B. Schwartz, H. D. Frankel, A. Barr, M. Eisenstein, D. Blumenfeld. M. B. Blehart. J. H. Cahn, J. Perlman, A. Hirschelmer, K. Simons, M. Florscheimer, M. J. Birnberg, J. Lasker, W. Weiller, H. Weiller, B. Marx.

District No. 7.

Manassah Lodge, Jackson, Miss...$ 45.50
Lodge Treasury, $10.00; Leo Schoenholz (donation and collection), $6.00; S. Dreyfus, $5.00; I. Dreyfus, $2.00; A. & F. Feibelman, $1.50; L. Kahn, J. B. Kahn, J. Hart, E. Engel, I. Lehman, J. Ascher, J. Ehrman, A. Simon, S. C. Hart, M. Sawsen, H. Votnick, A. J. Orkin, A. M. Bachelis, M. A. Lewis, L. Lasunzky, J. Hatrie, $1.00 each; L. S. Kahn, E. Ascher, J. Morris, S. Cohen, S. Latter, S. Pearl, A. H. Schwartz, M. S., L. Morris, 50c each; A. Cornblatt, Cash, 25c each.

Marks Stein Lodge, Greenwood, Miss. 60.00
Lodge Treasury, $1.50; R. Herman, S. Balkin, A. Misel, $3.00 each; I. Stein, A. Weller, R. House, J. Scott, S. Stein, H. Peltz, $2.00 each; Smith Bros. Groc. Co., $1.50; A. Bernstein, A. Hillsberry, M. Diamond, C. A. Kantrovitz. F. Goodman, S. Stern Bros., J. Kantrovitz, J. Peltz, E. Schweig, B. Levitt, C. A. Hillsberry, M. Diamond, C. Siegel, L. Blumenthal, B. Garlove, R. Davis, S. Davidson, H. Heightner, S. Lax, A. Arenzon, H. Bennet, S. Kaufman, M. Wolff, J. Stein, H. E. Cahn, A. Davidson, S. Hyman, S. J. Ginsburger, P. Berreson, $1.00 each; M. K. Aurbach, F. B. Jackson, J. Steeple, H. Schlessinger, M. Fine, A. Orlansky, E. Hyman, L. Gelman, I. Gelman, E. Moss, A. Gilbert, D. Feldman, 50c each.

Dallas Lodge, Dallas, Tex. (additional) 693.25
Lodge Treasury, $25.00; Previously reported, $1,000.00; E. M. Kahn, J. K. Hexter, C. G. Levi, M. J. Orleans, Sanger Bros., $100.00 each; M. & L. Eppstein, Mrs. A. Silberstein, L. Lipsitz, Titche Goettinger Co., D. Sonnenthell, Linz Bros., $50.00 each; Progressive Order of the West, $37.25; S. Reinhardt, Levi Ins. Agency, V. H. Hexter, Baron Bros. Millinery Co., R. & M. Liebman, Neiman Marcus Co., J. Swope, G. Dreyfuss, Dallas Automatic Tel. Co., A. Harris & Co., Rosenbaum Bros., H. S. Mittenthal & Co., $25.00 each; Jacob Frees Lodge No. 101, O. B. A., $18.75; S. Meyer, L. Kahn, I. Goldsmith, I. Israelsky, P. Garonzik, W. Garonzik, Dallas Lodge, I. O. B. A., H. J. Cohn, A. Abraham, M. J. Rosenfield, N. Goldstein & Son, J. Kahn, J. L. Goldman, E. Rosenbaum, N. F. Wertheimer, Sachs & Aronoff, L. Kleinman, E. Mittenthal, D. Rosenblatt, J. Henenberg, W. Scheline, A. Goldstein, I. Garonzik, L. Sachs, Yonack Bros. L. Philipson, $10.00 each; D. A. Eldridge, I. Loewenstein, W. S. Liebman, J. Rothschild, Simon & Salzenstein, H. L. Bromberg, G. G. Edloff & Bro., A. F. Weisberg, J. Adler, D. Dreeben, L. A. Michaelson, H. L. Adler, A. L. Bromberg, J. Metzler, L. A. Metzler, E. S. Hurst, M. K. Hurst, G. Roos, N. Rosenberg, E. L. Wolff, T. Marcus, D. Elsas, A. Lorch, I. Harris, B. Ablon, B. Gruber, J. Rothstein, Kaplan-Cohen Co., H. Goldberg, A. Kahn, J. Berwald, M. & S. Michaelson, A. Hyman, $5.00 each; C. Joseph, P. Aronoff, M. Freedman, $3.00 each; J. Richter, Sam Dysterbach Co., Palace Drug Store, J. Rosenberg, $2.50 each; Cash, D. B. Abrahams, W. Goodstein, M. Rosenblatt, A. Roos, Brin Bros., J. C. Bahr, M. Garonzik, D. Fair, L. Michaelson, M. Abrahamson, Rosenberg & Novin, A. J. Herman, J. J. Wiener, M. H. Goodstein, M. Rachofsky, R. Robinson, $2.00 each; L. Finkelstein, B. Irelson, D. Tucker, M. Geeden, Mrs. Raitman, M. Gans, N. Tobias, Rev. Berstein, M. Lippman, J. H. Rachofsky, H. Rosien, M. Tobobowski, I. Donowski, M. Rosenthal, D. Fromski, H. Weinstein, Mrs. Tobolowski, H. Blum, J. Windard, M. H. Bernstein, H. Rachofsky, L. H. Bannstein, J. Ablon, Cash, I. White, Stein, J. Andres, H. Cornblith, $1.00 each; J. D. Dynoski, E. Tobolowski, M. Cabbel, R. Rosenbaum, B. Rosenstock, D. Bernba, Cash, J. Ablon, Mr. Selter, J. Loventhal, M. Garner, 50c each; Freedman, 30c; A. Ledinski, 25c; Mrs. Cohen, 20c.

Corsicana Lodge, Corsicana, Tex. 230.00
D. Rosenberg, L. Cerf, R. Cerf, Marks Bros., J. Goldman, $10.00 each; I. Cerf, K. Wollins. D. Marks, E. Raphael, E. Golden, H. Kaufman. M. L. Levine. M. M. Miller, M. Dreeben, H. Miller, $5.00 each; Lodge Treasury, $50.00; Relief Fund, $22.10; W. Goldman, $6.00; K. Schwarts, $3.50; M. Levi, $3.00; D. Goldberg, $2.90; S. Gotleip, S. Goldman, $2.50 each; H. Levine, B. Goldsmith, J. J. Jacobs, S. Katz, P. Samuels, Rothschild & Frankford, $1.00 each.
Ennis, Tex.:
L. Cerf, I. Cerf, $5.00 each; E. Raphael, I. J. Reich, J. J. Reich, $2.50 each; H. Brin, P. Freeman, $2.00 each; J. Nusbaum (Mexia, Tex.), $10.00.

Birmingham, Ala. (additional).... 22.50
Total contribution from Birmingham, Ala., amounting to $722.50, was collected through the auspices of the two lodges of the city and were collected through the various Jewish organizations and the general Jewish citizenship

District Grand Lodge No. 7...... 1,000.00

Leo N. Levi Lodge, San Antonio, Tex. 50.00

Chattanooga Lodge, Chattanooga, Tenn. 50.00

Beth Israel Lodge, Hot Springs, Ark. (additional) 25.00

Lone Star Lodge, Houston, Tex.. 65.00
Lodge Treasury, $15.00; J. Loewenstein, S. Brown, $10.00 each; J. M. Sam, C. S. Reichman, S. Samuels, $5.00 each; J. Alltmont, $3.00; E. Moskowitz, A. Edel, S. Alexander, J. Kahn, $2.50 each; J. Simon, $2.00.

Rebecca Lodge, Alexandria, La... 214.50

Zacharias Frankel Lodge, Galveston, Tex. 25.00

New Orleans, La. 1,250.00
First installment of collection being made from the entire Jewish community.

Beth Zur Lodge, Mobile, Ala...... 100.00

Hill City Lodge, Austin, Tex...... 36.50

Little Rock Lodge, Little Rock, Ark. 10.00
I. Harwarg, Osceola, Ark., $10.00.

El Paso Lodge, El Paso, Tex. (additional) 250.00

New Orleans 10.00
D. Kling, $5.00; L. Levy, $5.00.

Asaph Lodge, Meridian, Miss...... 200.00

Laurel Lodge, Laurel, Miss....... 25.00

Charles Weil Lodge, Pine Bluff, Ark. (additional) 271.50

Jake Cohn, Pine Bluff, Ark....... 5.00

I. Rosenthal, Blytheville, Ark.... 10.00

P. Rosenthal, Blytheville, Ark.... 2.00

Oklahoma City Lodge, Oklahoma, Okla. ....$ 450.00
Krouch Bros., Tecumseh; S. Jankowsky, Tulsa; B. Levine, Cordell; M. Rolneck, Carnegie; Lawton Merc. Co., Handecker & Son, Lawton; L. Brin, Bartlesville; I. B. Levy, A. I. Gans, Jewish Ladies' Aid, Oklahoma City; M. Westheimer, Ardmore; E. M. Riese, Los Angeles; Enid Jewish Aid Soc., Enid, $10.00 each; J. Marx, I. Simon, Miami; Dreyfus Bros., S. Turk, A. E. Duran, Tulsa; T. H. Brenner, K. Keller, Pawhuska, H. L. Stern, Mrs. L. Cohn, M. Jankowsky, Muskogee; C. I. Miller, Cordell, S. Oppenheim, McAlester; A. Zweigel, Atoka; A. Marx. Getz D. G. Co., L. Cohen, Shawnee; F. Adler, C. J. Fishman, D. Wolff & Sons, G. A. Paul, M. Loewen, Gerson Bros., Mrs. S. C. Heyman, Oklahoma City; I. Katz, Stillwater; A. J. Katz, Kaufman & Meyer, Sapulpa; A. Hirsch, Enid; I. S. Herman, Tahlequah; O. Knight, Keifer; B. H. Mandansky, Bartlesville; J. Steinholtz, Collinsville; S. Jacobson, Ada; E. Weiss, Ardmore; J. Mayer, Ft. Gibson; I. Katz, Pawnee; B'nai Abraham Assn., Chickasha; I. Cutter, Henryetta; $5.00 each; H. Frank, Cordell; M. Herskowitz, I. & L. M. Karchmer, A. Mayer, Oklahoma City; $3.00 each; J. Joseph, Wilburton; W. Froug, Cushing; M. Levy, V. Levy, S. J. Hasgall, A. D. Engleman, Oklahoma City; D. Schonwald. Blackwell; M. Levy & I. Kohn, Pawhuska; S. Barth, Oklahoma City; B. Weil, E. Weil, Pawnee; J. L. Sanderwith, Ft. Gibson; Mrs. H. Levy, Muldrow, $2.50 each; A. Ader, Tulsa; T. Miller, J. Weintrob, Muskogee; Ephraim Clo. Co., Norman; M. D. Herskowitz. J. Meyer, L. G. Rosenfield, Mrs. E. Cole, B. J. Kaufman, L. Loeffler, M. Rosenfield, H. Herskowitz, Oklahoma City; L. Rosinsky, Atoka; P. Loveman, Weatherford; B. Byers, Lehigh; C. Liebler, Union City; Mrs. H. Kahn, Okmulgee; T. Levine, Cordell; A. O. Wilkonson, Sapulpa; Mrs. B. Fleig, Shawnee; M. E. Williams, McAlester; J. S. Kohn, Anadarko; A. Glazer, Drumright; A. H. Goldberg, Fairview; J. Kahn, Ardmore; S. Loeb, Pawhuska; H. L. Lubootz, Capitol Hill; M. Schonwald, Tonkawa; P. Houstein, Enid; R. & E. Lebreicht, Lawton; A. Silverman, Grant; L. Buchheimer, Ponca City; L. Kock, Oklahoma City; $2.00 each; L. Goldman, Oklahoma City, $1.75; R. S. Jacobs, Tulsa; S. Gotlieb, Perry; J. Strauss, Marietta; Mrs. C. Nivoche, H. Newman, I. Kalish, Ardmore; I. Knebel, Cement; N. Levy, L. Cohn, N. Brenner, S. Brown, Mrs. S. Turk, Mrs. I. Roberts, L. Lowenstein, Oklahoma City; J. Hirsch, Enid; L. Keifer, Altus; I. M. Herskowitz, Collinsville; M. Paag, H. Cohn, Chickasha; L. Schaeffer, Blanchard; M. Kleinman, Altus; W. Fewerstein, Wilburton; J. Berlowitz, L. H. Berg, McAlester; L. H. Shaffer, Pittsburg; L. Tompetter, Blackwell; Mrs. A. Benjamin, Hartshorne; C. Levy, Muldrow; Rosa Mayer, Chandler, $1.00 each.

THE FUTURE OF THE JEWS IN RUSSIA.

The Novaya Gazette has published an important interview with a highly-placed Russian politician on the Jewish question.

The politician recognized that the Jews who fought so loyally side by side with the rest of the population ought to be compensated after the war. According to him, many schemes of reform concerning the Jews are now under consideration, some, in fact, had already been approved in high quarters. The projects include schemes for the abolition of the Pale, the gradual removal of the education restrictions, the opening of new Jewish secondary schools, and the abolition of the restrictions in the legal profession. Despite some opposition, it is also intended to allow Jews to become officers in the army. As far as the villages are concerned, however, it is not intended to permit Jews to buy land there.

To prevent an influx of Galician Jews, schemes are proposed to organize for the Jews a center to which they could immigrate en masse. Uganda is spoken of as such a center, or even Syria under the protectorate of England. In the event of Uganda being decided upon as the center, it will be possible to compensate England by alloting to it a German colony.

(The German has a saying, "Papier ist geduldig." Will the promises for ameliorating the condition of the Jews in Russia be carried out?—Editor.)

SUPPRESSION OF ANTI-SEMITISM IN THE PRUSSIAN RED CROSS SOCIETY.

During the first weeks of the war complaints were repeatedly raised by different Jewish sources that Jews who offered their services to the Prussian Red Cross Society were treated by the managers of several branches with anti-Semitic prejudice. Lieutenant General von Pfuel, President of the Central Committee of the Prussian National Red Cross organization at once issued a circular to the managers of the different branches of the society reminding them in strong terms of the fact that the Red Cross Society makes no discriminations on account of creeds or religious affiliations. The anti-Semitic manifestations soon ceased.

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B'NAI B'RITH NEWS

BENEVOLENCE BROTHERLY LOVE AND HARMONY

VOl. VII FEBRUARY, 1915. No. 6

Entered as second-class matter September 16, 1913, at the post office at Chicago, Illinois, under the act of August 24, 1912.

DR. PAUL NATHAN'S CRITICISM

Letter to Dr. B. Timendorfer, President German Grand Lodge

Berlin, Dec. 12th, 1914.

Most Worthy Mr. President:

It is to be regretted that the optimism which is expressed in your kind letter of yesterday is, as it seems to me, not fully justified by the November number of the B'nai B'rith News. Permit me to call attention to page 13. It is true, no objectionable editorial comments are there to be found, but communications copied from American newspapers appear there which in my opinion place the situation of the Jews in Russia in an entirely false light. For instance, communications appear there taken from the Boston Advertiser and the New York Tribune, in which it is stated that in relation to the Jews a complete change of principles has taken place in Russia. These reports are false, as we know to our regret and as we fully learn from the facts stated in the publication of the Jewish Workmen's League, which I have recently taken the liberty to transmit to you. I am reliably informed that the situation of our co-religionists in Russia is positively dreadful. Not one of the legal restrictions has been abolished and in addition to this there are increasing acts of pillage by the soldiery and little pogroms in numerous places, and finally respectable Jewish citizens in Poland, also in Galician territory which is occupied by Russia, are being condemned to the gallows and are immediately executed.

Our brethren in America are naturally not obliged to look upon the political situation from the German viewpoint. It would be entirely unjustifiable on our part to demand such a thing. We naturally have to respect the fact that our American brethren are citizens of the United States. But it seems to me that as citizens of the United States and as Jews they have only to perform a two-fold duty: They must report truthfully about the Jewish conditions in Russia. In this respect it seems to be the inclination of the News to look at the surface of things only. The second, and by far the most important duty of our co-religionists in America is that they exert the entire weight of their influence to gain an improvement in the fearful situation of the Jews in Russia. We in Germany are at present completely powerless to do anything in this regard, on account of the war. The Jews in England and France are naturally in the same position. So there remains for the most abject sufferers in Russia one source of help only, and this is the United States. If under the influence of the Russian Government circles, be it directly or indirectly, the attempt is there too made to spread the fictitious tale that a change has already taken place, or is about to be made, in the treatment of the Jews, then I consider it an extraordinary misfortune. I believe that the Jews in the United States, and through them the press of that land, must, regardless of all consequences, expose to shame the hideous crimes which the Russian Government is herself perpetrating and is permitting others to enact against her Jewish subjects. In this way only can the Russian Government perhaps be influenced, and in this way only, under the circumstances, can a way be paved for the improvement of conditions. We should not be fed on promises; these amount to nothing in Russia. The campaign against Russia must be carried on until we at last see positively that something has been done in the way of improvement of the conditions. If the B'nai B'rith in America operate on these lines they can possibly create an extraordianry blessing. But when on their part they also undertake to spread the idea that a change of conditions has already taken place or is even being prepared in Russia, then they will strengthen the opinion in the empire of the Czar that the public opinion of the civilized world can be deceived and that there is no need of doing anything, and the crushing burden of the Jews will not be lightened in the least.

I again append the publication of the foreign committee of the General Jewish League and I call special attention to the fact that it was the "Humanité" in Paris, a French paper of recognized earnest tendency, which at the present time would surely not enter into a polemic with Russia, that has first placed this publication before the public.

I must respectfully propose that America should be informed that in our opinion there is great significance just at the present moment for the future of the Jews in Russia in a truthful attitude of the American press.

The American Lodges surely have the best intentions, which fact has already been proven by the handsome donation of 70,000 marks.

In B. B. L. & H. and with distinguished high esteem,

Your

NATHAN.

The War and the Russian Jews

An Open Letter to Mr. Israel Zangwill

By B. W. Segel

(Translated from the "Frankfurter Zeitung.)

Having just now fled from Lemberg, the capital of Galicia, which is at present occupied by your Russian friends and allies (let us hope that it is for a short time only), I read in Berlin your proclamation to the Jews of the neutral states, particularly the Russian and Polish Jews of America, in which you plead for their sympathies for the holy empire of the Czar and its hordes of Cossacks. When I read your epistle I felt a burning shame, it affected me like a personal insult. Sir? Nine-tenths of the Jews of America and England still bear upon their bodies the bloody stripes which the fond caresses of the Czar and his faithful henchmen have left behind. They think with horror of the tortures which they suffered at home, of the outrages of Kishinev, Odessa, Homel, Shitomir and many other places! "Glorious" England, that is surrounded with the aureola of the creator of culture and the benefactor of nations, has now allied itself with Russia, and you come and have the insolence to present this alliance to us as a confederacy of civilization entered into in order to fight for humanity. Will civilization and humanity really gain so much when two to three million Jews in the Austrian and Prussian provinces, so hotly coveted by Russia, come under the Russian power? If you were in danger of feeling the power of the Czar on your own body, you would sing a different song. You are also a "poet." You were born in Russian Poland; but if your parents had not conceived the happy thought, while you were yet a baby, to shake off the dust of "their fatherland" from their soles, do you believe that you would today sit in the capital of the British empire, rich in honors and emoluments, and issue proclamations to foreign Jews? I will relate to you the story of a real poet, Samuel Frug, who is one of the leading lyric poets in the Russian language. There is no history of Russian literature which does not mention his name with the highest honors, but in Petrograd he is only permitted to stay as a servant of a Jewish millionaire who has placed his name on the list of the domestics of his family. As master of Russian song he would not even be allowed to step upon this holy pavement. This has given rise in St. Petersburg to the following witty remark: "Our holy Russia is the most civilized state in the world. Is there a second land where among the lackeys one finds one of the leading poets of the present age?" . . . This is the civilization and the humanity for which England went to war!

You repeat the silly, audacious lie, this war is "made in Germany." You dare to slander **Germany,** and to state "that her behavior in war is just as barbaric as her frame of mind in time of peace." I would have to use words as cutting as the strokes of a lash in order to fully stigmatize the whole hypocrisy which lies in the fact that you, who have forgotten to protest against the manner in which England carried on the war in South Africa, dare now, as Russia's ally, to call Germany's state of mind in time of peace barbaric. Was it in Germany, where in the midst of the deepest peace, on account of a sacred feast, the horrors of Yalta, Yekaterinoslav and Kishinev were enacted against a completely harmless and peaceful population? Was it in Germany where the most degenerate rabble and an inhuman soldiery were incited by the government to murder students, workmen and citizens when these wished to celebrate the birth of the constitution? Was it in Germany where on a winter day girls, women and boys were shot down by the hundreds with grapeshot because they were misled by a spy who was hired by the police to approach the monarch with a petition?

Is it in Germany where striking laborers are shot down like dogs and political prisoners are lashed upon the bare skin and tortured by hunger in ill-smelling ground holes, and if such prisoners happen to be girls they are violated by beastly police officials? You have never seen a pogrom and its victims with your own eyes, you have only heard of it; this is just enough to make of it interesting and sensational little dramas and novels. But one who has seen them with his own eyes will never forget the smoking mass of ruins, the gouged-out eyes of the aged, the cut-off breasts of the girls, the slit-open abdomens of the pregnant women, the speared babies, the little boys with crushed skulls. And he will know whose frame of mind is barbaric in time of peace. When, in the beginning of the war, the English press, which is given to lying, sent the thrilling tales across the ocean that entire Galicia is already in Russian hands, then thousands of stormy, desperate inquiries came from there asking whether the unfortunate report is really true.

We in Galicia have already had a foretaste of what Russian domination means. It is self-understood, I might almost say "excusable," that the Cossacks have wiped out our standing grain, destroyed cities, burned villages, turned synagogues, as well as Catholic and Protestant churches, into horse stables and outhouses, that they killed gray-headed men and peaceful women "without religious distinction," murdered children, ravished girls, for it is not necessary to act differently in war than in a pogrom. They have, besides, abolished in Lemberg the two languages of the country, Ruthenian and Polish, as well as the German language, which was understood by all educated people, and instead they have installed the Russian tongue, which is strange to all the inhabitants of the land. They have raised the Greek-Orthodox religion, which is known to only a few hundred people in the whole country, to be the predominating one, and declared Catholicism, Judaism and Protestantism, which are confessed by the "rest," consisting of more than 99 per cent of the population, as the "tolerated religions." From now on the Jew is not to move about freely in the land where his ancestors dwelt for thousands of years, but he must live in a pale of settlement only. For years the country did not hesitate to bring any kind of sacrifice in order to establish new schools. Millions and millions were expended for purposes of instruction. All these schools are being closed. Especially the Jews will not be permitted to send more students than 5 per cent of the Christian population, to the schools which they themselves have founded and supported for a hundred years, provided the new government does not confiscate the funds! But they will also be prohibited from holding teachers' positions there. The numerous Jewish men and women teachers, as well as those of them who were state officials, in rural and municipal service, in the courts and in the administration offices, in the army and on the railroads, at the post office and in financial departments, also the lawyers, doctors and druggists can cheerfully grasp the beggar's staff. The Jews are forbidden to buy land and whatever land they possess they must sell as quickly as possible. From now on they the citizens of the fourth class.

In order not to have the slightest doubts in regard to the course which will from now on reign in East Galicia the Russians have already instigated hard, bloody pogroms in the genuine Russian style on the Jewish new year's feast in many cities, especially in Lemberg and Kolomea. Will you now understand, Mr. Zangwill, why the reader of the great synagogue at Brody committed suicide when he was ordered by the Russian authorities to recite on the coming new year's feast and Day of Atonement the prayer for the Czar instead of the usual prayer for the Emperor Francis Joseph, and why all the synagogues in all the cities occupied by the Russians remained deserted on these holy days?

You revile **Prussian** "militarism." Have you ever pondered over the fact that under this Prussian militarism thousands and thousands of Russian Jews have for more than thirty years found refuge and protection from the bandits hired by the Russian civilization? Russian civilization excluded them from the high schools of their home and under Prussian militarism they were permitted to satisfy their thirst for knowledge in German institutions of learning. Which then are the noble spiritual powers which your ally places against Prussian militarism? Corruption and treachery! The successes in Galicia are solely due to the mastership in these arts. Russia did not hesitate to corrupt an entire people, her kin in race, and to mislead it by systematic bribery to treason and treachery. What has been achieved in this line stands in history as unique. You act so very importantly and you hint so mysteriously that Sir Edward Grey has promised you that in the future he will intercede with his noble Russian ally for a better treatment of the Jews. But when you assure us that England will civilize Russia and the Russians then one may ask why did she wait so long to do it? Judging by the sad example France is giving us it is more to be feared that England will more likely be made barbarian by Russia instead of her civilizing the Russian people. You say that the white fighting forces of Germany are fighting for a black purpose, but the black troops which England is bringing into the war are fighting for a white purpose. I forgive you this witty sally. In your books you have expressed some witticisms which were much worse than this. But I think that the purpose for which England fights is not at all white but yellow. It is the **gold** which the present generation of Englishmen worships as the foundation of culture, and the time is perhaps not far off when England will again lead black fighting forces into the field, but not at the side of her present ally but **against** her. Then you will justly call the whole world to help you against barbarism and despotism. And you would do well to prepare your proclamation now in which you will appeal to the American Jews for their sympathy for **England against Russia.** But the time is perhaps nearer at hand when the English people will think with disgust of this aberration which has made her an ally of Russia **against the European culture.** Then you will also be asked the question, why you, a descendant of the prophets of Israel, have not given the honor to truth and justice instead of throwing sand into the eyes of the world by slandering and reviling your adversary.

RUSSIAN HORRORS IN SADAGORA

(Translated from Bloch's Wochenschrift

The following letter, kindly loaned to us for publication by the recipient, gives some faint idea of the atrocities inflicted upon the defenseless Jewish population of Sadagora by the Russian vandal soldiers during the short period when that city was under control of the Russian army.

Sadagora, December 10, 1914.

My Dear Friend:—

At last I have the opportunity to send you a letter by way of Roumania, and to inform you of the destitute situation in which I have been placed, the same as have been all other Jewish inhabitants of Sagadora. It would be impossible for me to fully describe the extent of our misfortune, as the horrors we have undergone beggar all description, and my pen is too weak for that task. What little I do write in this letter is indited with my heart's blood. It would prove utterly impossible for any normal and moral human being to do full justice in a description of the atrocious horrors inflicted upon the innocent inhabitants of Sadagora. I can safely add, that all those living in Vienna may thank God and praise him for not having had to experience on their own bodies what the Russian domination really means.

As you are aware, about 80 per cent of the entire population fled from Sadagora in the night of August 30, when the bridges were blown up, without aim or definite plans whither they were heading. The panic was indescribable, and they who have not witnessed this demoralized flight cannot possibly have any adequate conception of the dreadful picture presented by these fugitives. There were the more or less well-to-do, who could afford to hire some sort of conveyance, even if they had to pay four or five times the customary rates. Then followed the younger men afoot, marching along in military step. The rear guard was made up of old people, weak women, small children and cripples, none of whom had been able to carry any part of their limited property with them. This woeful picture defies all description. These unfortunates dragged their weary feet mile after mile, hungry, miserable and fagged out. If they had hoped to find a resting place on their way or to secure some food and drink, they were sorely disappointed, as wherever they went they found the same condition of panic and all the inhabitants in flight. The Jews of the Zastawna district, like those of Sadagora, had all taken to flight and they were all running toward the Wischnitz route or for Stanestie. There a second unforeseen disaster was met, the bridges crossing the river Put at Waszkontz had been destroyed. There was no choice but to try to reach the other shore by attempting to ford the river where the water seemed the shallowest.

My dear Friend! It is impossible for me to describe this scene of horror. Many women, trying to carry their children safely across, lost them on the way over; they had taken the precaution to wrap the children in bedding or clothes, and did not discover their loss until they reached the other shore. Many women lost their footing during the crossing, drifted into deep water, and were saved only through the quick action of coolheaded men although in spite of the best efforts several persons lost their lives. Thus these unfortunates wearily dragged themselves along during the entire night and the next day—this was Monday—until all of them dropped out at some place or other from sheer weariness.

On Tuesday, September 1, some 15 wagons from the several towns in Russia adjoining the frontier arrived. These wagons were driven by Russian farmers, who were animated by the desire to obtain booty and who tried to force entry into the stores. The Jewish young men, still remaining in Sadagora, by valiant resistance managed to drive off these evildoers. On the prior evening the first Russian mounted patrol arrived in the city and made a fearful impression upon the inhabitants. This body of soldiers consisted of some fifteen Tscherkessians of the wildest type; their very appearance was sufficient to terrify and create apprehension. At the same time the first twenty-four hours passed in comparative quietness. Early on Wednesday, Sept. 2 there arrived a large number of Ruthenian farmers with empty wagons partly from Russia and partly from the adjoining villages, and a systematic plundering of all the Jewish houses was instigated. The first victims were the farmhouses of Fischbach and Rubel in the suburb of Zuczka, then the store of Picker, and last the motormill, all of which were thoroughly plundered and afterward destroyed. Then the mob took possession of Sadagora and pillaged to its heart's content, and under FULL MILITARY PROTECTION and assistance during the entire day.

Everything not nailed down was taken from the dwelling houses; the furniture was loaded upon the waiting wagons, beds, clothing, ornaments, and even the tableware and kitchen utensils were carried off and taken into Russia on the wagons.

Finally, towards 5 P. M., some fifteen soldiers arrived, sent at the request of the citizens of Czernowitz after the occupation of that town by the Russian commander thereof, with the instruction to restore order and peace. The following day a Russian General took possession of Sadagora with a larger force and issued a proclamation promising to protect the lives and property of the inhabitants, but excepting from that protection the uninhabited houses. The report of this proclamation was quick to reach the fugitives, most of whom attempted to return to their homes. Gradually we became accustomed to the Russian regime. A lively trade developed, and soon approximately ninety per cent of the original population had returned. When the valiant Austrian army regained Czernowitz on the 20th of September and the Russians were driven from that town, they wreaked their wrath upon poor Sadagora. Then came for us the days of terror. The road to Czernowitz was barred. With but few exceptions there were daily skirmishes and battles between the Austrian and Russian forces, generally ending in the defeat of the Russians. This brought in its train, that the Russian soldiers, too cowardly to face the Austrians in a fair fight, tried to prove their valor by vanquishing the defenseless population of Sadagora. The citizens of that unfortunate town were subject to systematic murder, robbery and pillage.

This time the Christians, too, were made the victims of the incendiaries. Not one house remained exempt. Since then Sadagora is only a city of ruins. Even the most hidden cellar dwellings were invaded, the inhabitants thereof cruelly maltreated and robbed of all their belongings. Many highly esteemed citizens were murdered on that day, among them Kalman Leib Retter, Meier Liquornik, Berisch Hermann and Abraham Rudich. Also the patriarch, Abraham Bendit, 90 years of age, and his wife. Greed for money was not the only motive for these cold-blooded murders, for the inhabitants freely gave up all their money and other valuables upon the mere demand of the soldiers. The murderers were not satisfied with booty alone, but they were after raping the women and young girls. Whoever tried to protect his womenfolks was killed without mercy. In fact, nearly all the women and some very young girls became the victims of these beasts. Only some 200 younger women and girls, who had assumed masculine clothing and who had succeeded in finding a hiding place, were saved thereby. It has been reported that many of the girls thus brutally raped have committed suicide in order to escape the disgrace. Kalmann Leib Retter was murdered for the sole reason that he tried to protect his wife and daughter against these beastly attacks. In his house was found the sum of 400,000 Kronen and a large amount of merchandise, all of which was stolen by that rabble of soldiers. He had been the benefactor of all the poor of the city, he was the treasurer of the congregation, and now all his property is gone, so that there does not remain sufficient cloth to shroud his dead body. The unfortunate victim of Russian brutality left nine children to mourn him. All the booty was taken into Russia. Not one house has been saved from destruction, and two hundred human beings are badly wounded or maimed!!! Since then we live in the cellars and some hidden dwellings outside of the town, and we do not dare to come out of our hiding places even to buy bread when hunger demands to be appeased. You will readily understand that the terror has driven many to insanity, while others have become insane through the suffering they have undergone. If one is brave enough to face the danger in order to buy bread, now paying Kr. 1.20 for a loaf that formerly sold at 50 Heller, he must risk meeting a Russian soldier, who will take the purchase away from him without ceremony. Even the clothes on one's back are not safe. Wolf Sandmann had his overcoat and his boots taken away from him on the street. Feibisch Weissbach and Feibisch Koerner had their boots pulled off their feet when the snow was three feet deep and the thermometer about 20 below zero, and at that they had to submit to cruel maltreatment.

I have written this while shedding tears; my indignation is so great that I cannot continue. Hy heart almost breaks when I think of what we have had to suffer. Only God knows what the outcome of all this trouble will be. In the whole town there is no bread to be had, no firewood left, and no money available. You can imagine the situation when I tell you that the corpses of the murdered remained for four days without receiving any attention, as no one dared go near them to prepare them for burial, and that in the whole town there was not sufficient cloth for the decent shrouding of these martyrs. We are cut off from the whole civilized world, and only God knows what will be our end. Possibly the horrors, hunger, or the extreme cold, will drive us to seek the termination of our troubles by suicide. Even now, when Czernowitz is again in the possession of the Russians, they do not permit us to leave Sadagora and escape from their clutches.

I send you my best greetings, and I do hope to meet you once more, although I hardly look to realizing that wish. My strength fails rapidly, and man is not made of iron. Unfortunately, I am not the only sufferer, and there are many more sharing my fate. Maybe God will, in His mercy, deliver us, or some kind people aid and assist us so we may not all die of hunger.

Your unfortunate friend,

J—— L——.

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PREPARATION FOR CONVENTION OF THE ORDER IN SAN FRANCISCO.

By Eugene B. Block.

San Francisco, Cal.—A nation-wide campaign will be launched in San Francisco early next week to bring as many members of the Independent Order B'nai B'rith as possible to the Panama-Pacific International Exposition during May, 1915, when the Constitution Grand Lodge will be in session here. May 5 has been set aside by the exposition officials as B'nai B'rith Day and those in charge of the entertaining of the visitors aim to bring many members of the order to San Francisco for that event.

The campaign is in the hands of the Publicity Committee of the General 1915 Entertainment Committee, composed of members of various subordinate lodges in District Grand Lodge No. 4. Plans have been formulated, details have been perfected and all is in readiness to spread the word of the 1915 convention and of B'nai B'rith Day to every Jewish community throughout the United States. Information concerning the importance of B'nai B'rith Day to Western Jews in general and to the Order B'nai B'rith in particular will be sent broadcast and every member of the order will be urged to be in San Francisco, if possible, to join in the observance of B'nai B'rith Day.

That the day will carry a deep significance is the opinion of those preparing for it. They point out that its observance will be marked by the presence in San Francisco of the world's leading Jews, gathered here to attend the Constitution Grand Lodge Convention.

"We want as many members of the order in San Francisco to participate in B'nai B'rith Day as possibly can come," said Henry Zekind, chairman of the publicity committee of the General 1915 Committee, a few days ago. "We are to spread the announcement of B'nai B'rith Day throughout the country. Truly it will be a great occasion, and the fact that the exposition authorities have seen fit to devote a day specially to our order reflects the high regard that is felt for the B'nai B'rith.

"We want as many members as can to share in the observance of this occasion, and no pains will be spared to urge them to come."

Meanwhile the general committee is continuing its preparations to entertain the Constitution Grand Lodge delegates and their families. Extensive entertainment is promised and various sub-committees now are busily at work completing the many details connected with the work.

THE GERMAN SECTION OF THE I. O. B. B.

By an Occasional Correspondent.

Berlin, Nov. 27, 1914.—Few in America know of the wide extent and activity of the German branch of the I. O. B. B., technically known as District No. 8. This answers to a special need of German Jewry, which gives it a function corresponding largely to that which the parent body performed in the early days in America itself. Anti-Semitism has practically excluded German Jews from all clubs, and the various local sections of the German I. O. B. B. largely fulfills the function of clubs as well as pursuing the general interests of Jews which they share with other representative bodies like the **Verband** and the **Verein**. But in their club activities, the members of the German I. O. B. B. are unique. This is especially noteworthy at the head center of the district in Berlin, where has recently been erected a superb building at a cost of two million marks that vies in splendor with any club house in Berlin, though the German metropolis has grown to be so prolific a center of these modern homes of luxury.

Here in the Berlin adjoining the Thiergarten members can meet and discuss things Jewish. The hall of the Grand Lodge resembles that of a medieval German castle and is provided with huge and decorative insignia worthy of the dignity of so august a body. But other parts of the building are less austere in appearance and application. At the time of our visit, in company with Dr. Maretzki, the genial ex-president of the District, there were no less than two wedding parties and dinners being carried out in the home of the Grand Lodge. Other members of the Order were enjoying their Pilsener and like refreshments in the shady courtyard of the building, while other rooms of the ten-storied building presented the usual come-and-go of a high-class club.

But District No. 8 does not confine itself to supporting the outer, or may we say, the lower, man. It has all sorts of supernumerary and subsidiary activities, dealing with employment for members, with the education of backward Jewish children, with the upbringing of orphans, especially those from Russia, whose parents were victims of the pogroms, and devotes especial attention to the struggle with the infamous white slave traffic, and in hundreds of other ways shows itself active in the cause of Israel.

Still more striking is the contribution the I. O. B. B. of Germany makes to the more spiritual interests of Israel. The Grand Lodge has a library of its own which is increasingly useful to the more student-like of its members. It is trying to get together all the local archives of German Jews, as a preparation for a proper history of Jews in Germany which at present does not exist. It is taking care of works suitable for Jewish youth, and has organized a union of youthful associations for Jewish study. It is needless to say that almost every one of the local centers, both in Germany and Austria, have a series of lectures not only on Jewish subjects but on matters of general cultural interest.

One activity of the German I. O. B. B. in this regard deserves special mention. For the last ten years there has been maintained in Berlin a Bureau of Jewish Statistics, which publishes a bi-monthly journal and also a series of monographs on the conditions of Jews in the various countries of Europe. This at first sight seems an activity far remote from any interest of the I. O. B. B. But Germans are Germans even if they are members of the I. O. B. B. and recognize the practical value of systematic and quantitative knowledge with regard to Jewish affairs. Accordingly, the Grand Lodge has consistently and continuously supported the Bureau and has contributed the expenses of publication of several of its monographs, while the leader of the Bureau, Dr. Bruno Blau, is as distinguished for his connection with the I. O. B. B. as for his legal acumen and his knowledge of statistical methods.

Altogether, the German District of the I. O. B. B. represents a remarkably wide field of activity. Its local lodges serve as clubs, as educational establishments, as meeting places for literary clubs and debating societies; its Grand Lodge at Berlin shares in most of the larger issues of German Judaism and takes into its special charge the fight against the white slave traffic, the study of German Jewish local history, and the collection of Jewish statistics. This is a record of which any organization might well be proud, and of which District No. 8 of the I. O. B. B. has shown its pride by extending the sphere of its operations.—American Hebrew.

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An evil thought that first comes as year visitor eventually becomes your master.

THE KEHILLAH

XIV.

BY PROF. GOTTHARD DEUTSCH, Ph.D.

While it was my object originally to speak of persons and conditions that I have seen, and to record personal recollections of people whom I have known, it would seem also instructive to go somewhat farther back into history in order to gain a proper view of the background of the historic places which witnessed so much of old Jewish life.

The Kehillah of Nikolsburg, as I said before, was probably founded about 1420 when the Jews were expelled from the neighboring province of Lower Austria. The oldest rabbi that we have any knowledge of is Judah Loewe Ben Bezalel, known usually under the name of "Der Hoiche Reb Loeb." To some people it may be news that the names of the sons of Jacob are often connected with the names of animals to whom Jacob in his dying blessing (Genesis, 49) compares them. So we have Judah, who is compared to a lion, surnamed "Loewe," colloquially called "Loeb." Similarly amongst the Italians the surname is Leone. The Orientals do not seem to have adopted this practice, in all likelihood borrowed from the Germans. For the same reason Benjamin is surnamed "Wolf" and Naphtali "Hirsch," also spelled "Hirz" and mispronounced "Herz," whence our frequent family names Herz and Herzel derive their origin. I may say here that Graetz' transliteration "Liwa" is pedantic and not correct. Writing the German in Hebrew characters, the "Yod" stands for both the German "i" and "e." A descendant of Rabbi Loeb, Rabbi Jair Hayim Bacharach of Worms, born 1634, reports that his great-grandfather, the son-in-law of the rabbi, was called in the ghetto of Prague "Yizchak Reb Loeb'ns."

Rabbi Loeb was, according to the testimony of his contemporaries, the historian David Gans, rabbi of Nikolsburg from 1553 to 1573. About his biography we know very little. It is a peculiarity of our rabbinical sources, back to the time of the Talmud, that they give us no biographic information. The man's life was the book that he wrote. Rabbi Loeb may have been a native of Worms, or of Posen. The Talmud students led a migratory life. As early as the twelfth century, we read in the report of one of the usual blood accusations, that a Jew who was accused of having killed his own son, whose body was fished out of the Rhine, testified that the body was not that of his own son, and that the latter was attending school in Spain. In the fifteenth century we read of one, Joseph Ben Moses from some place near the Rhine, who was sent to the school of the famous Rabbi Isserlein of Marburg, in the Austrian province of Styria, to observe the life of this famous teacher, and make careful notes of all his practices. So the students moved to and fro from Germany to Poland. Unfortunately they did not take the trouble to report to us the certainly very interesting experiences they must have had in those days of slow traffic on their journeys to distant lands. It seems rather probable that Rabbi Loeb was from Worms, and was sent in his early years to Poland to study. As he was rabbi as early as 1553, and died in 1609, he must have reached a high old age.

Of his activity in Nikolsburg nothing is known. Even of the rabbis of the eighteenth century there was hardly any tradition left when I arrived there in 1868. The ghetto lived according to the Talmudic statement, "New troubles make us forget the old ones," and therefore took no interest in history. The prominence of Rabbi Loeb began when he was rabbi in Prague, which he left twice to accept the rabbinical position of Posen, returning towards the end of his life, about 1598. His numerous books were all published in Prague, but they contain, as far as is known, no reference to his personal life.

The most important story connected with the "tall Rabbi Loeb" is the report of his miraculous creation of a dummy, that could be put to life and put to death at will. The belief in the possibility of creating such a Homunculus—or Koppelmann Lieben, the first editor of the historic tombstone inscriptions of Prague, writes, "Homunculum"—in Hebrew called "Golem," is common among many nations. Goethe used it twice in brilliant poetic presentations, in his ballad, "Der Zauberlehrling," and in the second part of his "Faust," where he is the forerunner of Ibsen and Hauptmann and the other authors of the modern allegorical drama, uses this story as an allegory of the new humanity, which is to be a combination of beauty and wisdom. The story goes that Rabbi Loeb created such a "Golem" molding a figure of clay, and placing an amulet containing a magic formula into its mouth, which gave to the clay figure life, and enabled it to act like a rational being, while it became dead clay as soon as the amulet was taken from it. On Sabbath even the great Cabbalists have no power over demons, and therefore the rabbi had to remove the amulet every Friday. On one such day, being very busy, the rabbi rushed to the synagogue and forgot all about the demon which he had created. The latter, like Goethe's "Zauberlehrling," began to have a very good time in the ghetto, when frightened people rushed to the "Altneuschul," the cathedral synagogue of the ghetto, and informed the rabbi of what had happened. The Hazan had just begun to sing Psalm 92, the Sabbath song, when the rabbi interrupted him, and told him to wait. He left the synagogue, grabbed the "Golem," and taking the amulet out of its mouth returned to the synagogue, where the services were resumed. Fearing the consequences he never revived the Golem again. It was taken to the attic of the "Altneuschul," where it is still found today.

Nobody needs to waste any time in proving that the report is not historical, but it is worth while stating that in all likelihood it originated as late as the nineteenth century. The story of such animated automatons is, as I said before, quite general. It is found in the Talmud as in other old literatures. The Talmud tells it in the following form. Rabba created a human being, and sent it to Rabbi Zera. The latter said: "Thou work of sorcery return to thy dust." Two hundred years ago, or even less, such legends were taken seriously. Zebi Ashkenazi (1658-1718), who was successively rabbi of Sarajewo, Altona, Amsterdam, and Lemberg, discusses the question whether such an automaton might be counted as one of a Minyan. He answers in the negative, because if such was the case, Rabbi Zera would have been guilty of murder. In connection with this decision the rabbi reports that his own grandfather or great-grandfather, Rabbi Elijah of Chelm, had performed such a miracle. Perhaps this is the reason that amongst Polish Jews, to be from Chelm means to be an idiot, because "Golem" is used in Yiddish for idiot. Rabbi Zebi Ashkenazi was the great-grandfather of chief rabbi, Solomon Herschell of London, who died in 1842. His son, Jacob Emden, officially called Jacob Herschell (1696-1776), discusses the same question. As legends usually grow more distinct, the older they grow, Jacob heard of this famous ancestor, Elijah, that he had a fight with the "Golem" that he had created. The investigation which Zebi Ashkenazi discussed merely from a theoretical point of view, seemed important enough for some of the glossarists of the Schulchan Aruk to be mentioned, and the great Palestinian scholar, Hayim Joseph David Azulai (1723-1806), discusses the same question in his notes to the Schulchan Aruk. The important point is that neither of these men shows any knowledge of the legend that connects the "tall Rabbi Loeb" with this miraculous creature. Yet it is unlikely that Zebi Aschkenazi and his son Jacob Emden should have been ignorant of the story, had it been known in their days, for both of them lived for some time in Prague. Azulai, who traveled considerably in Europe as solicitor of alms for Palestine, does not seem to have ever visited Prague, but he was so well read in rabbinical literature, that one feels almost certain that the story of Rabbi Loeb and his automaton would have been known to him, had it been found in any work published up to the end of the eighteenth century. The same may be said of Rabbi Jair Hayim Bacharach, whose grandmother, Eva, to whom he dedicated his book, was the granddaughter of the great rabbi. This granddaughter was already married, when Rabbi Loeb died, and she would have surely told her grandson this story amongst others relating to her revered grandfather. There is another branch of the family descended in the male line from Eva's father, Isaac Ben Samson Cohen, the son-in-law of Rabbi Loeb. His great-grandson, Naphthali Cohen, was rabbi in Frankfurt-on-the-Main, at the time of the great fire in 1712, which destroyed almost the entire ghetto. The fire broke out in the house of the rabbi, and he was arrested under the charge of arson. He was subsequently discharged, but conditions had become so unpleasant that he left Frankfurt, wandering over Europe until in 1719 he decided to emigrate to Palestine. He died, however, in Constantinople before he reached his destination. Rabbi Naphthali, who was also the author of rabbinical works, speaks repeatedly of his family, but never mentions the story of which he as a Cabbalist surely would have been proud. Some fifty years ago the Prague publisher, Wolf Pascheles, published a collection of Jewish stories, called "Sippurim," in which the story of Rabbi Loeb's "Golem" is also found. It is significant that the first edition of the "Sippurim" was published in Hebrew characters, while the second was already printed in German characters. This collection, which became very popular, seems to have been the source from which the story of Rabbi Loeb's miracle became current.

This short period sufficed to make the belief general. About 1880 the venerable building of the "Altneuschul" required a thorough repair. It might be interesting in this connection to report the fact that Rabbi Samuel Freund (1794-1881) the last remnant of Prague's glorious tradition, objected to it. He declared that it was a tradition that the old synagogue must never be whitewashed. Rabbi Samuel, who from 1867 occupied the position of acting chief rabbi, until the election of Marcus Hirsch, in 1880, was filled with the enthusiasm for Prague's antiquities, and of rather caustic nature, so that people feared him. Chief Rabbi Hirsch, a man of mild conciliatory character, not wishing to contradict the old man, proved from rabbinical literature, that such a tradition was not binding, unless it could be produced in written or printed records. This Rabbi Samuel could not do. He, therefore, declared that, since during the massacre of 1389 many Jews were killed in the synagogue where they sought refuge, the blood, which was splashed on the walls must not be covered. This indeed is a rabbinical law. Rabbi Hirsch then declared that the thing to do was to allow a scaffolding to be erected, and to make an investigation. This investigation proved the existence of inscriptions dating from the sixteenth century, and so the last argument against a renovation was refuted. While this work was going on, the attic was for the first time in many years entered. For the explanation of this fact, it must be stated that no stairs lead to the attic, which is accessible through a trap door, that could only be reached from the scaffolding. Everybody was anxious to learn whether the "Golem" would be found in this mysterious place. Surely only a few were disappointed when the news came, that the attic contained exactly the same things that are found in the attic of every old synagogue, decayed prayer-books, and old manuscripts. The event was discussed in the house of the rabbi, when the sexton called for the rabbi to bring him to the synagogue, as was a custom prevalent both in Prague and in Nikolsburg. The idea underlying this custom evidently is to give the rabbi a guard of honor. Usually at that time some visitors were assembled in the rabbi's study. They spoke jestingly of their disappointment. The sexton, whom I merely remember as Reb Wolf, was the type of the old citizen of the Prague ghetto, proud of his native city, and in as much as he acted as guide for the tourists, none of whom failed to visit the old synagogue and the cemetery, full of legends. When the company left he said: "Rabbi, I knew they wouldn't find him." Rabbi Hirsch replied with a smile, "So did I." "No," said Reb Wolf, "I am not jesting, I know what has become of him." Rabbi Hirsch looked at him rather curiously, and Reb Wolf continued, "When I was a young man and entered my position as assistant to the former "Shammes," the then "Gabbe" (president of the synagogue), told both of us to take a ladder, go into the attic, and bring that "Golem" down. I feared from the start that there would be trouble, and I kept in the background, while my senior colleague, boldly approached the "Golem" whom I could see in the dim light of the attic, lying in the corner. Just as the man tried to grab the "Golem," the latter sat up and gave him a "Patch," that if I had not caught him in my arms, he would have fallen through the open trap door. I noticed also that the "Golem" had his mouth open, and I could see on his protruding tongue the letter "Shin," the first letter of "Shadday." We were now more careful, and as my colleague threw his hands around the figure of the "Golem," I quickly scraped that remnant of the charm off his tongue, and the fellow never offered any resistance. We carried him down the ladder, took him to the cemetery and buried him there." Rabbi Hirsch was amazed beyond description. "Reb Wolf," said he, "are you joking, are you drunk or delirious? What is the matter with you?" Reb Wolf protested solemnly, "Rabbi," said he, "do you think that I would dare to belie you? Let these hands," he said, raising his arms, "rot away from my body, if they did not bury the 'Golem' in the old cemetery."

When Rabbi Hirsch discussed the story with me afterwards, he said, "The man is not such a rigorous orthodox. He takes the tourists to the synagogue on Sabbath, and willingly accepts their money, but evidently we have here a case of auto-suggestion. The man had to answer the question about the "Golem" so often, and told the story that this relic was hidden away in the old garret so often that he finally came to believe it." The sexton in such an old synagogue is always a type of conservatism, and it seems also that the office tends to longevity. In my own native town we had such a "shammes" called "Mordche," whose name I borrowed in my novel "Andere Zeiten," who lived to be ninety-eight years old. He also was a guardian of the most ancient traditions and nobody knew which curtain and which Sefer Torah was to be used on certain Sabbaths as Mordche did. . . . In Constantinople, I visited the synagogue of the Karaites, and also found a sexton, who was said to be over a hundred years old. He showed his respect for ancient traditions by kneeling on the floor before reciting the blessing for the Torah. The destruction of the old Ghetto of Prague probably has removed these practices. It is hardly probable that the present chief rabbi is called for every morning and evening to be conducted to the synagogue. The congregation of Prague has grown to more than twice its number, but it has lost in intensity of religious life. Poor Nikolsburg has lost both in quantity and quality.

UNITED SYNAGOGUE OF AMERICA.

The Executive Council of the United Synagogue of America held its last meeting at Dropsie College in Philadelphia on the 3d inst., Dr. Cyrus Adler presided.

Communications from various quarters concerning affiliation were received, and the following congregations admitted to membership, viz.: Congregation Beth El, Springfield, Mass. Congregation B'nai Jeshurun, Cleveland, Ohio. Congregation Tifereth Israel, Des Moines, Iowa.

A Central Administration Office and Synagogue Bureau has been established at the Jewish Theological Seminary building in New York under the Joint Auspices of the United Synagogue, the Jewish Theological Seminary and the Alumni Association of the Seminary. Its purpose is to afford a means of intercommunication between congregations and rabbis and generally to further the interests of both.

The United Synagogue is making arrangements for its incorporation.

Rabbi Samuel Cohen of Kansas City, Mo., has established in his city a Jewish School under the auspices of the United Synagogue.

The United Synagogue has further directed its activity towards promoting Jewish life and observance among the students at universities throughout the country.

JEWS CANNOT BE ARMY OFFICERS.

As a result of the anti-Semitic agitation carried on by the Russian and Polish press, an order was received by the Russian military governor of Galicia that henceforth no Jew shall be allowed to rise from the ranks to any office in the army. The governor expressed his great regret that he will not be able to reward the extraordinary loyalty and bravery of his Jewish soldiers. At the beginning of the war, there was a report that Russia will allow Jews to become officers and several Jews were actually raised to higher ranks in the army. This will now be impossible, thanks to the bitter agitation carried on by the anti-Semitic papers.

Jews and Christian Science

By S. N. Deinard

(Continued from last issue.)

How Christian Science Differs from Rational Religion.

It is useless to quote further and to analyze other passages from the Christian Science text-book, passages of the same or similar import. The whole system with all its propositions is derived from the following premises: "God is good, and God is All-in-All."

"God is good, God is Spirit, etc." On that all religions agree. But, as to "God is All-in-All," rational religion and common sense philosophy demur. The world as we know it, the world around us, is surely not God. God may be above the world, in the world, permeating and surrounding the world, but we can not say that the world as we know it is God. It is simply playing fast and loose with words to do so.

It is easy enough to pile up such propositions as these: "God is All-in-All; God is Spirit; All is Spirit; there is no matter." But where is the sense in it all? Tell us first what you mean by matter, and what you mean by spirit, and then see if you can make anything out of those preposterous statements.

"God is good, God is spirit, love, etc." Granted. That is what our religion teaches, what orthodox Christianity and liberal Christianity, and other faiths teach. Now, what follows? According to Christian Science, "If God is All-in-All, Mind, Spirit, therefore, all is mind, matter is unreal, and sin and disease are unreal, etc." "Not at all," says rational religion. Assuming that God is all that we claim He is; still, He has created the material world just as it is, with its good and its evil, just as we actually experience it. Why? Many answers may be given to that question, and are given by theologians and philosophers. We are in this world on probation. We are to fight evil and to overcome it. We are to co-operate with God in improving and perfecting His world. We are to learn to be patient and good, and to be reconciled to Him even in the midst of trials. And, finally, we must confess that there is a great deal of mystery in the divine rule of the world which we can not fathom.

That is probably the best answer of all. We do not understand God's plan. We do not know why He has created death-dealing poisons, destructive reptiles and animals, and raging elements that cause ruin and death. We do not know why He has so ordered His world, that life, to sustain itself, must feed on life, so that some animal must be destroyed in order that another animal may live. The lamb is destroyed by the wolf, and the wolf by man; and so throughout all creation. What is God's purpose in doing or allowing it all? We do not know.

Long, long ago a Hebrew sage exclaimed: "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? . . . If he cut off, and shut up, or gather together, then who can hinder him?" We may with the poet reassure ourselves that "somehow good will result from ill."

Such are religion's answers. At any rate, to satisfy our definition of God, we do not try to deny or ignore our actual experiences, the real facts of life and the world. We try to explain them, and to reconcile them with our theology, as best we can.

Christian Science, to be consistent, should argue in this manner: "God is good. . . . evil is not real. Titanic and Volturno disasters, that in a brief moment destroy hundreds of human lives, rob women of their husbands, or children of their mothers, break so many hearts, and plunge a nation in grief, are not real, for there is no evil. Droughts and failure of crops in India or China, where millions must starve and die of famine, are not real. Floods, earthquakes, volcanic eruptions with resultant death and devastation are not real." Nothing is real but Mrs. Eddy, her text-book, and the healers. But how do we know that they are real?

"God is good, all is mind, all is good." But Christian Science **also admits that** it is mortal mind that causes evil, disease, sin, etc., and these, while they last, are very unpleasant. Otherwise there would be no sense in going to a healer at all. But since God is all-good, and the universe all mind, all good, why should there be any mortal mind to give [illegible] to even temporary or fictitious un-[illegible]? Why did not the good God [illegible] man without any possibility of his mind ever becoming mortal to mislead him into temporary error, sin, and disease?

You see, no matter in which direction we try to follow up the Christian Science argument, we get nowhere. And all that because Christian Science first makes certain definitions of God, and then, ignoring all facts, tries to make everything fit the definitions, and even then does not succeed in doing it.

Suppose we follow the example, and argue in the same manner about another subject: Man's mind is akin to the divine mind of the universe. Since God is omniscient, and never forgets anything, man's mind, too, is omniscient, knows all, the past and the future, and never forgets anything. Well, what is wrong with this argument? Simply this, that it dos not correspond to facts. Man's mind may be akin to the divine mind. Still man does not know everything, is very forgetful, knows little of the past, nothing of the future.

But let us carry on the Christian Science process of reasoning still further. It says: There is no pain. Well, let the Christian Scientist put his hand in a flame, or sit on a pin, or the point of a tack. Or let him follow the teaching of the Gospel: "If thy right eye offend thee, pluck it out, and cast it from thee; . . . and if thy right hand offend thee, cut it off and cast it from thee." Why not? Hunger and thirst are painful. But there is no pain. Therefore abstain from food and drink. Why not? It will be the easiest solution of the problem of the high cost of living. And the credit belongs to Christian Science. Great!

Smart People In the Christian Science Church.

The argument is often advanced that Christian Science makes converts among the best elements, the most intelligent and enlightened members of the community. Among its devotees you find lawyers, judges, educators, men of affairs, etc. The question is: What is your standard of intelligence and enlightenment? The kind of opinions—religious, metaphysical, sociological, etc.—that a man holds should be considered a fair test of that man's mentality. A man who in this age believes in witchcraft, the evil eye, signs and omens, the divine right of kings, and hugs similar delusions and superstitions, would not be considered a man of great intelligence, no matter what mental accomplishments he might have, or how successful a man of affairs he might be.

A man may be well informed along certain lines in which his opinion may be worth considerably, while in certain other lines, and on many other subjects, his ideas may not be worth any more than those of the ordinary man of the street. Take anyone of our powerful industrial magnates, our great captains of industry. They are very clever and capable in their own way, and have been very successful in their spheres of endeavor. Yet of what value are their opinions on theological, philosophic, or literary questions?

There is a man in the Northwest who has established for himself a national reputation as a great railroad builder, or empire builder, as he is popularly called. Granting that he can talk authoritatively on the subject of railroad building and railroad management, and on other financial and industrial questions, who would care to be guided by his opinions on political, social, or educational questions? When now and then he does deliver himself of his opinions on such matters, thinking people pay no more attention to them than they would to those of any ordinary man.

Such a man's opinions are generally the product not of his clear thinking, not of his quest of truth, but of his character, his peculiar prejudices, his own position in the world, his selfish ambition. He judges the value of modern education, for instance, by the test whether or not high school graduates make efficient clerks in his railroad offices. He does not realize the fact that a young man may be poorly qualified for a clerkship in an office, but highly gifted in some other direction. What are the religious opinions of a successful lawyer or bank cashier worth?

Christian Science Arguments from the Old Testament.

As is the case with all new religions and sects in modern times, certain texts of the Bible are resorted to by Christian Science for the support of its doctrines; for the new doctrines must be in accord with the old Scriptures. The following are culled from the Old Testament, which, it is thought, as the Bible of the Jews, ought to carry conviction to the Jew. "God said, let us make man in our image and after our likeness." (Gen. 1:26.) It follows, so Christian Science says, that man is spirit, just like God. It forgets, however, that in the very next chapter we are told that God created man out of the dust of the earth. Surely the dust of the earth is not spirit. We can by no stretch of the imagination conceive of spiritual dirt.

Again: "God saw everything that He had made, and behold, it was very good." (Gen. 1:31.) Hence, if God's creation is very good, Christian Science argues, there can be no evil in it, no sin, disease, or pain. But it forgets all that the same book says in the following chapters. Adam is guilty of an act of disobedience. That surely is sin. As a punishment he is thenceforth to eat of the fruit of the soil in sorrow all the days of his life. That surely is evil. He is also told that as he is dust, so to dust must he return. Mother Eve is told that her sorrow will be greatly multiplied. All that is evil.

In fact the whole Old Testament history is meant to be one continuous illustration of the fact that sin is visited by severe punishment, unless man repents and mends his conduct. Hence there is sin and there is consequent evil. The stories of the flood, the Tower of Babel, Sodom and Gomorrah, Jacob's sons, Pharaoh and the Egyptians, the many rebellions of the Israelites in the desert, etc., to the very last chapter of Bible history—all bear testimony to the Bible doctrine of the existence of sin and evil. Jesus himself, the prototype of Mrs. Eddy, the first great discoverer of the "wonderful truths" of Christian Science, is made to suffer agony upon the cross. What else does His cry of despair mean: "My God, my God, why hast thou forsaken me?"

Why, then, select only a few verses of the Old Testament which seem to support Christian Science ideas, and ignore all the others that flatly contradict them? We might as well say that the Old Testament everywhere teaches that God hardens man's heart in order to punish him for it, since in the story of the Exodus we repeatedly read that God hardened Pharoah's heart. (Ex. 7:3, et passim.) But, then, what becomes of the God-good idea of Christian Science?

Equally, what becomes of the other doctrine of Christian Science that all is spirit, nothing is matter, and hence evil or disease cannot be cured by material means, when we turn to the Old Testament for proof and support? In the Book of Exodus the story is told of the Israelites' three days' journey through the wilderness of Shur, where they could find no water to drink. They finally came to Marah, but the waters of the place were bitter. Thereupon God pointed out a tree to Moses, which tree he threw into the waters and sweetened them. (Ex. 15:22-25.) Why did not Moses give the waters absent treatment, or make the Israelites read some such revelation as Science and Health, in order to turn the bitter waters sweet? Why use a material tree, if "nothing is matter?"

In the Second Book of Kings there is a similar story, showing that the prophet Elisha, too, was no believer in Christian Science. The sons of the prophets had cooked some pottage, but they could not eat it, for "there was death in the pot," evidently some poison, Elisha ordered some meal to be thrown into it, and there was no more harm in the pot. (II K. 4:38-41.) No evidence here that Elisha believed that "nothing is matter."

Christian Science refers to the Old Testament as repeatedly teaching that God heals. Hence material cures are unnecessary. But the Old Testament also teaches that God feeds the hungry, sets the captives free, etc. Hence, why exert ourselves to obtain food, to work for a living? Why fight for liberty? Evidently there is something wrong with the Christian Science interpretation of the Old Testament.

Christian Science Real Support from the New Testament.

Christian Science is more fortunate and more successful in its quest of New Testament texts for its support, of which texts it makes more abundant and effective use. In fact, as far as the New Testament is concerned, Christian Science finds in it its real arsenal. Christian Science is truly Christian, in so far as it is a logical outgrowth of New Testament teaching, its logical application. In one respect it is more Christian than any other branch of Christianity, since it has built up its system out of a New Testament element which all others have with the most convenient inconsistency ignored.

A Christian Science authority says: "Mrs. Eddy maintains that it is in strict accord with the teaching of Jesus Christ and His apostles, and that it urderlies all the miracles of the Bible. During the brief period of His ministry Jesus broke all the laws of matter; He constantly threw contempt upon all material things; He healed the sick in direct contradiction to all recognized laws of medical science; He said 'the flesh profiteth nothing.' (John 6:63.) Yet He also said, 'I came down from heaven, not to do mine own will, but the will of Him who sent me.' (John 6:38), and St. John says of Him, 'For this purpose the Son of God was manifested, that He might destroy the works of the devil.' (I. John 3:5.) The same teaching runs through the Epistles, where matter, or the flesh, is constantly taken as a type of all that is opposed to God. Nothing can be stronger than the statement of St. Paul on this subject: "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other.' (Gal. 5:17.) 'So, then, they that are in the flesh cannot please God.' (Rom. 8:8.) 'Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God.' (I. Cor. 15:50.) Thus Christian Science maintains that it has Scriptural authority for the teaching that matter does not proceed from God, but is the outcome of evil; in other words, an illusion of mortal mind."—(C. Lilias Ramsey, in Cyclopedia of Ethics and Religion.)

I shall not enter into a dispute with this Christian Science authority as to the interpretation of the above quoted texts from the New Testament. May be his is the only correct one, and his deductions, therefore, logical. Hence, Christian Scientists are doing exactly what Jesus himself is supposed to have done, and what he ordered his disciples and followers to do. For he said: "And these signs shall follow them that believe; in my name shall thou cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." (Mk. 16:17 ff.) "Verily, verily, I say unto you, he that believeth in me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my father." (John 14:12.)

Jesus healed the sick and the lepers, raised the dead, drove out evil spirits, and bade his followers do the same. Why should they not do it? Christian Scientists, therefore, are in this one respect true followers of Jesus, which cannot be said of any other Christian sect. They have all, from the very first, ignored the curative element of Jesus' teaching as something either preposterous, or non-essential, or impossible.

Of course, Christian Scientists are just as humanly inconsistent in their Christianity as all other Christian sects. Jesus did and taught many other things which they do not even attempt to do. He walked on the water, drove out devils, fed large multitudes on five loaves and two fishes, and rose from the grave. He taught that evil should not be resisted, that a rich man could not enter the Kingdom, etc., etc. These teachings Christian Scientists ignore just as nonchalantly as do other Christian churches. Alas, we cannot expect consistency of human beings, even of such as are rid of "mortal mind and mortal error!"

Yes, Christian Science is thoroughly Christian. The above quoted authority says: "In his warfare with evil, the Christian Scientist takes the life of Jesus Christ as his only example. He understands that Jesus was the Savior because he revealed the Christ, the spiritual idea of God; that Jesus proved by his life and works that it is the Christ or Truth revealed—the spiritual, eternal nature of God and man touching human consciousness—which takes away the sin of the world. Hence the constant endeavor of the Scientist is that he may be also governed by that Christ; in other words, that he may have 'this mind . . . which was also in Christ Jesus.' (Ph. 2:5.)

(To be concluded.)

Isidor Bush

A Sketch by Jacob Furth

Published In the Missouri Historical Society Collections

This sketch is intended to be a tribute to one whom it was my pleasure to know and to honor for many years. I am free to admit that many of my ideals, many of my actions, and, above all, many of my convictions and conceptions are largely due to the teachings of this great and good man.

The story of his life will fill many an important page in the history of our country, our state, our city and our people. Modest and unassuming though he was, he could not help being recognized as a leader of thought. Without the advantage of physical development he commanded the respect and admiration of those who came in contact with him, and this respect and admiration grew as he became better known.

Strong in his faith and loyal to the traditions of his ancestors, he was what might be termed a citizen of the world; no creed, no sect, no country, no party could wholly claim him. He was an advocate of justice, freedom and tolerance. He was one to whom distress might prefer its suit; to whom the wrongs, the tribulations and the vicissitudes of others appealed intensely. He was a father to the fatherless; a humanitarian and a lover of men in the broadest and noblest sense of the term.

The dignity of labor found in him a powerful advocate; the rights of the oppressed found in him a fearless champion. He lived respected and he died regretted, mourned by thousands. The individuality of his work is indelibly impressed upon the legislation, the history and the achievements of his time and generation.

Born in the City of Prague, the capital of Bohemia, on January 15th, 1822, he died August 5th 1898, in the City of St. Louis, where he had lived since 1849.

When he was about seven years old he was seriouly injured and almost crippled for life as the result of burns received at a conflagration.

As was the custom among well-to-do people of those times, he attended neither school nor college, but received his education at the hands of private tutors. At an early age he made the acquaintance of and became quite friendly with some of the most noted Jewish scholars of his time.

In 1837, when but fifteen years of age, his family removed from Prague to Vienna and there established a printing house. He applied himself with energy to the business and soon developed a taste for literature. The firm of Von Schmit & Bush became one of the largest publishing houses of its kind in the world and issued many new and elegant editions of Bibles, Talmud and other Hebrew works.

In 1842 he published the "Jahrbuch Fuer Israeliten," which numbered among its contributors some of the most eminent Jewish writers of the time, though of widely different dogmatic views.

On May 7th, 1844, Isidor Bush married Theresa Taussig. At the breaking out of the revolution in March, 1848, he became zealously active in the advancement of this cause. He was a Liberal in politics and the failure of the movement compelled him, as it compelled so many others who espoused the cause of republican principles, to seek safety in flight. He sought refuge and found it in the land that has been the haven of refuge to the oppressed of all nations, that vouchsafes liberty and the right of individual thought to all; that has been and, I hope always will be, the home of the brave and of the free; our own glorious country, the United States of America.

On January 8th, 1849, he arrived in the City of New York with his wife and child. He opened a small stationery store at 411 Grand street in that city and on March 30th, 1849, issued the first number of a German Jewish paper known as "Israel's Herald." This was the first Jewish weekly published in the United States. The enterprise was unsuccessful and had to be given up after three months of hard struggle.

In 1849 Isidor Bush removed to St. Louis where he continued to reside the remainder of his life. With Charles Taussig he opened a general store at Carondelet, South St. Louis, which business was continued for about six years.

In 1853 his father joined him and subsequently the firm of Bush & Taussig was established in the wholesale grocery business. In 1857 he was elected president of the Peoples' Savings Bank, which office he held until 1863.

Following the election of President Lincoln and the secession of a number of Southern states from the Union, a state convention having been called for the purpose of taking the State of Missouri out of the Union, he was nominated and elected a member of this convention on the Union ticket. The convention deposed the governor and the legislature of the state, established a provisional government for Missouri, and the state was saved to the Union. The convention met from time to time for about three years and Isidor Bush was chosen a member of a committee of nine, one from each Congressional district, to whom the most important matters were referred.

In 1861 General John C. Fremont being in command of the Western Department, with headquarters at St. Louis, he invited Isidor Bush to become a member of his staff and he became aid-de-camp with the rank of captain. He resigned this position in November of that year.

He submitted to Salmon P. Chase, then Secretary of the Treasury, a plan for a popular government loan which, while favorably reported by the department, failed to receive the sanction and indorsement of Secretary Chase. Bush received a government position which however, he soon resigned to accept the position of general freight and passenger agent of the St. Louis & Iron Mountain Railroad, which position he held for three years.

In 1864 he was elected a member of the state convention called in that year for the purpose of passing an ordinance for the emancipation of the slaves in Missouri and for disfranchising those who had taken up arms against the government. This convention framed a state constitution which was adopted against the strong opposition of the minority, which included Isidor Bush.

The wisdom of his views was borne out by the consequences ,which resulted in the removal of the dominant party from power and the repeal of the constitution in 1875. Bush received many tempting political offers, but he declined them all except the position of membership in the Missouri State Board of Immigration. He accepted this position because he was then engaged in work of a similar character, having been for nearly twelve years president of the German Immigrant Aid Society of St. Louis.

In 1868 he retired from the office which he held with the Iron Mountain Railroad Company and devoted himself to vine culture. He established nurseries upon a tract of land which he had acquired at a point about twenty miles south of St. Louis, now known as Bushberg. He did business there under the firm name of Bush & Son & Meissner. He also established a wholesale wine and liquor business at St. Louis under the firm name of Isidor Bush & Co. He devoted a great deal of time and study to vine culture and his Bushberg Catalogue, a grape manual, became so well and so favorably known that it was translated into many languages, and his writings on the subject of vine culture are recognized as valuable contributions and brought him, not only fame and glory, but also substantial financial returns.

Isidor Bush became an acknowledged authority and was recognized by men like Marshall P. Wilder, president of the American Pomological Society, P. Barry, vice-president of the American Pomological Society, William Saunders, superintendent of the Experimental Station, United States Department of Agriculture; Robert Manning, secretary Massachusetts Agricultural Society; Professor P. J. Burrill, president of the Illinois Industrial University, and many other leading men of this and foreign countries. In a letter to him dated Denison, Texas, September 1, 1883, Professor T. V. Munson writes as follows: "I think your modesty in simply calling it a catalogue does this great work an injustice. It is a most complete and valuable treatise on American grapes."

Isidor Bush was a mathematician of no ordinary degree. He devoted a great deal of his time to actuarial work and became well known throughout the country as a life insurance actuary. As such he was officially connected with the German Life Insurance Company of this city.

In 1878 he published the pamphlet, "Fraternal Endowment," which, together with his magazine and newspaper articles on the subject and his reports as chairman of the Covenant Endowment Fund of the Independent Order B'nai B'rith, constitute important contributions to the study and history of fraternal endowments. Not only in his writings, but in his intercourse with mankind and particularly with the unfortunate of his own faith, a peculiar kindness and affability was discernible at all times. As was said of his descriptions of the great number of American wines, so it may also be said that in contact with his fellowmen he was:

"To all their faults a little blind,
To all their virtues very kind."

He framed the endowment law of District No. 2, Independent Order B'nai B'rith, but refused to become a beneficiary under it. After having paid his assessments, he designated that his endowment be paid to the lodge for the benefit of such poor members who may not be financially able to pay their endowment dues.

The great institution on the shores of Lake Erie, the world-wide known and celebrated Jewish Orphan Asylum, Districts Nos. 2, 6 and 7, Independent Order B'nai B'rith, was loved by him as he loved his own family and it was duly remembered in his will.

Mr. Bush was for many years an active and enthusiastic member of the Missouri Historical Society. In 1882, he was chosen vice-president and served in that capacity until he declined re-election. He rendered to the society much valuable service, and he was second to none as a wise conselor.

During the latter years of his life his physical infirmities became more and more marked, his sufferings increased until, on the morning of the 5th of August, 1898, the heart which beat in love for all mankind was stilled and he joined the silent majority.

His funeral took place at 2 o'clock in the afternoon of Sunday, August 7th, 1898. Brief services having been conducted at the house in which he died, the remains were taken to Temple Shaare Emeth, where public services were held and the funeral oration delivered by Rev. Dr. Samuel Sale, the minister of that congregation. Mr. Samuel Bowman, representing District Grand Lodge No. 2, Independent Order B'nai B'rith, delivered an address in behalf of that order and district.

The remains were interred in the Bush family lot in Bellefontaine Cemetery with Masonic ceremonies.

By his will the executors of his estate—Jacob Furth, Frank Block and Raphael Bush, his son—were directed to execute numerous charitable bequests in keeping with the high ideals, the character and life work of Isidor Bush.

THE EXPOSITION AT SAN DIEGO.

We have been happily instrumental in obtaining recognition for the Independent Order B'nai B'rith at the hands of Director of Publicity, Mark S. Watson, of the Panama-California Exposition at San Diego, and a special day, either April 26 or 27, will be designated such, coincident with the visit of President Adolf Kraus and members of the Constitutional Grand Lodge and friends to the Quinquennial convention of that body in San Francisco. This is a matter of which our coreligionists of the country and especially of the Pacific Coast should take notice, and time their visit so that it shall fall on that occasion. They may visit as often as they desire, and we hope that they will come and come again, for they will receive a hearty Southern California welcome in the city of the harbor of the sun, but let them join the B'nai B'rith on the day specifically its own. No doubt a special program will be arranged and a round of special events planned. We shall have more to say later about this matter.—M. N. A. Cohen in the Jewish Tribune.

REFUSAL TO JEWISH OFFICE HOLDERS IN EGYPT.

Since the proclamation of the British protectorate over Egypt, several Jews who occupied important government posts, who enjoyed Austrian protection, have been dismissed. Among them is Goldstein Bey, the Postmaster General. Many Austrian and German Jews, quite a number who were natives of Trieste and entirely Italian in their sympathies, have been deported from Alexandria to Malta. Councilor Alfred Campos Bey was the only Jew, who had enjoyed Austrian protection, to remain. The local press energetically urged his retention owing to the great loss which the municipality would suffer were his valuable services dispensed with.

FORWARDING OF FUNDS TO PALESTINIAN REFUGEES.

The Provisional Executive Committee for General Zionist Affairs, of which Mr. Louis D. Brandeis is Chairman, has arranged through the Department of State to have the American Consulate at Alexandria act as a depositary and distributing agency for Americans who desire to send money to their relatives, who are among the refugees from Palestine.

The Provisional Committee will place on deposit with the American Consul at Alexandria, the sum of ten thousand dollars ($10,000.00) and will accept funds in New York, and it will cable advices to the American Consul to pay from its deposit. There will be no charge for the service, except the cost of the cable. Money will be accepted for transmission by mail or in person, at 44 East 23d street, New York.

List of Subscriptions in Response of B'nai B'rith Appeal for War Sufferers, from January 2, 1915 to February 16, 1915

Further Subscriptions will appear in next issue of the News.

District No. 1.

Jordan Lodge, New York.........	$ 346.00
A. Leipzig, Arnstin Bros. & Co., H. Asher, $25.00 each; H. W. Pollock, $15.00; E. Hirsch, Dr. F. Bierhoff, L. Greenstein, O. Kopel, S. D. Silberstein, A. Silberstein, I. J. Silberstein, J. Rosenzweig, S. J. Friedlander, E. A. Faust, L. Jaskow, W. Asher, S. L. Fibel, S. Bauman, N. H. Brandt, E. Brandt, J. J. Jalien, $10.00 each; G. W. Weill, $12.00; S. Barr, $8.00; I. Kleinberger, H. Cohen, L. Perls, H. Agate, J. Friedlander, L. Bodenheimer, S. Goldsmith. B. H. Karmen, Max Schrier, M. Jalien, $5.00 each; E. H. Lehman, R. Gersmann, $2.50 each; Dr. M. Douchi, M. Kuttner, M. H. Cohen, $2.00 each; L. Lehman, F. M. Metzger, M. Friedman, E. Solomon, H. Fibel, $1.00 each.	
Canaan Lodge, New York........	50.00
Worcester Lodge, Worcester, Mass.	150.00
Montefiore Lodge, Buffalo, N. Y. (additional)	339.00
M. Wile, $50.00; I. S. Given, $25.00; Lodge Treasury, $20.00; B. Block, E. Levi, A. Keiser, A. Spangenthal, E. D. Hofeller, C. Wallach, A. Winters, S. Jacobson. N. F. Fenton, $10.00 each; S. Bock, L. Block, S. L. Levy, E. Frohman, W. Bergman, M. G. Benjamin, D. W. Barmon, N. H. Brozman, S. Levi, B. S. Gunzberg, S. Cristall, J. Weintrob, J. B. Block, A. Block, E. Block, H. Nathan, A. Victor, W. W. Saperstone, N. Gutman, H. Wile, M. Posmantur, L. Rothschild, M. Barmon, $5.00 each; D. Lehrhaupt, M. M. Cohen, $3.00 each; A. Blum, I. Goldstein, E. Wolff, M. Schroeder, Rev. Dr. Cohen, D. B. Kutner. M. D. Goodman, A. L. Simon, M. Cohen, L. Stein, A. Zeeman, L. L. Berger, G. Levin & Co.. William Richbart, L. Meyers, $2.00 each; M. Bock, M. Lewis, S. M. Braun, $1.00 each.	
Zion Lodge, New York..........	$ 750.00
Mishael Lodge, New York (additional)	60.00
Jacob B. Ullman Lodge, Stamford, Conn. (additional)	40.00
Patchogue Lodge, Patchogue, N. Y.	16.50
Friendship Lodge, Danbury, Conn.	9.00
Samuel Lodge, Brooklyn, N. Y....	41.00
Lodge Treasury, $25.00; J. H. Bernkopf, G. Biber, W. Biber, $5.00 each; H. Belvin, $1.00.	
Jehuda Halevi Lodge, New Britain, Conn.	226.50
L. Raphael & Son, $15.00; S. Berkowitz, I. Kenrich, M. Shupack, $10.00 each; D. Apple, L. Croll, G. Gordon, M. Biranbum, Nair Bros., J. Joselowitz, N. E. Mag, B. Kotz, B. Miller, N. Miller, M. Cohn, F. Ginsburg, G. LeWitt, S. Wolinsky & Son, S. Waskowitz, I. Simons, A. Zevin, S. Schuberg, M. Apple, M. C. LeWitt, $5.00 each; M. D. Sax, J. Asenberg, S. Menues, S. Marlo, $3.00 each; A. Berkowitz, L. Edelson, H. Gordon, B. Solomon, I. Rapp, K. Greenberg, D. Kalinsky, C. Mashkin, Z. Yonkowitz, J. Greenberg, B. Goldberg, A. Bessoff, A. Pinkus, J. M. Goldstein, $2.00 each; M. Zuker, $1.50; H. Horwitz, Geisinger & Schaffer, B. Dubovy, M. Blumberg, H. Brown, H. Berson, Dr. Volkenhim, M. Dunn, M. Berkowitz, J. Gross, C. Goldberg, M. Abraham, H. Shapiro, M. Sigal, M. Maxen, L. Brin, A. Aisenberg, N. Berson, G. Berson, B. Gordon, E. Menus, I. Rothfeder, F. Winkle, H. Shoor, A. H. Enoch, H. Fox, N. Birenbum, H. Bromstein, B. Lipman, M. Kennedy, H. Kennedy, A. Rolodny, N. Googel, S. Lehrer, M. Proler, A. Lipman, B. Clark, E. Rocklin, S. Dubovy, B. Fishman, $1.00 each.	

(Continued on page 10.)

THE JEWISH QUESTION

By Eugene H. Lehman, M. A.

In the fifth chapter of the Second Book of Kings, we read the story of Naaman the leper. Naaman was a mighty man of valor, but he was a leper. A little Hebrew maid who had been taken captive from the land of Israel and made a slave in his household, said one day unto her mistress, "Would that my lord were with the prophet in Samaria; for he would cure him of his leprosy." So Naaman went and stood before the door of Elisha, the prophet of Samaria. And Elisha sent a messenger out to say to the haughty Syrian, "Go, wash in the Jordan seven times and be healed." But Naaman was wroth and went away and said, "Behold, I thought he would bid me do something difficult. Are not the Abana and Pharpar rivers of Syria far better than all the waters of Israel?" But his servants drew near and spake, "If the prophet had bid thee do some great thing. wouldst thou not have done it? How much rather then when he saith, "Wash and be clean?" So Naaman went down, dipped himself in the Jordan seven times and became healed.

If this little story here briefly outlined be read with sufficient care in the Bible itself, it will be observed that it contains the four characteristics essential to the solution of the Jewish question. It will be noted in the first place, that the incident is pervaded with a lofty spirit of *idealism*, for Elisha seeks to treat not merely the physical but also the spiritual ailment of his patient; next that the event is *international* in scope, since it involves the most prominent leaders of both Israel and Syria; thirdly, that the fresh breeze of *democracy* enlivens the narrative, for it honors equally slaves, servants, soldiers, kings and prophets; and finally that the remedy proposed is *practical,* for it yields the desired results.

In the present paper, we shall undertake to show that the solution of the Jewish question must be characterized by these four essentials—idealism, internationalism, democracy, and practicableness. We shall attempt to cover our subject by venturing into the three following fields of inquiry: (1) What is the Jewish question? (2) Why is there a Jewish question? (3) What is not, and what is, the solution of the Jewish question?

I. What Is the Jewish Question?

The Jewish question may be couched in the following words: Can the Jews continue to live in the modern world, and *remain Jews?* Or perhaps better, the question might be put thus: Can *Judaism* persist? It is here taken for granted that there is something richly deserving persistence in the religion that gave to the world the Law, the Prophets and the Holy Writings. Such persistence will continue to be merited unitl that happy day arrives when man has learned not merely to repeat, but to do, the Commandments; not merely to admire the beauty of the poetry, but also to express in daily conduct, the sentiment of the Psalms; not merly to go into raptures over the spirituality portrayed in Sargent's picture of the prophets of Israel, but also to manifest in our attitude toward God and man the teachings of these seers.

II. Why Is There a Jewish Question?

At first sight, one is puzzled by the fact that such a thing as the Jewish question even exists. Since the modern world not only admits, but extols, the lofty ethical and religious ideals of the Jews as set forth in the Old Testament, one would naturally assume that that same world, far from putting obstacles in the way, would actually assist to its uttermost, every honest attempt made on the part of the Jews to reduce to practice those ideals.

But this natural assumption is erroneous; for there are at present chiefly two forces that are patently working against the persistence of Judaism—one force working consciously and the other unconsciously. The conscious force is the missionary movement; the unconscious force lies in the fact that the children of Israel constitute only a minority in any given nation.

The efforts made by the Christian missionaries to throttle the life out of Judaism are productive of startling results. According to the statistics furnished by Rev. A. E. Thompson, in his book, "A Century of Jewish Missions," we are lead to believe that during the nineteenth century, the disciples of Judaism "converted" to Christianity exceeded in numbers those lost in this way by any other religion. Mr. Thompson informs us that during the hundred years just closed only one Moslem in every five hundred and twenty-five adopted Christianity, while during the same period [illegible] in every one hundred and fifty- [illegible] baptized into either Catholocism or Protestantism. As long as there is a missionary movement, so long will there be a Jewish question.

The unconscious force that threatens the persistence of Judaism lies in the fact that we are everywhere in the minority. Rightly or wrongly, the civilized world regards itself as Christian, although that Christianity must be interpreted broadly enough to include at the same time a Czar's program, a Kaiser's aggressions, and a President's prayer for universal peace.

For the descendants of Abraham, likewise the world is Christian in the sense that, in some parts, it is anti-Jewish; in all parts, it is non-Jewish. Even in the most favored lands, the government of the nation, state and city, the business, the school and the home—all life is necessarily and properly built so as to conform to the wishes of the majority, and that majority is not of Semitic origin. Now, despite the fact that minorities are often in the right it is always difficult, and frequently impossible for this unpopular protesting faction to maintain its existence. Weaklings begin the desertion, and, after a generation or two, the ranks of even the stoutest evidence an inclination to waver. The historical principle then, that majorities manifest a tendency to swallow up minorities, forces itself upon the Jewish question.

III. What Is Not, and What Is, the Solution of the Jewish Question?

We have said that the solution to the Jewish question must possess four characteristics — idealism, internationalism, democracy, practicableness. Let us now examine a little more closely these characteristics.

1. No solution to our question can be permanent that does not embrace a lofty, perhaps an unattainable, ideal. The life of the Jewish people from the time that Abraham beheld the vision of his descendants exceeding in numbers the sands of the sea, up to the day when Herzl dreamed the dreams of a re-established home in Palestine—during all these centuries, the life of the Jew is nought else but the record of ideal building. Every chapter not merely in the Old Testament, but also in post-biblical literature, is a description not so much of an existent actuality, as of a future hope. Indeed, the Prophets gave to the world the most sublime ideal that ever sprung from the soul of man—the ideal of the Messiah and of the Messianic era.

A people that has not only sustained itself on visions, but that has also inspired dreams in the founders of Christianity and of Mohammedanism—such a people must perish from off the face of the earth, unless its young men are allowed to give their imaginations free play. In very truth, Israel's sons and daughters must dream dreams. Left to itself, their ideal-creating faculty may behold the nightmares of an Emma Goldman; properly guided, it may conceive of a time when nations shall beat their swords into plowshares and their spears into pruning hooks.

2. No solution to our question can be adequate, unless it is international in the most complete sense of that term. It must possess the power to reach out its hand to the uttermost parts of the earth. Wherever a Jew is, no matter how large the city, or small the village—there, if necessary, we must be able to come to his aid, and to come quickly. Indeed, it is primarily through this second characteristic that Judaism is to overcome its numerical weakness; for, while it remains true that we are everywhere in the minority, we would be, if we concentrate our entire force in any single spot—we would in that particular place be in the majority.

3. No solution to our question can be universal, unless it is thoroughly democratic. If there is any one ideal to which the Jews throughout their long history have clung more tenaciously than to any other—save that of religion—that ideal is democracy. No self-appointed committee or group of men, regardless of their qualifications, has ever been permitted to speak for the Jewish masses. Moses, though commissioned by the Lord, dared not venture to act as the spokesman for his enslaved brethren, until properly authorized so to do by the representatives of the people. David, though it was known that he had been divinely pre-destined for the throne, was compelled to wait patiently for many a bitter year, until the delegates of all the tribes would elect him king over a united Israel.

4 No solution to our question can be dependable, unless it is marked by the characteristic of practicability. Ideal-loving and long-suffering though the Jewish people may be, they none the less manifest in their history that contrary quality of impatiency in awaiting results. Yet this is not at all surprising in a race whose life and literature furnishes a constant exception to every rule. The Jews follow only those leaders behind whose promises there soon becomes visible and tangible a real building of brick and mortar.

Where then are we to look for a solution that is characterized by these four essentials? Many movements have been launched and have attained formidable proportions —movements intended to furnish in whole or in part the answer to our question. It is usually sought to apply the curative properties of these remedies to the disease of anti-Semitism. Let us examine for a moment three of the most important of these proposed solutions. Each has declared war against anti-Semitism. but each conducts its campaign according to different principles of strategy.

The first is the solution fathered primarily by Prof. Herman Strack of the University of Berlin. It is an easy matter, declares Prof. Strack, to get rid of the prejudice against the Jew. All you have to do is to get rid of the Jew! Hence, assimilate; become Christians. This solution is idealistic, international, democratic—but not practical.

The second proposed solution likewise declares that it is easy to get rid of anti-Semitism. All you have to do is to run away from it! This is the program of the Zionists. These enthusiastic followers of Herzl are deserving of the highest praise for the persistent efforts they tirelessly put forth in the interest of their cause. Their movement is both ideal and democratic; but it is not practical, nor indeed, international, in the special sense in which we are here using that word. It is practical only in so far as it can actually improve the condition of the Jews in Palestine. It is impractical in its central ambition; for with the passing of every day, the opportunity seems to grow more and more remote, for the establishment of a legally assured home in Palestine.

Zionism is not in the widest sense international; for it attempts to do only one thing—and that for only a limited number of people. The cause makes its most vital appeal only to that small body of Jews who are willing to return to the land of their fathers. A truly international movement, as we now conceive it, must be empowered to render any assistance to any Jew living anywhere. At best Zionism is a solution of a Jewish question, but not *the* solution of *the* Jewish question.

A third group of men has offered us a plan for getting rid of anti-Semitism. All we have to do, they say, is to rise above it. This is the program presented by Liberal Judaism. Our modern pulpits proclaim the truth, when they preach that if we live up to the ethical standards of the prophets, we will in time break down prejudice and perhaps win the respect and even admiration of our neighbors. But Reform Judaism is not international; for it flourishes only in the United States, merely lives in England, barely exists in Germany and has not been born elsewhere. Whatever other merits it may have, the movement is not practical as the solution of the Jewish question; for even in the United States, it will apparently require centuries of preaching before the Jews make an appreciable advance in their lives toward the prophetic standards, and perhaps centuries more, before our neighbors accord us the respect and admiration merited by those who practice such lofty ethical teachings. But further, precisely among those nations where our question is in most urgent need of an immediate solution—precisely in these diseased spots, the followers of Geiger can not apply their remedy.

Since neither Assimilation, nor Zionism, nor Liberal Judaism offers a complete solution to our problem, where then are we to look for the solution—the solution marked by the four essential characteristics? The answer to our question lies near at hand —indeed, very near. We would found no new movement; for happily, one already exists with its machinery in good running order, amply able to make it possible for both Jews and Judaism to persist in the modern world. It is our duty merely to see that the machinery produces the desired result. The essence of our proposal consists in this: instead of seeking to found a legally assured home in Palestine, we would establish an *Invisible Jewish State everywhere.*

This Invisible Jewish State would consist of a racial, religious and social service union of all Jews living upon the habitable globe. It would be a commonwealth without land; a republic without a homogeneous people; a nation without army and navy. In brief, it would be a spiritual United States of Jewry.

This is not an Utopian dream; for, remember, we have said that such a State already exists. And so it does. It is better known to us under a different name—the Independent Order of B'nai B'rith. The solution of the Jewish question is to be sought for nowhere else than in our own lodge meetings. B'nai B'rithism more truly than any sister movement is characterized by the four essentials demanded by the solution to our question.

The Independent Order of B'nai B'rith is sublimely idealist in its program. That idealism is given noble expression in the Preamble of our Constitution. The men who penned that preamble could behold the visions of our race and could choose phrases befitting world statesmen. It is impossible to conceive of a movement dedicated to a purpose more exalted than that which is the *raison d'etre* of our Order. The lengths to which this idealism may be carried is evidenced by the fact that it permits us to dream of the establishment of a spiritual United States of Jewry.

The Independent Order of B'nai B'rith is international—international in the biggest, broadest and truest sense of that word. It is international not merely from a geographical point of view, but international in the scope of work in which it may engage.

The Independent Order of B'nai B'rith is thoroughly democratic. It is not a self-constituted body that has taken upon itself the authority to speak for Jewry. It is not an organization open to some and closed to others. It is a body into which every Jew may enter provided only that he is of good moral character and of proper age. When once admitted to membership, his rights and privileges are no more and no less than those enjoyed by every other brother. The heights to which he may rise are dependent not on his social standing nor on his wealth, but solely on his personal merit and his devotion to service. The present leaders throughout are those who have risen step by step from the ranks. Probably no example of a more thorough-going democracy ever existed than that furnished by the government of our Lodges.

The Independent Order of B'nai B'rith is a practical organization. It does things; it produces results. It has a record of more than seventy years of splendid achievement behind it. The Kishineff petition, the Peixotto mission, the abrogation of the treaty with Russia, the existence of homes, hospitals, orphan asylums, libraries. schools and other philanthropic institutions in every corner of the globe, proclaim the fact that ours is an Order that builds its ideas in bricks and mortar.

But the present article is not intended to be merely another eulogy upon the B'nai B'rith. Far from it; for we all have heard too many such eulogies. After due credit is given for its notable history, the Order still has much to achieve. Its accomplishments by no means equal its potentialities. B'nai B'rithism must become a more vital world movement—a world movement more forceful than Zionism, more potent than Liberal Judaism, more inclusive than any other movement in Jewry. This does not mean that we are to compete with any sister movement. On the contrary, those of us who believe in Zionism should aid that cause; those of us who believe in Orthodoxy or Reform should freely render assistance to that particular religious party. But B'nai B'rithism is to be greater than any of these; it is to be the spiritual United States of Jewry in which all of these activities may flourish, precisely as numerous political parties and movements flourish in the United States of America.

While the practical details of our program may form the subject of a second paper, it may here be added that the aim of these practical details is to raise the B'nai B'rith to a 100 per cent standard of efficiency. B'na iB'rithism must become a cause; nay more, it must become the Jewish cause. It should become as natural for every Jew to be born into membership into our Invisible State, as it is for every American to be born into citizenship into the United States. Our members need to be fired with loyalty, enflamed with zeal, inspired with enthusiasm. Our Order must become in actuality what it is now too largely only in name—the truly representative, fully authorized, and universally recognized World-Brotherhood of the Jews.

Our chief need is young men—men of vision and power who can rise above all petty selfishness and dedicate their minds and souls with untiring perseverance and self-resignation to a sublime cause, young men who can be developed into real world leaders. The call has come to our Order, as it came so frequently to our prophets of old—in a time of war. Will the B'nai B'rith close its ears to the divine voice and answer with the false prophet, "There he is; send him?" Or will the Order with its soul attuned so that it can behold the vision of the whole world filled with the glory of God, respond to this call to service, as did Isaiah, "Here am I, O Lord; send me?"

Convention of District Grand Lodge No. 1

District Grand Lodge No. 1 held its 63rd annual convention at Worcester, Mass., on Sunday, Feb. 7, 1915. The Mayor of the city, the Governor of the state, and leading co-religionists of the city joined in a hearty welcome to the many delegates that were in attendance at the convention.

The convention was ushered in with a special service on Friday evening, Feb. 5th, at the leading synagogue, where Rev. Dr. Bernard M. Kaplan delivered the convention sermon. Fully a thousand people filled the sacred edifice.

Saturday night, in the beautiful ball room of the Bancroft Hotel, Worcester Lodge gave an informal reception in honor of the visiting delegates.

Sunday morning, after an invocation by Rabbi B. M. Kaplan, Mayor Wright welcomed the delegates in the name of the city. Dr. Jos. Silverman, President of the District, responded remarking that while the meeting was held on a Sunday, which the Puritan city strictly observes as its Sabbath, the nature and purpose of the convention were principally and primarily religious, patriotic and benevolent. The reading of the message of President Silverman followed. He referred feelingly to the sad condition prevailing among the coreligionists in the war-ridden countries. He reported on the work done by the lodges in the way of relief and emphasized the urgent need of continuing relief measures in aid of the sufferers abroad.

The principal business of the forenoon session was an appropriation of $1,000 towards the relief ship which the Zionists are planning to send to Palestine to carry food and provisions for the refugees, which action was taken after an appeal by Mr. Harry Cutler of Providence, Past President of the District Grand Lodge, followed by short addresses on the part of Brothers Herman Asher, Chas. Hartman, S. M. Roeder and J. H. Ullman, arousing the sympathies of the delegates in behalf of the sufferers in the holy land.

The standing committees were appointed and this was followed by the reading of the reports of the officers and chairmen of committees.

Class Initiation.

In the afternoon a large class of candidates was initiated by the degree team of Worcester Lodge. The ceremony was dignified and impressive. Worcester Lodge was awarded first prize for the greatest percentage of increase in membership and also the prize for having the best degree team. At the conclusion of the ritualistic work the Grand Lodge proceeded to the regular order of business.

A resolution was adopted commending President Wilson for his veto of the immigration bill. This action followed the report of a special committee to which was referred that part of the President's message dealing with immigration matters. A copy of the resolution was ordered engrossed and forwarded to President Wilson.

The election of officers was the next order of business and after a unanimous election the result was as follows:

Herman Asher of New York, president; Hon. Abraham K. Cohen of Boston, First Vice-President; Joseph Rosenzweig of New York, Second Vice-President; Sol. Sulzberger of New York, Treasurer; Rev. Dr. Bernard M. Kaplan of New York, Grand Secretary.

The election of Governors for the Home resulted as follows: Louis Kempner, President; Jacob Cane, William B. Koller, Edward Rosenfeld, Benjamin Kashman, Henry Gutenstein, Edward Sanders, Moses Minzesheimer, I. B. Schmidt.

The following were elected as delegates to the Constitution Grand Lodge which meets in San Francisco: Charles Hartman, Herman Asher, Simon M. Roeder, Sol. Sulzberger, Joseph H. Ullman, Charles M. Stern, Harry Cutler, Charles H. Shapiro, I. Irving Lipsitch, Jacob B. Klein, Edwin J. Goodhart, Henry Lasker, Morris L. Stern, Jacob S. Kuhns.

The officers were installed by Mr. Chas. Hartman, Past President of the District Grand Lodge and member of the Executive Committee of the Order for District No. 1.

Banquet.

In the evening a banquet was tendered to the delegates and visiting Grand Lodge officers at the Hotel Bancroft, which was attended by more than 350 guests. The after-dinner talks were marked by eloquence, earnestness and wit.

The following was the order of the speakers: Address of Welcome, Mr. Maurice L. Katz, President of the Worcester Lodge No. 600; Toastmaster, Mr. Archibald M. Hillman, Ex-President of Worcester Lodge: His Excellency the Governor, David I. Walsh; His Honor the Mayor, George M. Wright; Rev. Dr. Edward N. Calisch, Richmond, Va., member executive committee I. O. B. B.; Rev. Dr. Joseph Silverman of New York, President District Grand Lodge, No. 1, I. O. B. B.; Mr. Herman Asher, 1st Vice-President District No. 1 I. O. B. B.; Mr. Charles Hartman, New York, member executive committee I. O. B. B.; Judge A. K. Cohen, Boston, 2nd Vice-President District Grand Lodge No. 1 I. O. B. B.; Colonel Harry Cutler, Providence, R. I., Past President District Grand Lodge, No. 1, I. O. B. B.; Hon. Charles M. Stern, Albany, N. Y., Past President District Grand Lodge, No. 1, I. O. B. B.

Prayer was offered by Rev. Dr. B. M. Kaplan, the newly elected Secretary of the district.

MR. HERMAN ASHER,
President District Grand Lodge, No. 1, I. O. B. B.

We publish herewith extracts of some of the addresses delivered at the banquet.

"SADNESS AND SORROW."

Atty. Katz Speaks of Conditions in Europe.

Atty. Katz said:—

"While looking upon this gathering of happy men and women, a veil of sadness and sorrow comes over me as a contrasting picture of the condition of our Jewish and Gentile brethren across the great ocean presents itself, and I hope and pray that the holy and all-Powerful Father of us all will heed the cry of His chosen people and in His infinite wisdom cause the dulled senses and blurred vision of our brethren abroad, to become clear, so that instead of battling on, they will do their utmost to end this savage, inhuman and annihilating carnage and cause peace to become the word of greeting over the entire universe.

"I cherish the hope, and look forward with high anticipation, that these United States will be the human agent of our almighty God to speed peace and good will among all mankind, and that our blessed country will stand as a beacon light of wisdom, humanity and charity to the crippled nations of the eastern hemisphere.

"It will also be our aim, by our conduct and dealings with our neighbors, to blot out entirely the prejudice against the Jew and hasten the day when humanity shall know neither race nor creed, but love and sympathy will make this whole world akin and fill our hearts, thrilling in harmony with sublime relations of the great Creator.

"As soon as the news of the horrible butcheries and carnage of this inhuman war reached us, a cry of horror overspread the earth. Instantly every Jewish heart grew tense, a throb of sympathy beat responsive in every breast. Wide open flew our purses and, within a short time $1,000,000 was raised and hundreds of thousands are contributing daily to alleviate the untold sufferings of our brothers of the faith of Abraham, Isaac and Jacob.

"To that end we have all gathered in Worcester, an earnest band, to confer together and be reinforced and strengthened for even more helpful service in our several communities."

SECOND TO NONE.

President Hillman Speaks on Hebrews as Citizens.

President Hillman said:—

"As American citizens of Hebraic extraction we have been influenced by our prophets and our patriots. We have followed out the behest of Jeremiah, and have built homes, planted gardens, and have found peace because we have sought the peace of this, our glorious nation.

"We have become an integral part in the makeup of our Union, and as Americans, we stand second to no other group of citizens in the devotion of our country's weal. We stand ready to maintain, forever, our free institutions, reared as they have been, upon the altars of civil and religious liberty.

"In this land of our adoption, or nativity, our rights have been established, and our liberties made secure. We have assumed and discharged our responsibilities in government, not because of any qualities of adaptability, but because ideals of true democracy, of social justice, of law, and of equity, have become inherent in the Jew, by centuries of training and culture.

"A democracy does not endure by the shouting of equal rights of men. Every right bespeaks a duty, and it is the aim of every B'nai Brith to fulfill his obligations to the state.

"An orderly government is not the result of a day's work, but must be wrought out by each nation in a slow and patient process of time, so too, our order has been advanced by the perseverance and toil of our brethren, until today, it encircles the entire globe, and its power for good is far-reaching.

"We are meeting at a very critical time in human history, caused by the nations of Europe engaged in deadly combat, testing a civilization 2000 years bid. Slaughter, misery and destruction by war must end. The time is near at hand, let us hope, when the nations of Europe will gather in conference to draw new treaties of peace and commerce, and the fate of the Jewish people of Europe is of deep concern to us.

"Is it not necessary, therefore, that the machinery of our order be organized and directed for the purpose of securing political emancipation for our coreligionists in eastern Europe? Is it not high time that the inherent restrictions besetting the Jew in Russia and Roumania be forever removed, and that equal opportunity be extended to them to develop their latent talents in the arts and sciences, in the profesisons and in commerce?

GREETINGS OF STATE.

Gov. Walsh Praises Work of the Hebrew People.

Gov. Walsh was cheered to the echo when he was introduced by toastmaster Hillman. He said: "It is a great pleasure for me to bring to this gathering the greetings and congratulations of the commonwealth of Massachusetts, and to bring greetings to those who come to Massachusetts to plan and to deliberate for the purpose of making more useful this organization.

"For 40 years I have lived in this county, and during those years I have witnessed the struggles and labors of your people. I have seen you come here and taking the humblest and lowliest positions. Tonight I find in this hall men who stand high in the professions and business enterprises of this commonwealth. This is a body of men and women second to none in the commonwealth, and I am proud of my commonwealth and my country, because of what I have seen.

"I am proud of it for the reason that it is that flag which has given you opportunity and the field to exercise your religious freedom and freedom to exercise your talents for the success of the country and the state.

"No people in the world have suffered more; no people have been persecuted more. There have been laws in every country of the world to deprive you of your religion and your opportunity. Yet you refused to be conquered. Here in America you have reached your highest state of perfection and success. It means greater love and service for the country.

"Sometimes I think that men who come here from lands where they have been persecuted have a greater affection for our flag and our country than those who have lived here for generations, because you know what it is to have equality of opportunity, and because you find it here, you prize it. We love our flag for what it represents; the government of which that flag is our emblem.

"In the trenches of Europe millions of men are ready to give up their lives for love of their country. But their love differs from ours. They love their government and their flag because it means home. Our flag does not mean home alone to us. It tells no story of ancestry. That flag tells a story that no other flag tells to mankind. It promotes the happiness, wellbeing and prosperity of all the people who live in the government.

"Unlike other governments, this government promotes and advances the happiness of the individual. That is why we love our flag, why we are willing to die, because the stars and stripes gives more happiness and more freedom than any flag in the world.

"The proof is not in my words. Why did our fathers and mothers come here? Why have the oppressed of the world come here? They have come here because our flag gives them more hope, equality, opportunity, happiness and prosperity than any other flag in all the world.

"Your society is doing work that is part of the government work and I would be ashamed of the commonwealth of Massachusetts if one of its officials had not been sent here to welcome, cooperate and encourage this splendid society in its work, I would be ashamed of the people of your race if those who have become successful and wealthy did not reach out and help those in less fortunate circumstances.

"You can be no less loyal to the flag of our nation by being loyal to the race and history of the race of which you

(Continued on page 16.)

B'NAI B'RITH NEWS

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JEWISH CALENDAR, 1914.

5675—1915

Rosh-Chodesch Shebat	Saturday, Jan. 16
Rosh-Chodesch Adar	Monday, Feb. 15
Purim (Feast of Esther)	Sunday, Feb. 28
Rosh-Chodesch Nissan	Tuesday, March 16
Passover (Pesach)	Tuesday, March 30
Passover (Seventh Day)	Monday, April 5
Rosh-Chodesch Iyar	Thursday, April 15
Lag-B'Omer	Sunday, May 2
Rosh-Chodesch Sivan	Friday, May 14
Shabuoth (Confirmation Day)	Wednesday, May 19
Rosh-Chodesch Tammus	Sunday, June 13
Fast of Tammus	Tuesday, June 29
Rosh-Chodesch Ab	Monday, July 12
Fast of Ab	Tuesday, July 20
Rosh-Chodesch Ellul	Wednesday, Aug. 11

5676—1915

New Year's Eve	Wednesday, Sept. 8

THE PRESIDENT'S VETO.

The Immigration Bill which the President has sent back unsigned to Congress failed to pass over his veto. The President's message in which he sets forth the reasons for his action will remain a document which when the controversy is re-opened, as re-opened it probably will be, is destined to play a part. The President may be one and the Legislators of the nation many. But just because the one has been constitutionally empowered to offset the many, there must be inherent weight in the chief magistrate's stand which means nothing more and nothing less than that he has refused to "follow a multitude."

For the President has hit the nail on the head in declaring bluntly and clearly, as is his wont, that in restricting immigration the lawmakers in Congress cannot quote a direct mandate from the people. The bill, it is true, has been with us for some time. Its promoters have had their say and likewise have its antagonists been heard from. But the fact remains that no political party has avowed in platform or convention its advocacy of restriction in the form in which it has now been sprung upon us. We shall agree with the President as indeed we must, that if the American people wills shutting the door to the stranger its will must be enacted as law. But then it must be the people charging their representatives with that duty; the reverse, that the representatives of the people shall force their will upon the people, is inconceivable under our constitution. And if the American people is to speak out it must do so through the channels of platform and convention. The people must be called upon to pronounce upon a question which so radically runs counter to established policies, and to pronounce upon it in a manner direct and unequivocal. As the President puts it, the assent must be universal and conscious, and we ought first and foremost "to go to the country on it."

What the attitude of us Jews and in particular of this Order has been on the immigration question has been repeatedly set forth on this page. We Jews have the least to fear from the literacy test. For the illiterates among us are relatively speaking the fewest. If we oppose restriction it is not on the ground of selfish or sectional motives. This is indeed the only proper attitude to any and every question that may agitate the American people, of whom we are a part. Our country is so vast, stretching over a continent, a measure adopted to remedy an evil in one section of the country may work harm in another or be fraught with danger to the whole of the people. The right kind of legislation will bear in mind the needs of all and seek to accomplish the greatest good for the greatest number. We may be divided locally, geographically; we may also be divided racially, ethnographically. For we are a composite people of varying ancestries and traditions. It is our hope and boast that out of the many there shall arise one. But the welding together of heterogeneous stocks into one nation is one thing and the unwarranted assumption on the part of the stock to dominate the others quite another. But racial questions are of smaller moment in this controversy. What is behind the whole agitation is sectionalism, the sectionalism of interests which however necessary a component in the nation do not and cannot be said to stand for the nation itself. Tyranny cannot be tolerated on this continent, and be it the tyranny of the labor unions bolstered up by the learned and one-sided economists in university chairs.

Let the matter come to the direct attention of the whole American people. Let each and every citizen determine for himself after listening to both sides as to whether he favors restriction or a liberal attitude in the question of immigration. As a matter of fact, the danger of over immigration is not acute just now. With Europe in the throes of war, with the flower of its youth slain and maimed, with a decreased density of population, we may expect that before long the European governments will enact legislation to restrict emigration. And as for the specious plea that the strong and healthy will be retained at home and that the aged and enfeebled will be dumped upon our shores, that is clearly a chimera to which the restrictionists cling as to a last straw. For the laws which now stand on the statute book are ample to safeguard us on that score. New laws are not needed.

The chief objection to the Immigration Bill is its indirection. And that literacy test is the poorest of all tests is clear beyond all doubt. It may keep out the desirable immigrant who is possessed of brawn, strength of body and strength of character, albeit his education has been sadly neglected. It will be inoperative in the case of the educated scoundrel. And as for the attempt to shut the door against so-called revolutionaries, it means a reversal of all our national policies which made this the land of the free and of this country the haven of those who fled from tyranny and autocratic oppression. The American people cannot and will not go back upon its cherished principles, even though our legislators for the time being choose to forget them in wanton obedience to sectional pressure.

IN THE SERVICE OF ISRAEL'S CAUSE.

When a great catastrophe overwhelms a section of Jewry, when an emergency arises calling for the highest measure of assertion, the summons goes forth for conjoint committees and such like organizations with which is coupled the lament that we Jews are woefully disorganized. That a people scattered and dispersed over the whole world should lack permanent forms of universal organization would, if it were true, occasion no wonderment. If we are not mistaken, in times of peace, that is when there is peace in Israel, the plea is usually made that each group of Jewry is self-sufficient, with problems of its own, with an allegiance circumscribed by national boundaries. When impudent anti-Semitism raises the cry that Judaism is international, Jewish leaders are in the habit of pointing to the want of universal organization as a proof to the contrary. We are in a peculiar situation and in a stranger frame of mind: we boast of disorganization and want organization. And when within our camps the party watchwords are debated, academically it is true, and the question is mooted, What are we? race, nation, or religious community? we are apt for the love of phrases to forget the reality of things, we seek shadows and darken the issue which is plain as daylight.

For looking the facts squarely in the face we are organized in a variety of ways. If we take ourselves as we are and refrain from losing ourselves in vain theoretical questions, if we look upon ourselves as practical men ought to do, we shall observe that though we recognize the duties to the many fatherlands and show our readiness to defend the flags of the various nations to whom we are knitted by ties of interest, association, language and culture, we nevertheless represent a body held together by a sum of traditions peculiarly our own which we cherish tenaciously as the heritage of our fathers, by our religion which makes us one the world over. Out of this situation arises a dual aspect: we are Germans, Frenchmen, Americans, etc., but we are Jews. Whether it would be desirable for the world or not that within a state all citizens should worship God after one and the same fashion, is altogether beside the mark. As things are, the Northern nations of Europe attempted something of that kind and have not succeeded. Protestantism may have tended in that direction; but Protestant Germany and England harbor Catholics, and Catholicism is international. Religion must transcend the tutelage of the state if a religion is to stand watch over the highest interests of mankind and curb the greed of nations. Religion divides the inhabitants of a country and unites mankind across political boundaries.

Why we Jews have been placed in the dispersion is an idle question except for the theologians, and the theologians are divided on the question. While the bulk of Jewry cries out: Because of our sins we were exiled, and because of our repentance we shall be led back, a faction avers that the dispersion is final and has been providentially ordained. Now it is not for the layman to decide so momentous a question But that we are in the dispersion, we all know. That we have interests in common, we also know. That our heart bleeds at the tortures and misfortunes of the Jewish brother, we know and feel beyond any doubt. As unsophisticated Jews, "our people" means to us fellow-Jews of the dispersion. And so from time immemorial we have kept in touch with the dispersed of our people. We organize locally. We have also world organizations. For be it remembered, organization always overlaps. The free citizen meets his like within and without the nation. American lawyers fraternize with Canadians and American scholars with European. A Jew, the normal Jew, is member of a synagogue and lodge at the same time. In the present state of conditions, the synagogue divides those whom the lodge unites. But that there is any hostility between the two is a fabrication unsupported by facts. The two merely overlap. In the synagogue our nearer brother is he who acknowledges the same ritual. In the lodge, all Jews are brothers. Our Order is American to the core in all its American lodges, and German in German lodges and Ottoman in the Orient. But we are internationally Jewish in our scope. Our Judaism has never clashed with our patriotism. Indeed the two cannot collide. For Judaism teaches duty to country. But Judaism has a message to all mankind. Judaism moreover has its votaries all over the world. For specifically Jewish interests we are united and for nothing else.

That in times of distress the fellow-feeling is aroused to a higher degree is a matter calling for no comment. It is self-evident. When Jewish suffering is to be alleviated, by whom shall it be done if not by the Jew? Naturally that body will be the best prepared for dealing with the situation which in times of peace has made adequate preparation, has built up that organization which it is vain to attempt to create over night. We of the Order cheerfully and readily give credit to any and every organization having the service of Israel's cause for its object. We shall continue to do service in our own way. The guardian of Israel is He who sleepeth not nor slumbereth. No one among us has the claim to the post of God's vicegerent. We have many watchmen. So long as they do not fall out among themselves and in the quest of vain glory wantonly attack each his neighbor, Israel's cause will be looked after. Let the men of Israel stand ready to hold council in synagogue and lodge and federation and the women of Israel in their chosen gatherings, there is a field for every one of us, whether it be the narrower activity in city and country or the wider across seas and the bounds of nations. To all Jewish organizations for the improvement of the lot of the Jew along material or spiritual lines, the Order extends its best wishes. And if a word of advice be in place, let no organization in the service of Israel's cause forget that no individual is greater than the organization and that the supreme test of all efforts is the stability and welfare of the Jewish people here and abroad.

WE ARE NOT DECEIVED.

A letter written by our distinguished Brother, Dr. Paul Nathan of Berlin, to Dr. Timendorfer, President of District Grand Lodge No. 8, is published in this issue. Dr. Nathan mildly criticizes us for reprinting editorials of certain American publications which comment favorably on Russia's alleged promise to deal justly with the Jewish subjects after the war is over. Dr. Nathan calls attention to the fact that the Jews of the countries now at war are not in a position to do anything for the Russian Jews, that the only help for them must come from America, and hence that it would be a misfortune to the Russian Jews if Russia should succeed in deceiving the American people.

Dr. Nathan need have no fear on that score. It is customary in this country, in order to keep the readers posted as to current events, for reputable journals to publish not only their own views but also the views of other papers even though the latter may be in conflict with those of the paper which republishes them. Such custom has little effect on public opinion. The B'nai B'rith News is not, never was, and while present conditions exist never can be, pro Russian. As much can be said not only for every Jewish publication in this country, but also for more than nine-tenths of the secular press. As far as we are concerned, we do not believe, and never did believe, that Russia officially made a promise to repeal any of its hundreds of barbaric laws applicable to Jews only, and even if some of its officials when the war broke out promised better times to come, it was done, as we believe, solely for the purpose of maintaining the status quo while it was attending to business more immediately urgent than the persecution of the Jews, and in which it might need their help. "When the devil was sick, the devil a monk would be; when the devil got well, the devil a monk was he." "My beloved Jews" are now used by the Russians for "Kanonenfutter." What will happen after the war? If Russia loses, its officials will invent some charge to put the blame upon the Jews and demand vengeance. If it wins it will celebrate. But how? What can be expected of a country in which a commanding officer's apology for the hanging of an inoffensive, law-abiding Jew was that the soldiers were entitled to some enjoyment; a country in which the leaders of a pogrom selected Jewish maidens for a fate worse than death, robbed and pillaged Jewish stores and homes, murdered men in cold blood; a Christian country, so-called, in which the governing church does not raise its voice against such crimes; a country in which a charge of ritual murder was brought against poor Beilis, and after he was found not guilty by a peasant jury the government decorated his prosecutors and disbarred the attorney who had the courage to defend him. We cannot help but feel that win or lose, the fate of the Russian Jews, promises or no promises, will be the same unless they obtain protection through the influence of other powers. We do not deem it probable, yet recognize that it may be possible, that the heroism of the Russian soldiers, the terrible suffering of the Jews in Russian Poland, the sacrifices they have brought for the country which has not protected but tortured them, may soften the Russian heart. We hope and pray that such possibility may turn into a certainty and that Russia may accord to its unfortunate Jewish subjects human rights protected by law. Mere promises, however, even if made, will not do. Something more than that is necessary. We in this country also are too well aware of the distance between promise and fulfillment as applied to Russian promises in the past. We shall not become pro Russian on promises. When she shall have actually ceased to persecute or to permit to be persecuted her Jewish subjects and shall permit them to live under humane laws applied without discrimination, Russia shall then have better reason to turn to us and to the world for that approbation which she has as yet done nothing to deserve.

BLOW YOUR HORN.

In the Jewish Weekly of New York, of Feb. 5th, appears an article, "Where Does Zionism Stand Today," written by one Louis Lipsky, who describes himself as "chairman of the Executive Committee of the Federation of American Zionists." He says: "Zionism is the only Jewish organization operating internationally. We have been maintaining through the past few months the only medium that speaks for the unity of Israel. In every country we have Jews speaking as citizens of the lands where they reside. Only the Zionists have been able in the midst of the overwhelming misfortune of the Jewish people to speak clearly and indubitably for the specific Jewish interests."

Modesty is evidently not one of Mr. Lipsky's virtues. In a contest of those who continually blow their own horns, he is entitled to first prize. Let all those who believe that Mr. Louis Lipsky, chairman of the Exective Committee, etc., etc., knows what he is talking about, stand up and be counted.

ALBERT SALZENSTEIN.

Albert Salzenstein of Springfield, Ill., Past President of District Grand Lodge No. 6, after an heroic struggle for life, died January 21, 1915. His life was so pure, his character so manly, his attainments so rare, that our loss would be irretrievable were we not to draw the inspiration that such a life offers. He was ever meek and lowly, he was a stranger to arrogance and show, he was ever just and charitable and with the strength of a giant fought injustice and wrong. He was deliberate and cautious in his counsel and ever staid the hand that would wrong a fellow man. He was a lawyer by profession and rose to pre-eminence, though from early manhood handicapped by frailty of body. He was a devout Jew. The interest and love that he had for his people was intense and the cause of Jewry was his cause. Throughout life he seemed to teach those with whom he came in contact the true nobility of the Jew. No man could know him without being impressed with the thought that such men are a rare blessing. His life throughout was a defiant and convincing answer to every calumny against the Jew.

It may be said of him, as was said by Lessing of Mendelssohn.

"What a Jew; yet one who chooses to be thought a Jew, and nothing better."

His body rests in peace, near that kindred in spirit of lowliness and truth, Abraham Lincoln. He was indeed worthy to ascend unto the "Hill of the Lord."

M. NARCISSE LEVEN.

M. Narcisse Leven, the noted philanthropist, died in Paris on Jan. 6, 1915. M. Leven, who was a lawyer by profession, was born in Germany and educated in Paris. For five years he acted as secretary to Adolph Cremieux, the famous French Jewish statesman, and during the Franco-German war he was general secretary of the Ministry of Justice. Subsequently he became member of the Municipal Council of Paris and of which he also served as vice-president.

For many years M. Leven worked for the improvement of the condition of the Jews throughout the world. He was one of the founders of the Alliance Israelite Universelle, becoming successively its secretary, vice-president and president. He was also the president of the Jewish Colonization Association and for many years a member of the Jewish Consistory of Paris. He was a firm believer in the future of Palestine and was instrumental in inducing Baron Rothschild to start his colonization schemes. In his capacity as president of the Jewish Colonization Association he had bought large tracts of land in Palestine. Among those who have done real tangible work for Palestine M. Narcisse Leven stands in the first rank.

His memory and his achievements for his co-religionists will be cherished.

M. CAMILLE LYON.

A distinguished French Jew passed away in the person of M. Camille Lyon, president of a section of the Council of State. He spent the whole of his public career at the Council of State, passing from one grade to another until he reached the high position which he held at the time of his death. M. Lyon was a grand officer of the Legion of Honor and a vice-president of the Central Jewish Consistory of France.

HENRY SCHLESINGER.

Mr. Henry Schlesinger, for many years active in B'nai B'rith circles, died in Lincoln, Neb. He will be missed in the synagogue and in the Lodge room. Whenever the voice of duty called, Brother Schlesinger was ready to respond. In matters of service to his people and to his community no task was too exacting and no labor too menial for him. Brother Schlesinger was a man of honor, a public spirited citizen, a good Ben B'rith, and a devout Jew.

B'NAI B'RITH HONORED.

Brother L. Verstandig of Bellingham, Wash., President of the local B'nai B'rith Lodge, has been appointed by the Mayor to be Commissioner of Parks. In making the appointment Mayor De Mattos said: "In this case I not only appoint him for his business qualifications, but as the first representative Jew to hold official position in the councils of the city."

Mr. Eduard Gold of South Vancouver, B. C., a member of Samuel Lodge of that city, was elected Mayor of South Vancouver.

The B'nai B'rith News congratulates them upon their preferment and feels satisfied that both will serve the public to the best of their ability and that they will be a credit to our people.

THE JEWISH PROBLEM IN ROUMANIA.

The Jewish Chronicle of London reports an interview which a leading coreligionist of Roumania recently had with a liberal member of the Chamber of Deputies, wherein the latter stated that at the very moment the Roumanian Government orders mobilization, the Jewish soldiers will be naturalized by a law "ad hoc." It was further reported that Mr. Bratiano, prime minister of Roumania, has decided to take in hand the solution of the Jewish problem so that it may not be brought up for discussion at the meeting of the Congress which will follow the cessation of the present war.

The foregoing statements have created a sensation among the Jewish population, who imagine that the hour of their emancipation is near.

A CORRECTION.

In the November issue of the News we reported that the sum of 2,000 kroner was sent to Danmark Lodge No. 712 of Copenhagen in aid of Russian refugees.

We wish to correct this statement to the effect that it was not the Lodge, but the Jewish community, of which Rabbi Dr. Max Schornstein is the head, that received this amount and that the sum was paid by him direct to the board of directors of the Jewish community.

HEARING BEFORE THE PRESIDENT ON THE IMMIGRATION BILL.

President Wilson granted a public hearing both to the advocates and opponents of the literacy clause in the immigration bill. The hearing lasted for two and a half hours and was held on the morning of January 22, 1915. The Farmers' National Congress, the Farmers' National Union, through their representative Mr. J. H. Patten, Prof. Fairchild of the Yale University, Prof. Ross of the University of Wisconsin, advocated the desirability of further restriction against immigration. Prof. Learned of the University of Pennsylvania; Representative Gallivan of Boston; Mr. Louis Marshall, President of the American Jewish Committee; Mr. Herman Asher of New York, First Vice-President of District Grand Lodge No. 1; and many others representing various organizations opposed the bill.

The B'nai B'rith was represented by a delegation consisting of Mr. Herman Asher of New York; Mr. Harold B. Chase of Washington; and Mr. Julius I. Peyser of Washington, Past President of District Grand Lodge No. 5.

RELIEF WORK FOR WAR SUFFERERS.

We publish herewith extract from report received from the Grand Lodge of Austria regarding disposition and use of funds sent by the B'nai B'rith for the relief of the war sufferers.

"Considering that the war has been in existence for about five months, the life in Vienna is relatively not as bad as some would have thought it would be. Only the refugees coming from Galicia need larger sums and much work to enable them to maintain themselves. Galicia itself, or that portion which has been occupied by the Russian army has become a desert, particularly the lowlands. In Bohemia, Moravia and Silesia, hundreds of thousands of refugees are to be found, and the lodges of the Order are doing the best to relieve their situation. A larger part of the contribution of the American B'nai B'rith was turned over to the lodges of those countries for the relief of the refugees. In Vienna nothing has as yet been used of the money, as we believe that with the means furnished by our members and the lodges we will be able to make both ends meet."

COMMUNICATED.

Jackson, Tenn., January 28, 1915.

Editor B'nai B'rith News,
Chicago, Ill.

Dear Sir: I have read in the B. B. News for January with no ordinary interest the letter addressed by the Honorable John Gibbons to the Governor of Georgia in behalf of the unhappy Leo. M. Frank. Had such a strong appeal been made by any other non-Jew I would have wondered at that magnanimity. But different it is with Judge Gibbons. I know him for about forty years. I knew him when he, a struggling young lawyer in Keokuk, Iowa, stood up manfully before the legislature in Des Moines, of which he was a member, arguing against the division of the school funds, although his own church was primarily interested in that issue. He fought valiantly and succeeded. I remember when he defended in court poor people whom he considered innocent of any charge, and his fees were not even thanks. When the Irish land-league flourished I heard him many times holding up the Jewish law as a model of tenementary and blessing, as may also be found in his "Tenure and Toil," published over thirty years ago. It is a blessing that such men live in this country, and Chicago may be proud of Dr. John Gibbons.

My testimony to Judge Gibbons' fine character is not needed, but I feel it a duty to express my personal regard for a man who deserves to be known to every member of the great B. B. order. I beg to subscribe, dear Mr. Editor,

Yours most sincerely,
Rabbi Jos. Bogen, LL. D.

DISTRIBUTION OF WAR FUNDS ABROAD.

We quote from the American Israelite of Jan. 7th as follows:

"A committee has arranged to collect and forward. The funds are to be distributed by the most prominent Jews of Europe and America. Such agencies as Baron Ginsburg in Petrograd and the Rothschilds in France, together with their Vienna connections, as well as the Hilfsverein in Germany, will co-operate with the continental Lodges of the B'nai B'rith in the distribution and are a guarantee of conscientious administration of the funds."

THE ANNUAL MEETING OF THE NATIONAL JEWISH HOSPITAL FOR CONSUMPTIVES.

The annual meeting of the National Jewish Hospital for Consumptives of Denver was held in Chicago, Sunday morning and afternoon, January 17th, at the Congress Hotel. A large gathering of members from all over the country was in attendance and great enthusiasm was manifest. The Executive Committee Meeting was held in the morning, at which a detailed analysis of the work of the hospital was laid before the committee and thoroughly discussed.

At the afternoon session reports were read from the various officers and standing committees. President Samuel Grabfelder read his annual message which gave a general survey of the work of the hospital.

Rev. Dr. William S. Friedman, Chairman of the Board of Managers, gave a summary of the activities of the institution during the past year. He described the new Grabfelder Medical building which was dedicated in Denver on January 10th as the most perfect and completely equipped structure for the treatment of tuberculosis in America. He also stated that the National Jewish Hospital for Consumptives carried on the most thorough methods for the care of tubercular people. Not only was there medical supervision by trained experts within the hospital but follow-up work for the discharged patients. This hospital was the first institution in this country to recognize the necessity of the after-care of ex-patients. The visiting nurses' work and that of the externe physicians together with that of the National relief and employment agents was highly commended.

The reports of the Treasurer, Mr. Ben Altheimer of St. Louis, and Chairman of the Finance Committee, Mr. David S. Lehman of Denver, and of the Secretary, Mrs. S. Pisko of Denver, were read.

The officers elected for the coming year are President, Samuel Grabfelder of Philadelphia; Vice-Presidents, J. Walter Freiberg of Cincinnati, David S. Lehman of Denver, Rev. Dr. William S. Friedman of Denver, Hermon August of New York City; Treasurer, Mr. Ben Altheimer of St. Louis; Secretary, Mrs. S. Pisko of Denver; Executive Committee, Samuel Grabfelder; J. Walter Freiberg, David S. Lehman, William S. Friedman, Hermon August, Sol. S. Kiser, Benjamin Altheimer, Adolf Kraus, Louis D. Shoenberg, Dr. J. Leonard Levy, Martin A. Marks.

The meeting was addressed by Messrs. Adolf Kraus, Judge Julian W. Mack, Martin A. Marks, Rev. Dr. J. Leonard Levy, Dr. Theo. Sachs, Dr. M. Biesenthal, J. Walter Freiberg and Mr. Chas. Friend and Mrs. Hannah G. Soloman.

The Committee of Arrangements entertained the Executive Committee at a luncheon at the Congress Hotel.

Resolutions of thanks were extended to the Local Committee who so ably arranged the meetings. A resolution of sympathy was sent to the 2nd Vice-President, Mr. David S. Lehman of Denver, who was absent from the meeting on account of illness.

B'NAI B'RITH GATHERS $91,000 FOR JEWISH WAR SUFFERERS.

The Money Has Been Sent to Austria, Germany, Russia, Denmark, Servia and Palestine—Collections Still Going On.

The Independent Order B'nai B'rith which has its headquarters in Chicago has done important work for the war sufferers. Up to this time the B'nai B'rith has collected $91,000 and the collections are still going on. The funds have been sent to the different countries now engaged in war, and were distributed to the Jews who are mostly in need of help.

The Jewish Daily News was interested to know what so important an organization like the B'nai B'rith is doing for the war sufferers, and a telegram was sent to the Secretary, Mr. A. B. Seelenfreund for information. The reply was a very satisfactory one, and it is to the effect that "the collections are still going on. To date $91,000 were received in our office, which amount was distributed to the following countries:

70,000 Marks to Germany,
110,000 Kronen to Austria,
2,000 Kronen to Denmark,
10,000 Francs to Servia,
20,000 Roubles to Russia,
2,000 Dollars to London, and
50,000 Francs to Palestine. The balance will shortly be dispersed wherever help is needed.—Translation of an article in the Jewish Daily News, January 28, 1915.

THE LOGIC OF INSTINCT

By Dr. MAX L. MARGOLIS
Written for the B'nai B'rith News.

It was an act of mercy, declares a teacher in the Talmud, that Israel was dispersed; for, said he in conversation with a heretic, if the Jews were to be exterminated in one country, there would still be Jews elsewhere in the world. In other words, if dispersed we must be, it is well that the dispersion shall spread over many lands. I wonder whether the good rabbi contemplated a catastrophe like the one being enacted now in the eastern theater of the war. Poland and Galicia are far away, distant to our reach, distant to our mental horizon. The American people is honestly struggling to pronounce all those names with consonants heaped upon consonants. There, in the far East, is penned up the bulk of Jewry. The masses that have always lived from hand to mouth are turned into paupers begging that body and soul may be kept together. The flower of the Jewish youth is dying on the battlefields, shedding their blood, as is the case in Russian Poland, for a stepmotherly country. Between the Russians who distrust them and the Poles who boycott them, they are between the devil and the deep sea. The Jewish question bids fair to be solved in Europe. There will not be any Jews after the war to trouble about. Such is the mercy of dispersion.

The truth is that, far from dispersing themselves, the Jews throughout their history have concentrated in large masses in certain areas and within them in the large cities. Forty years ago Warsaw harbored the largest Jewish community of the world. Today it is New York. At one time the largest aggregate of Jews was to be found in the valley between the two rivers that empty themselves into the Persian Gulf. After a while the center shifted to Egypt and Alexandria boasted of a Jewish population equalling that in New York today. Then again the center shifted to Babylonia, and thence to Spain, and thence to the Rhenish provinces and thence to Poland, and thence to America.

Concentration has been the rule. But concentration proved a thorn in the flesh of the illiberal neighbor or "host," as he calls himself. And so the camps were broken up and the tents of Jacob were pitched in a new spot until hatred again led to a new exodus. Concentration is dictated by the instinct of the Jew for self-preservation and concentration is turned into a snare through the instinct of the dominant race clamoring for the alien's absorption. Were the Jew so to disperse himself that each city and hamlet would have that percentage of Jews corresponding to the percentage of the Jewish population in the whole land, he would slowly but surely be lost. The Jew is apparently unwilling to lose himself. So he concentrates. And the world is unwilling to put up with Jewish concentration. So the center must perforce be shifted.

Up to the close of the eighteenth century Palestine constituted the hope of the wandering Jew. Thrice daily the Jew prayed that Jerusalem might be rebuilt and the dispersed gathered. He wailed for the destruction of the holy city; her fate was ever before his eyes; on his high-days of joy he remembered Zion lonely and forsaken. The Jewish heart was in the East, though his feet stood on Western soil. In the middle ages no difficulty resulted from the Jew's mental expatriation. The European states were then just beginning to be nationalized, and the process is not yet completed. It was in the eighteenth century, in the years immediately preceding the emancipation, that the Jew realized the problem of dual citizenship or dual patriotism. Now individuals and certain segments of Jewry have solved the problem quite neatly, but it cannot be said that a solution has been found acceptable to the entire Jewish people.

The question turned about the Messiah the future king of the Jews, who was to gather the dispersed and establish them as a nation in Palestine. Maimonides it was who had divested the Messianic person of all other worldly accessories and miracles and made of him a purely political dynast. The masses, it is true, had persisted in their hazy notions concerning that personality, but even with them the political side was never wholly lost sight of. And so when in the eighteenth century an attempt was made to give up the belief in a Messianic person as inconsistent with citizenship, the orthodox [illegible] felt that the dualism was only ideal, that the Messiah and redemption would come in God's own time, perchance tomorrow, but probably a long time off, in the millennium, that in the meantime they might heed Jeremiah's advice to pray for the welfare of the city in which they dwelt and behave as if they were to abide for all time in the lands of which they were citizens. Orthodoxy with its Messianic redeemer in the millennium and Reform with its impersonal Messianic era of peace and good-will equally placed in the millennium, both seemed to have found a logical solution. Logic there was, the logic of the conditions as they then for the first time presented themselves.

A newer cleavage occurred in the nineteenth century. We of the latter days seem to be transported to the times which witnessed the rise of the great parties in the Syrian dominion. We have our Hellenists who believe in surrendering Jewish separateness except in matters purely theological; we have the Pharisees, who, like Daniel of old, wait for the Messiah from the clouds, and who would not stir a finger until God by His own hand wrought the miracle; and we have the Sadducees who believe that the secular concerns of the Jewish people are paramount, religion being a part and not the whole of the Jewish life. Hence there are those who are of the opinion that the return can be organized by human agencies. And those among them who have not lost contact with the Judaism of the past point out that God does not work mechanically, catastrophically, but through human agencies and that He it is who inspires the counsel of the leaders. These Jews grant the plea of the Liberals that much in Judaism stands in need of reform; but they would leave it to natural evolution. Above all they boast that the logic of instinct is on their side. The sub-conscious is stronger than the conscious, for the sub-conscious means in the individual the stored-up thinking of the race.

Whether we are impelled by the logic of instinct or the logic of conditions, let us be tolerant of each other. Let those who make much of conditions sound the depths of their instincts, and let those who heed the sub-conscious impulses remember that conditions are also God-made. At present we are all in the dispersion. We shall probably continue for some time to have several concentration areas. Perhaps that one of these will in the end do justice to conditions and instinct alike.

LIST OF SUBSCRIPTIONS.

(Continued from page 5.)

District No. 1.

Asariah Lodge, New York........$ 150.00

Holyoke Lodge, Holyoke, Mass. (additional) 50.00

Fraternity Lodge, New London, Conn. 184.00

Zion Lodge, New York........... 97.50
Chas. Hartman, Sol Sulzberger, $15.00 each; M. Katzenberg, M. Sulzberger, $10.00 each; A. Levin, R. Levin, M. Esberg, H. Froehlich, H. Apple, I. S. Steindler, Rev. E. Frisch, Rev. B. M. Kaplan, Rev. B. Steinberg, $5.00 each; L. Buxbaum, $2.50.

Springfield Lodge, Springfield, Mass. 300.00
Lodge Treasury, $75.00; Beth El Congregation, $50.00; J. A. Cohen, M. Cohen, M. Ehrlich, M. F. Zirkin, Ehrlich & Ehrlich, L. Bernstein, A. B. Goodman, H. Adaskin, L. I. Alport, J. W. Gelfman, J. Blaustein, B. S. Feiner, P. L. Davison, A. White, S. Weiner, W. Bernard, H. Lasker, S. Abrams, V. Radner, J. Goldin, J. Freiher, A. Cohen, P. Kramer, S. Silfin, $5.00 each; C. P. Bloom, F. Rubinovitz, B. Bearg, A. Klopfer, M. Kravitz, S. Persoff, S. Levine, W. Widlansky, M. Persoff, $3.00 each; M. J. Kittredge, H. Cohen, A. Gelfman, M. Rosenwald, E. L. Sagalyn, $2.00 each; F. Bloom, H. Frank, J. Glazier, M. G. Kinsler, H. Lynch, S. J. Feiner, P. V. Fisher, N. Nirenstein, M. Seltzer, E. Seigel, B. Frank, M. A. Cohen, $1.00 each; Cash 50c.

District No. 2.

Gan Eden Lodge, Terre Haute, Ind. ....$ 500.50
Lodge Treasury, $100.00; A. Herz, M. Blumberg, B. Blumberg, Hebrew Ladies Aid Society, $25.00 each; Levin Bros., $20.00; J. H. Kaplan, J. Losier, J. Strouse, Shatsky Bros., L. Silberman, H. W. Cohen, Wehner Bros., W. Waldburg, $10.00 each; Cash, S. Petersdorf, N. G. Levison, G. Goldberg, C. Wolff, M. Herz, J. Thorman, H. T. Schloss, L. Goodman, A. Strouse, J. L. Goodman, A. Joseph, E. Feibelman, Corina Feibelman, L. Joseph, B. Goldman, A. Goodman, J. & W. Blumenstein, A. Levison, Kohn Bros., S. Rosenbaum, L. Brown, Harry & Rebecca Torner, S. T. Greenberg, J. R. Finkelstein, S. Uffenheimer, Berlau Bros., Paris, Ill., Myers Bros., F. J. Goldstine, T. F. Frank, $5.00 each; S. Rosenak, L. L. Greenberg, G. Fishman, Grabenheimer Bros., Marshall, Ill., Mrs. I. P. Levin, $3.00 each; D. Goldman, J. H. Goodman, N. Rubin, L. Kohn, A. R. Seewald, H. Wolff, M. Frank, Mrs. M. Joseph, M. Berkowitz, C. V. Joseph, J. Bernheimer, M. Manherger, $2.00 each; E. Berkowitz, H. Schinkowitz, C. Abelowitz, J. Graff, A. L. Greenhurg, S. Hantman, A. Levy, S. Rapport, J. Hornstein, J. Hulman, J. Silverstein, $1.00 each; M. J. Goodman, $.50.

Trinidad Lodge, Trinidad, Colo. (additional) ....$ 90.50
Lodge Treasury, $25.00; A. Rascower, A. Moses, Dr. D. H. Gottlieb, G. Sanders, S. H. Jaffa, A. Freudenthal, L. Freudenthal, W. B. Hamerslaugh, D. Gottlieb, L. Sanders, $5.00 each; J. Sanders, $2.50; H. Klein, Polial Bros., D. Cohn, $2.00 each; H. J. Katz, Wm. Freirich, Ed Freirich, M. J. Goldsmith, C. Eppstein, M. Lawrence, $1.00 each.

Zion Lodge, Columbus, Ohio, General collection.................... 1,000.00

Denver Lodge, Denver, Colo...... 376.00

Thisbe Lodge, Evansville, Ind., General collection............. 250.00

Toledo Lodge, Toledo, Ohio (additional) 142.75

Beth Horon Lodge, Kansas City, Kans. (additional) 11.00

Lexington Lodge, Lexington, Ky. 282.50
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Indianapolis Lodge, Indianapolis, Ind. (additional) 250.09
Total collection 3,750.09
Meyer Efroymson, S. E. Rauh, Louis Wolf, Henry Rauh, Sol S. Kiser, Louis J. Borinstein, Edward A. Kahn, Indianapolis Lodge, No. 58, I. O. B., Raphael Kirchbaum, Joseph Wineman, Henry Kahn, G. A. Efroymson, $100.00 each; Joseph Borinstein, $75.00; Abraham Lodge No. 58, I. O. B. B., Benjamin Marks, Isaac Marks, Wm. H. Block, $50.00 each; J. W. Jackson & Son, Charles Sommers, $35.00 each; Ralph Bamberger, Isadore Feibleman, Philip P. Efroymson, Rabbi M. M. Feuerlicht, Martin Schwartz, Aaron Wolfson, S. & J. Falendar A. & M. Rosenthal, Mr. and Mrs. J. Sudranski, I. E. Solomon, A. E. Kalter, Milton N. Simon, Lawrence B. Davis, M. L. Haymann, Edward A. Green, J. P. Michaels, Simon Cohen, Samuel Rubens, Charles Rauh, E. A. Eckhouse, H. Glick, Louis Schwartz, Indianapolis Hebrew Sunday School, B. Lehman, $25.00 each; H. Friedman (New York), Arthur L. Strauss, Henry Brill, Joseph M. Block, Lewis Baum, $20.00 each; Nathan Berkowitz, Isaac Pinkus, Jesse J. Mossler, Dr. D. L. Kahn, J. B. Berland, Harry C. Block, Philip Joseph, Harry A. Stern, Schloss Brothers, Hebrew Ladies' Benefit Society, $15.00 each; V. E. Pinkus $12.50; I. F. Kahn, L. M. Efroymson, H. Friedman, S. B. Nusbaum, Henry Rosner, Herbert Selig, Ruben Levy, S. T. Cohen, Rabbi Herwitz, Samuel B. Kaufman, Dr. Albert Jaeger, A. S. Goldstein, A. H. Goldstein, Gabriel Slutzky, S. Katenik, Harter Kiser, Dr. Edgar F. Kiser, Eph. Levin, Elias L. Segar, Sol Sudranski, Leo Krauss, Philip Adler, Theodore Weinshank, George Herff, Harold Gusdorf, Dr. H. A. Jacobs, Wolf Sussman, Leo Traugott, Louis Strashun, S. B. Whitman, Saul Solomon, Emil Mantel, Harry Farber, Dorfman Brothers, Samuel L. Hahn, Herb Selig, Meyer L. Cohn, Jacob Herff, A. Greenwald, Hyman Barrett, Abe Scottor, Louis Sagalowsky, Yankuner Brothers, Harry Israel, Berne Cohen, Cook Brothers, Moses Selig, Dave Lurvey, Abe L. Borinstein, Sidney Selig, Herbert Herff, Morris Rappaport, Joseph I. Schnitzer, Leo Kahn, Julius Hart, Alex Cohen, Harris & Leffert, Cohen Brothers, I. Davidson, S. Gelman, E. Gelman, Wm. Frankfort, Mrs. I. Ciener, A. Lustig, D. Fishberg, Phil. Grenwald, Julius Adler, Meyer S. Block, Mrs. Etta Ebner & H. Blatt, Leopold Daniels, Indianapolis Jewish Bruder Verein, $10.00 each; I. Sagalowsky, $7.50; Raymond S. Kiser, Jacob Mueller, Jackiel Joseph, Julian J. Kiser, B. Jaffe, Henry Mazur, Isaac Halpern, I. Neir, I. Lichtenstein, H. H. Lichtenstein, Adolph Biccard, Gustave Pink, Louis Pink, Adolph Asche, S. Weller, I. I. Adler, Leo Kaminsky, Lyman Brothers, Louis Traugott, L. Baum, Aaron Stern, Joe Nathan, Max Strashun, Harry J. Wolf, Jacob H. Wolf, Henry Solomon, Nathan A. Kahn, D. Selig, Fred G. Rosenfeld, Jean Hyman, Simon B. Fox, Jerome Lyons, Max Kahn, Isaac Benson, A. Lowenberg, S. J. Goldstein, H. E. Goldstein, H. Blum, Eli Kahn, K. Munter, Greenburg & Sallinger, Joseph Goodman, Samuel Mueller, Frank Slutzky, Nerenberg Bros., Sam Drucker, M. S. Sternberger, Harry W. Weill, Mrs. L. M. Efroymson, Michael Bamberger, Jacob Zier, Jack Rohr, A. Goldberg, B. Mazo, City Bottling Co., Philip Levi & Son, L. Shapiro L. Finklestein, H. Fishman & Son, E. Rains, Bert Goldberg, Leon Hecht, Louis Weisman, L. Aronson, Hannah Kahn, J. M. Meyer, Melville S. Cohn, S. Trattner, S. Grenwald, A. H. Gelman, H. Newman, S. Lorber, J. Berkowitz, M. Klein, Abe Gelman, A. Marer, Chayem Barrett, I. Krakowitz, Ben Moyer, J. M. Judah, L. Burgheim, Max Weill, M. Sablosky, M. Messing, Chas. Kirschbaum, David A. Kahn, Herman Cohen, Joseph C. Blieden, Epstein Bros., Albert Levi, Nathan Cohen, $5.00 each; Indianapolis Lodge I. O. B. B. in memory of M. Brunswick, $4.00; Joe Hollander, I. Kroot, H. Ziegler, J. Finklestein, M. Horowitz, D. E. Hokin, M. Krauss, Louis Falendar, Chas. Larman, $3.00 each; I. Golding, Leon Mazur, S. Drozdowitz, Wm. Sagalowsky, $2.50 each; Doris Cohn, Mrs. S. L. Kiser, Hayden & Solomon, H. Solomon, Louis Levinson, Abe Seligman, Herman Hasse, I. Bretzfelder, Joe Deitsch, M. Drozdowitz, G. Goldman, L. H. Kaufman, Harry Levey, J. Singer, Bailey Brown, Jake Budd, H. Friedman, L. Markowitz, Louis Bryan, William Cohen, Augusta Selig, Louis Hyman, Thomas Cohen, Philip Deitscher, Wm. Shane, D. Shane, A. Davidson, J. Fleishman, J. Bronn, D. Herman, J. Gintzler, Morris Jaffe, Robert Stern, Ruby Glick, Max Schatz, Walter Kahn, Albert Frankel, Ike Bremen, M. Lightstone, E. Pretsfelder, M. Auerbach, H. Unger, H. Dobrowitz, B. Sattinger, Max Wilkofski, J. Suez, L. Lefkowitz, Ben Freiberg, Alex Goldberg, M. Goldberg, $2.00 each; M. Rabinowitz, Ora Goldberg, Jake Pilz, I. Hyman, Harry Friedman, Meyer Penish, Ben Hammerman, Henry Rawitch, Saml. Epstein, S. Frieder, M. Tishtuch, Mrs. Shapiro, A. Rosenfeld, L. Bassler, B. Ciener, J. Lovinger, Mrs. Winkler, Mrs. Herman, B. Lefkowitz, M. Shane, Dr. West, J. Grossman & Son, Mayer Gold, J. Halsowitz, D. Davis, Sam Wolf, D. Davis, $1.00 each; M. Rose, Wm. Barnett, L. Brown, Jr., 50c each.

District No. 3.

Joshua Lodge, Philadelphia, Pa.. 1,151.00
Jacob Singer, $50.00; H. Bischofsheimer, New York, L. Gerstley, Wm. Gerstley, J. Mayer, L. Sickles, Jos. Frank, New York, $25.00 each; J. Behrend, S. Rothschild, H. J. Walter, $20.00 each; Apt & Co., E. Alexander, I. Brod, M. Bayuk, J. Alberth, Staunton, Va., J. Biberman, C. Choline, A. Dreifus, B. & W. Eisman, M. L. Gay, E. Hess, S. Krieger & Bro., S. C. Kraus, J. G. Lehman, Lichtenstein & Reichlin, M. S. Meyerhoff, H. Polasky, W. Rosskam, M. Simon, Sacks Bros., J. Wiener, J. Weil, Mr. & Mrs. C. P. Wieder, D. Bortin, $10.00 each; H. D. Levinson, W. Levinson, $7.50 each; M. Behrend, H. Bortin, M. K. Cohen, A. D. Faber, L. Fleisher, L. Kaufmann, G. Lipshutz, Luchs, Freedman Co., R. Levy, F. Mayer, B. S. Muchnick, S. M. Meyerhoff, E. L. Meyerhoff, M. L. Meyerhoff, R. K. Meyerhoff, J. Rotschild & Co., A. Rosenblatt, H. Rothschild, H. Schamberg, Siedeman Bros., C. Weiss, A. Weil, C. E. Asnis, $5.00 each; W. Eckstein, L. J. Goldhaber, $3.00 each; W. Arnhold, J. Karr, E. Mayer, S. Moskovitz, J. Marcus, Pinkos & Co., $2.00 each; L. A., E. A. Marcus, M. Marcus, $1.00 each.

Rodef Scholem Lodge, Wilkes-Barre, Pa. 50.00

Jericho Lodge, Pittsburgh, Pa..... 226.50
Lodge Treasury, $100.00; L. A. Behr, $25.00; L. Lehman, M. Forst, A. Sidenberg, $10.00 each; M. Einstein, P. S. Heyman, Dr. L. Hirsch, P. Henick, E. Lewis, A. L. Solomon, D. H. Goldman, L. Caplan, W. H. Cohn, D. Katzenberg, B. Finkelstein, $5.00 each; A. Goldsmith, B. Goldsmith, $2.50 each; O. H. Rosenbaum, L. Rosenbaum, $2.00 each; S. Rosenberg, $1.50; I. Arnold, I. W. Jacobs, M. Joseph, I. Reizenstein, E. Heyman, A. Binstock, $1.00 each.

District No. 4.

San Francisco, Cal., Collection by M. Kollmann 46.50
A. Katz, M. J. Platshek, $10.00 each; M. Hammerschlag, M. Goldtree, $5.00 each; A. N. Jonas, M. Kollmann, $2.50 each; J. H. Hirsch, J. B. Sklare, I. Dresner, $2.00 each; I. H. Jonas, A. Simon, H. Levy, G. Fogel, A Gentilc, $1.00 each; A. E. C.,$.50.

Modin Lodge, San Francisco, Cal.. 75.25
Lodge Treasury, $25.00; E. & H. Cohn, J. Simon, S. Lazarus, E. Raas, $5.00 each; L. Reich, S. Hodes, J. Label, H. Mauser, P. Shapiro, S. Flyshaker, $2.50 each; M. Rosenberg, Dr. Reis,

(Continued on page 11.)

NEWS FROM LONDON

BY OUR CORRESPONDENT DR. M. EPSTEIN

London, January 21, 1915.

There is a well-known story of a Jew who having no work undertook to be a lion in a show. It was his duty to go into the lions' cage where he would be exhibited as one of a set of two. A bargain's a bargain, and in he went. He found the other lion already there, and his heart trembled within him. Suddenly the newcomer heard his companion roar, and beside himself, cried out "Shema Yisroel!" What was his surprise when the other lion calmed him with the words, "Don't be frightened; I, too, am a Jew!"

* * * * *

No doubt everybody has heard the story; it shows Jewish ubiquitousness. But we are able to cap this jolly yarn by another that is tragic. Imagine a battle-front. The din of war is raging. There is a hand-to-hand fight. A man rushes on his adversary with his bayonet fixed, ready to send him to death. His opponent in the very face of death utters the cry, "Shema Yisroel." It is his last word. But it has so affrighted the other that he has gone raving mad on the spot. For he, too, was a Jew, and he has killed his fellow Jew. The survivor in the story is at present in Frankfort, and we have it on the best evidence that his affliction is so great that the hope of his ever recovering is but slender. It is just one aspect of the tragedy of war. It is also the tragedy of the Jew! You meet it at every step. The Germans in Russia take what they can from the Jewish inhabitants who are of course, very numerous in those parts. No less numerous are the Jews in Galicia, and the Russians' hand is heavy upon them. So the Jew is driven from pillar to post. No wonder he is a pacifist. He has felt the horrors of war longest.

* * * * *

It is good to turn from this black misery to lighter scenes. In Brussels, an English newspaper correspondent relates, Rabbi Bloch insists on reading the prayer for King Albert, whereas the German authorities would have him pray for the Kaiser. The result is that in one and the same synagogue on Saturday morning the Brussels Jewish community prays as it has been accustomed, and then the Jewish German soldiers take part in a second service when they pray for the Kaiser.

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What will it all end in? The general aspect of the question concerns all men; for us the Jewish aspect is vital. In England public opinion is fully alive to the importance of being ready when the time comes for settlement. Public opinion here realizes the two distinct sides of what is called for short the Jewish Question. First, there is the full emancipation of Jews the world over. It is so elementary a demand, so much apt to be taken for granted, that to dwell on it at length is a real necessity. When the settlement comes, no matter who is victorious, Jews should ask for their complete political freedom everywhere. We are aware, of course, that the Treaty of Berlin in 1878 did not overlook Jewish rights and that the treaty was futile so far as these were concerned. Nevertheless, we believe in making the demand anew. The world is some 30 years older since then. Some tell us that democracy, at least in free countries, will make its voice heard at the peace settlement. We sincerely hope so. For if democracy and democratic organization do have a word in the rearrangements, surely a plea for equal civil liberties will obtain their support. What is needed therefore, is a clear and not too lengthy statement of Jewish disabilities wherever they exist; which means, not only Russia and Roumania, but other countries too. Surely human rights and liberties will not be denied those who lack them. In any case every Jew should hold himself in readiness to plead the cause of elementary liberty—not for Jews only but for all those who lack it. Be it Poles or Ruthenians, negroes or Chinese, let the world ring out with the claim for liberty. Jews do not want special consideration or favored treatment.

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In some quarters it is suggested that that is precisely what will be offered to them. It is asserted that no matter what the end of the war may be, there are soon to be changes in Palestine. Palestine then, is the second question for the Jew. The German government is said to have pointed out that since Turkey is now Germany's ally, the future of Palestine will be determined by Germany's word, and she is prepared to put in a good word for the Jews. Very nice, if Germany wins. But what if she is defeated? In that eventuality a good many people in this country believe that Palestine would come under British influence and in all probability would form the center of a Jewish settlement. In either event, Palestine looks promising.

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But (and this is the danger) it has been suggested that Palestine may be made a Jewish settlement (no one is so foolish as to talk of an independent State) by a kind of bargain. It is put in this way. The Powers (meaning, of course, Russia chiefly) will agree to a Jewish Palestine, but that will absolve them from any further action in favor of the Jews in their own borders. We must hasten to add that all this is mere vague rumor. But it is as well not to overlook it. Whereas there are in reality two independent parts of the Jewish problem—Palestine on the one hand and complete political emancipation on the other—attempts may be made to fuse them. All thinking Jews must be made to see the vital importance of keeping the two separate and apart. That this will be difficult we do not deny. But a good many people in this country feel the gravity of the situation. For it must not be imagined that all Jews are going to Palestine. In the first place, all Jews are not desirous of leaving their present habitations. In the second place Palestine could not maintain all the Jews. Hence while a fair number of Jews may settle in the land of their fathers, by far the greater proportion of the total will continue to live in the Diaspora, citizens of many lands. These must be guaranteed the elementary rights of citizenship.

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All these points call for careful thought. Some centralized committee must take the business in hand. Now Jews in England are in this position. In days gone by—in the eighteenth century—when Jewish emancipation was not as yet in existence, the Board of Deputies of British Jews acted as the mouthpiece of Jewry to the British Government. One can easily understand that much beneficent work must have been accomplished by the board. But when Jewish emancipation came about there was not much for the Board of Deputies to do. Anyhow, it was vicious to continue the body; it always gave the impression of asking for special treatment. But be that as it may, in the process of time another organization—the Anglo-Jewish Association—managed to get leading Jews interested in itself, and truth to tell, did fine work, chiefly in providing education for Jews in the Orient. Now it came about that the Anglo-Jewish Association had occasion to make representations to the foreign office concerning the treatment of Jews in distant lands or about its affairs generally in foreign parts. Of these representations to the foreign office the Board of Deputies was very jealous. Being the older body it considered that to go to the government should be its own exclusive privilege. To cut a long story short, the Board of Deputies and the Anglo-Jewish Association agreed to a compromise, setting up what has been loosely called a "conjoint committee," with equal representation of each, and this committee was the channel of intercourse between Jewry and the foreign or any other government office.

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In normal times it did not much matter how the government was approached; the questions were generally of more or less local interest, and the "conjoint committee" was very secretive in its methods, and very fatherly in its relations to the community. It was tolerated, although no one seemed to know quite who were its members. It was tolerated because no one much cared. But, in the present crisis, everybody cares. The "conjoint committee" tacitly assumes that if any case for the Jews is to be taken to the foreign office it shall be of their making and shall be delivered through their agency. But the public wants to know first what its views are. Everyone among us in Anglo-Jewry is anxious to maintain a united front: everyone is willing to allow the work to be done by the "conjoint committee," if only the committee will come out into the open and, as befits a democratic age, say clearly what its views are. If they win public support, why there's an end of it. They have then established their position. If they do not, steps might be taken, amicable steps, to try and win them over. But their present attitude is most unreasonable. They wish to work behind closed doors. If they undertake to speak for Jewry or Anglo-Jewry they must get their mandate. That is all that the public and the press ask for But the gentlemen seem to hold ancient and injurious seigniorial opinions. Moreover, many folk here are dissatisfied with the make-up of the "conjoint committee." Before it mattered little: now it matters very much.

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We have gone into all these details in order to make clear to the brethren in America that at the present juncture this problem of the composition and the programme of the "conjoint committee" is attracting a good deal of attention and may be said to be the center of gravity of Jewish public life Of course, our congregational life, such as it is, is as active as ever; we are even going to build the Chief Rabbi an office and a partial residence at a cost of (say) forty thousand dollars. We are doing our duty to the Belgian and other refugees in our midst. We are training in the country's army, thousands of us, ready to serve the country's cause. But the center of interest is this "conjoint committee" business. Reasonable men are patient, waiting and hoping for the "conjoint committee" to come out from its cave and take the public into its confidence. Pessimists give up all hope and want to force the hands of the "conjoint committee." This they have already commenced to do. It is important to understand that the heart of the matter is a desire for unity.

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Anyhow, the first lodge of England spoke with one voice in selecting its officers for the present year. The reccommendations of the council were approved, and our new president is Brother Simon Rosenbaum, who will find the unanimous support of the Lodge in his leading. In many respects his year of office will be noteworthy, and the work before him will not be easy. But we are confident that he will rise to the occasion, and that he will be wholeheartedly supported by his colleagues goes without saying. The present writer is the vice-president. For treasurer we have Brother Frederick S. Spiers, "persona gratissima" with all who know him (and who do not?). But the lodge has been most fortunate (we believe the other officers will agree in this opinion) in inducing Brother Benjamin to continue to be honorary general secretary for a second year. How much depends on a secretary in a society like ours everybody knows. In the lodge everybody knows that Brother Benjamin has delightful and excellent qualities of heart and head, combined with first rate business ability. The lodge owes him a very great debt of gratitude. He has been a tower of strength to us. His assistant in the foreign department is Brother Daiches, who filled the post to perfection last year, too. Brother Maurice Myers is guardian; what he has done by personal service for the hostel of the lodge for Belgian refugees has been great. The warden is Brother Isaac Landau, "the friend of the immigrant," and Brother Augustus Kahn, last year's splendid president, is this year's monitor. Brothers Gaster, Gelberg, J. Snowman and S. Wallach are the councillors, and again we have succeeded in getting brethren who have done yeomen service to the lodge together with those who are about to do it. With an executive such as this the lodge may look forward to a good year's work; and we believe that an increase in membership will be one of the things to be aimed at.

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We must not leave unmentioned two lodge "events" which though of a private character are yet a source of pleasure to all the brethren. Our Past President, Dr. M. Gaster, not only married his eldest daughter this month, but himself celebrated the silver jubilee of his own marriage. A week or two before that our last year's Treasurer, Brother Rubenstein, became engaged to Miss Hirschfeld, who by virtue of her father's membership of the lodge may justly claim to be a **B'nai B'rith**. We are sure that in wishing the young couple great joy on their journey through life and the old couple as great honor as they have hitherto had, we shall be voicing the feelings of every brother of the First Lodge of England in London.

LIST OF SUBSCRIPTIONS.

(Continued from page 10.)

E. H. Musin, $2.00 each; Holm & Nathan, $1.50; A. Hoffman, A. Tcherassef, L. Rosenberg, L. Levin, N. Meyer, Dr. Seid, $1.00 each; J. Weill, A. Baum, H. Gottesfeld, 50c each; L. Mauser, 25c.	
San Francisco, Cal., General Collection (additional)	167.15
California Lodge, San Francisco, Cal. (additional)	20.50
Rev. Heiman J. Elkin, Victoria, B. C.	5.00
Abraham Geiger Lodge, Spokane, Wash. (additional)	6.50
Sol Meyer, $5.00; Miss Bessie Klinesmith, $1.50.	
Los Angeles Lodge, Los Angeles, Cal.	1,200.00
Lasker Lodge, San Diego, Cal. (additional)	300.00
District No. 5.	
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Argo Lodge, Washington D. C. (additional)	459.60
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L. Treulich, $25.00; G. D. Bernhardt, A. Schiff, $5.00 each; N. Silverman, $3.00; Cash, $1.50.	
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A. S. Louer, $50.00; Miss F. D. Trace, I. Shrimski, $10.00 each; L. Saenger, $5.00.	

(Continued on page 16.)

Thoughts and Tidings--A Review of Passing Events

By H. Eliassof

Nationalism.

In recent years the world has learned much about nationalism. Historians, critics, economists and politicians have written enough about it in books and periodicals and the subject has frequently been dicussed in literary circles. Among the Jewish People too the question of nationalism has lately been coming to the front. Within the last few decades a Jewish national party has been formed which is striving to revive among the Jews their old hopes for the restoration of their national independence, a hope which has accompanied the Jewish people through many centuries of the diaspora, but has lately been dimmed by the emancipation granted to the Jews in the enlightened countries of Europe and almost totally extinguished by the full liberty which many thousands of Jews enjoy in this country under the protection of the stars and stripes. The new Jewish national movement is called "Zionism" after Zion, a mountain in Jerusalem. The name stands also for Palestine, which is the country where the Jewish nationalists hope to re-establish the Jewish nation and where they expect to have a nationalism of their own.

The idea of Zionism, as far as it aims to give a home to the thousands of unfortunate Jews, who have no country and no home, because they live among semi-civilized nations, who look upon them as aliens, who are not entitled to share with them in their particular nationalism, and, therefore, deprive them of all human rights is certainly a good one. Also the striving of Zionism to bring back these Jews to the agricultural pursuit of ancient Israel and to establish a center for Jewish culture in the land of our fathers, where our immortal prophets lived and delivered their inspired and inspiring messages to the world, where our illustrious teachers taught their wise and incomparable lessons of right-living, and where the sweet singer in Israel sang his royal psalms, is indeed very praiseworthy ,and deserving of enthusiastic and devoted support. But it seems to me that the endeavor of the Zionists to bring a fervent nationalism into the life of the Jew of the twentieth century is not at all prudent or desirable. It is against peace and progress and against all the best Jewish interests. The intense nationalism of the different nations is mostly responsible for the unceasing sufferings of millions of Jews. Those very nations, who in their fervent nationalism kept the Jew for centuries on the outskirts of the rights of citizenship, now find themselves plunged by their nationalistic policy of government into the yawning abyss of a cruel war in which they are wasting their richest resources and are destroying the best elements of their populations. Nationalism has encompassed many a strong and vigorous nation with disaster and ruination and nationalism can surely bring no better results to a Jewish nation. In most instances nationalism means nothing else than the consciousness of power which one group of individuals, who are combined by birth or naturalization, uses in order to separate itself from other groups. Under the present political system of the world, power is the only medium by which national independence can be safeguarded. Can the Jews hope to gain enough power to attain and to maintain the necessary means to assure the permanent life of their independent state? It certainly does not seem so. Even if the newly established Jewish nation should live under the suzerainty of one of the great powers, it still would have to face many dangers. For instance, the Jewish culture has always been a living protest against the cultures which prevail among the other nations of the world. The Jew continued to exist in the world in spite of the most terrible persecutions for the very reason that he remained faithful to his protesting culture, and in order to remain Jewish this culture must forever continue to protest against the other cultures. It cannot yield or make an offer to compromise. How then will a weak Jewish nation living under the suzerainty of a powerful state resist the pressure from without? How can this Jewish nation hope to escape for long a clash of interests which must come about by the impressions of the foreign culture which will be created by the influence of the greater power of the outside authority?

The present European war teaches humanity the humiliating lesson that in spite of the passing of the dark ages and the steady progress of the later centuries, man has not yet learned to extricate his life from the influences of the uncultured past. He has not only not yet learned to abolish war, which surely does not fit into the civilization of modern times, but in his present wars he still displays the same traits and tactics which his savage ancestors displayed thousands of years ago when they still roamed through the forests in a state of nakedness. In Paris the French populace stands gaping before a wagon load of war trophies consisting of caps and casques, bayonets and belts captured from the German enemy. In Berlin and Vienna, in London and Petrograd the same thing repeats itself only with the change of the name of the enemy. They all show as much joy and exaltation in the display of such trophies of victory as the savage Indian displayed when he exhibited the scalp locks which he had cut off from the heads of the enemies of his tribe. All that the combatants of today are not doing is the taking of the scalp locks of their enemies. But the atrocities of which the nations now at war are accusing each other of committing are fully as cruel and inhuman as the taking of a scalp lock. While each accused nation vehemently denies all the charges of the adversary, many of the accusations seem to be supported by strong evidence. And we must not forget that this is a time of war when the passions are inflamed, the souls of the fighting men are dipped in hate and their hearts are hungry and thirsty for revenge and blood. War is always cruel, atrocious and beastly. It never stops to reckon with civilization, religion or morality and the cruelties of war are not much different today than they were when the hordes of Huns hurled themselves against the Goths or when the Saracens subdued a great part of Asia, Africa and Europe.

The whole idea of nationalism which has recently gained such a mighty influence in Europe, which political demagogues are now trying very hard to introduce in the United States by agitating for militarism, and which the Jewish nationalists are longing to create for the Jews in Palestine, is nothing but a remnant of the old tribal idea of the semi-civilized peoples of ancient times. It is a relic of the dead past. Modern nationalism has all the earmarks of ancient tribalism and one is as narrow and as pernicious as the other. Ancient tribalism was rooted in the egotism, arrogance and self-aggrandisement of one group of individuals who used their combined power to keep themselves separated from other groups. Modern nationalism is precisely the same thing. Ancient tribalism nourished and nurtured the spirit of antagonism, scorn and hatred in the heart of one tribe against the other, which often culminated in bloody wars. Modern nationalism does exactly the same thing. Under the influence of the old tribal spirit war became an honored profession in the life of the tribes, militarism developed and war lords dominated, and under the influence of the spirit of modern nationalism we also find war invested with honor and glory, the soldier class towering above the rest of the people, militarism sapping the strength of the life of the commonwealth and war lords leading in ways of destruction. The narrow conception of tribalism was undoubtedly a stumbling block in the way of progress and an unsurmountable barrier to the development of universal liberty, of a united humanity and of better conditions of life. Modern nationalism is just as much of a hindrance to the realization of all the hopes and promises of civilization, and it retards just as much the progress of the human race. As long as nationalism exists there can be no escape from war, and war is the bitterest enemy of all the best impulses of man.

The present moment is perhaps not the right one to undertake to establish the real reason for this world war. While the war trumpets sound their shrill alarms, steel clashes upon steel and the air is filled with the moans and groans of the wounded and dying thousands, the minds of men, even those who are far away from the war zone, are not in a position to judge calmly and clearly. Truth is liable to be obscured by the smoke from the mouths of the cannons. But the time will come when this war will cease, when peace will reign again and silence will settle upon the battlefields of today, the flames of passion will burn themselves out, sense will take the place of sensationalism, and truth will prevail instead of hypocrisy. Then calm and impartial minds will search and find the real causes of this devastating conflagration. History will tell the untarnished truth and render its stern judgment, and I venture to predict that the verdict of this tribunal of the world against nationalism will fill many pages. It will tell the world the tale of the treachery of nationalism, the greatest evil of modern times, against our civilization and I imagine that the story will read about as follows:

The two youngest children of Father Time, the nineteenth and twentieth centuries, brought many sweet dreams and golden hopes of the salvation of humanity and the redemption of the world. During the last half of the nineteenth century Alexander II, the Czar of Russia, liberated 23,000,000 of white serfs and about the same time the immortal emancipator, Abraham Lincoln, President of the United States, struck off the shackles from the limbs of more than 3,000,000 of black slaves, and these glorious achievements of liberty filled the soul of man with joy and happiness and encouraged the world to look for greater blessings and still greater promises of peace and progress. During all this time nationalism wove its dark, diabolical intrigues against the civilization of the world. It caused many dissensions and wars among the nations, but it did not succeed in impeding the onward march of humanity. The world continued to progress on the paths of light and liberty and the nineteenth century departed leaving behind a trail of new ideas and a new conception of life. The twentieth century entered the gates of the mundane sphere in a blaze of glory. It carried aloft the flaming torch of a bright future and proclaimed the message of the coming of greater days for humanity. Suddenly nationalism, the demon of darkness, sounded the trumpet of hate and aided by militarism, its most powerful assistant, it precipitated a world war and dealt the death blow to civilization. The tramp of huge marching armies, the battle cries of many nations, the deafening beats of myriads of war drums and the triumphant slogans of death completely drowned all the sweet music of the exultant songs of the brotherhood of man, of universal liberty and universal peace which the young century has intoned. The heavy hand of nationalism ruthlessly broke the harp of human happiness and wantonly hushed the voice of the world's joy!

As proof that I am not exaggerating in my denunciation of nationalism, I will quote some of the words of Dr. Ernst Richard, Lecturer on the History of German Civilization at the Columbia University. In his excellent work, "History of German Civilization," he states: "The power, the force, the idea that resisted civilization is nationalism." Alas, it seems that when the Creator of the universe uttered his beneficent decree: "Let there be light!" He did not destroy darkness. Every ray of light casts a shadow and every beam of sunshine is threatened with extinction by a dismal cloud of darkness. Ahurmazda and Ahriman, the spirits of light and darkness, the forces of good and evil, are forever struggling for supremacy and each one is strenuously striving to vanquish the other. To man's sorrow darkness is too often victorious over light and evil too frequently triumphs over good.

Internationalism.

The antidote of the poison of nationalism is internationalism. According to Dr. Richard, two forces were created by the progress and development of the European states, nationalism and internationalism. Nationalism separated and internationalism united the nations. It is a pity that the friends of peace did not long ago concentrate all their forces in the one endeavor to spread and to strengthen the idea of internationalism among the nations, to counteract the influence of nationalism. And it is a greater pity that men whom heaven had endowed with the gift of genius, who were kissed by the muses and whose word had a deep influence in the world, such great men as Herder, Klopstock and Wieland, have helped to strengthen the national feeling. Even Moses Mendelssohn, the philosopher, of Berlin, taught the Jews in Germany to become German nationalists. Lessing alone, of all the great German poets, the first truly free man, proclaimed the theory of internationalism, in his lessons of true toleration. As a rule internationalism prevailed in the republic of letters. The German Goethe influenced English literature as much as the English Shakespeare has helped to develop German literature and the French Voltaire benefited by both and wielded manifestly some influence on both.

The ascendancy of internationalism did more for the emancipation of the Jews than all the nationalistic movements. If the Jewish nationalists could devise a plan by which the new Jewish state which they are eager to create could at its very start enter into a general international agreement with all the other states, then the newly created Jewish state would have some chance of endurable existence. But not if nationalism is their only party shibboleth and remains the only inspiration of their movement. The independent Jewish political state would derive as much benefit from an international policy of government as the Jewish cultural center would gain from the internationalism of literature by the mutual literary interaction. The progressive spirit of humanity needs the help of the promoting influence of internationalism and not of the hindering and retrogressive force of nationalism. The salvation of the Jew rests in progress and not in retrogression.

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JEWS AND THE WAR.

Of utmost importance to the world, as well as to the Jews, is it that when the time for peace negotiations come, there should be a settlement of the Jewish problem. Such a settlement must involve securing for them equal human rights with others in each of the countries which now discriminate against Jews either by their laws or by administrative practices.

Among other things, this involves a removal of the disabilities under which the Jews labor in Russia, in Roumania, in Persia, and in certain respects in Palestine.

The importance of removing the disabilities in Russia and in Roumania have been so much discussed publicly that the problem as to those countries is well understood. The importance of the problems as it concerns Palestine is not as well understood.

The Near East must play an important part in the future history of the world. It is to the Near East that we must look for a reconciliation of the contrast and antipathies between the Orient and the Occident. Each needs an interpreter to the other, and civilization demands that the world should have the benefit of the good that each can contribute. If the world is to live at peace and is to advance undisturbed, a better mutual understanding between East and West is essential. The Jew is a natural interpreter of the West to the East and of the East to the West. He can understand the Musselman and the Musselman can understand him.

Increased settlement of Jews in Palestine, the establishment for them there of the publicly recognized, legally secured home for which the Zionists are working, would therefore not only satisfy the longing of a large number of Jews the world over but it would serve as a bridge between the Musselman East and our Western civilization.

The Ottoman Empire also needs what a Jewish settlement in Palestine can give —economic development through an industrious and able people educated in the best that modern science can afford and desirous of becoming permanent citizens of the Empire. From such economic development the Western world would gain, as well as the Ottoman Empire.

The development which has been made of Palestine through the Zionist inspiration, particularly in the last ten years, has proved that Palestine is fitted for the modern Jew and that the modern Jew is fitted for Palestine. The Jews in reasonable number are sure to go if they can be given reasonable assurance of equal civil and political rights and of the opportunity of developing the country.

In the settlement of the world problems which must follow the war, the relation of the Jews to Palestine is therefore one of truly first-rate importance.—Harper's Weekly.

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A CORRECTION.

In the November issue of the News it stated that German Jewry has furnished 6,000 soldiers. The exact number cannot be ascertained. It is positive, however, that at least four times the number mentioned would be more nearly correct. No doubt if every available man in Germany should be called to the colors the number of Jewish warriors would exceed 50,000. So far, however, a large number of available men, and among them many Jews, have not been called.

CHANUKA CELEBRATION BY BORUSSIA LODGE.

At the instigation of Rabbi Dr. Kaelter, Borussia Lodge of Danzig, on the occasion of the Chanuka festival, arranged an entertainment with a distribution of gifts for the Jewish soldiers in garrison or in the hospitals in that city. With the consent of the Royal commander of the city 71 Jewish soldiers assembled to celebrate the anniversary of the Makkabean struggles. There were present soldiers belonging to all the different branches of the services and of all ranks, a large number of them being war volunteers and many who had already served at the front. One of these had obtained the decoration of the Iron Cross. The impressive ceremony of the lighting of the candles was accompanied by a song by Chief Cantor Meisel, and was followed by recitations and chorus singing by the children of the children's home maintained by the Lodge. Dr. Kaelter then delivered the oration. In eloquent language he painted the heroic figures of the Makkabeans as fitting examples for the present times, and urged his hearers to follow in the footsteps of those men, and imitate them in their trust in God, their readiness for sacrifice and immutable confidence in the victory of their just cause. His speech closed with cheers for the Emperor, wherein all present joined enthusiastically. As a veteran of the wars of 1866 and 1870, the oldest member of the Lodge, Mr. J. Levy, a merchant by vocation, then addressed his comrades in arms, admonishing them to do their full duty as their fathers had done before them.

The guests appreciated the artistic program carried out successfully by Mrs. Jacobsohn, Mrs. Jacoby, Mrs. Kraemer and Mr. Koester. Refreshments were provided by the Ladies' Auxiliary of the Borussia Lodge.

SISTERHOOD OF THE BERLIN LODGES.

The Home for Mothers and Children, supported by the Sisterhood of the Berlin Lodges U. O. B. B. (Brunnen Str. No. 41), has been moved since the completion of its new buildings to its new location. Twenty-five mothers and their children can now be taken care of in large well-lighted and ventilated rooms, equipped with all modern hygienic improvements.

The exceptional distress caused by the war, and making itself felt so bitterly in all directions, forced the opening of the new Home at an earlier date than anticipated, in order to meet the demands made upon the Home, and mainly to provide shelter for the women who had to flee from their own homes that had been invaded by the enemy.

The Board decided to forego all ceremonial and official dedication, in view of the existing serious times. The Sisterhood, however, reserves the privilege to invite its friends and patrons, its brothers and sisters of the Berlin Lodges to an inspection of the new Home when this cruel war shall be terminated.

GABRIEL RIESSER LODGE ENTERTAINS SOLDIERS.

The Chanuka celebration arranged by the Gabriel Riesser Lodge of Thorn for the Jewish soldiers of the garrison took place on Sunday, December 20th, and some 150 soldiers were in attendance. The military authorities had furnished in the most courteous manner a list of all the Jews in garrison, so that it was possible to send each one of them a personal invatation. Besides this the attention of the Jewish soldiers had been called to this celebration through a general order issued by the commander. The ladies of the board of directors of the Ladies' Auxiliary are entitled to great credit for having prepared the assembly room of the Congregational meeting house for this occasion by suitable decorations. The services began by an organ recital of the Netherland prayer of thanks. Then Rabbi Dr. Rosenberg addressed the assembly, greeting the guests and bidding them welcome, and drawing a comparison between the heroic Makkabean struggle and the present war. After the singing of the Chanukah hymn refreshments were served. When all were seated at the table, Judiciary Counselor Feilchenfeld arose to propose the health of the Emperor, and all present joined with hearty cheers, and the entire assembly intoned the National hymn. A member of Pommerania Lodge of Stettin, called into military service at Thorn, expressed the thanks of the invited guests in appropriate terms, closing his remarks by proposing three cheers for Gabriel Riesser Lodge. Gabriel Riesser Lodge may be proud of the successful entertainment it has given to these soldiers.

B'NAI B'RITH DAY CELEBRATION BY WAUSAU LODGE, WAUSAU, WIS.—OFFICIAL VISIT BY THE PRESIDENT OF THE DISTRICT, MR. CHAS. L. AARONS OF MILWAUKEE.

Brother Chas. L. Aarons of Milwaukee, President of District Grand Lodge No. 6, paid an official visit to Wausau Lodge No. 670 of Wausau, Wis., on the occasion of its B'nai B'rith Day celebration on Sunday, Jan. 10, 1915.

The program consisted of a meeting of the Lodge in the morning, at which a class of twelve candidates was initiated by the degree team of the Lodge. The new members consist mostly of young men of high quality and no doubt will prove desirable acquisitions to the Lodge.

In the afternoon a public meeting was held, at which about 150 people were present to witness the installation ceremonies conducted by Brother Aarons. Following the installation Mr. S. Winkelman, President of the Lodge, introduced President Aarons as the guest of honor.

"The spirit of the ages with the Jew has been the religious spirit," said Mr. Aarons, after a brief introduction in which he complimented the local Lodge on a custom introduced by them of saluting the American flag at the opening of every meeting. "This spirit has kept alive the spark of Judaism throughout the centuries. This religious spirit developed the strange power of the Israelites in battle, so that when, greatly outnumbered, Jewish armies fought in historic times with the allies of Canaan, the allies were driven back, and their soldiers confounded. Then it was that the defeated king of the Canaanite hosts said, 'The God of Israel is indeed a mighty God, He fights with His people.' And so through the centuries the Jewish people have lived with the consciousness of God living and fighting with them.

"Through all vicissitudes, all of our wanderings from place to place, the spirit of the people has survived against the evil directed against them. Not so much a physical strength as a virility and a spiritual endurance has kept the Jewish nation as it is when more powerful nations fell along the way. Rome, Babylonia, Assyria, are but memories on the pages of history, their empires scattered and their power dethroned."

Racial Integrity Unimpaired.

"The racial integrity of the Jew has been little impaired by all these years of wandering and misfortune," continued the speaker. "He has the same memories and the same traditions that his forefathers held. To the non-Jew, every Jew is alike, with all the traditions of Israel. What is the reason for this racial integrity? Because our ancestors were faithful to the spirit of the forefathers of the race, because they obeyed the fifth commandment, 'Thou shalt honor thy father and thy mother,' in both the letter and the spirit. Not only did they honor them, but they honored and preserved their memories, customs and traditions, and they have been passed down from century to century, generation to generation, till they have reached us.

"There was a time when the power of the Jews was weakening. On the same day that Christopher Columbus sailed for America with the money provided not by the jewels of Queen Isabella, but by Jews, 300,000 Jews were driven from Spain with only such of their possessions as they could carry with them. They went from country to country then, receiving a welcome neither from brother Jew nor Gentile, for the spirit that makes the western and the eastern Jew look askance at each other today was alive then.

Welcome Immigrants.

"We look on those 300,000 exiled Jews as martyrs, as those who have suffered a horrible catastrophe. But every year there are coming thousands of Jews to the shores of the United States, the same kind of men and women as those exiled centuries ago from Spain. America is the one land where the doors have been thrown open for the oppressed of all nations. Shall the Jews of America be less charitable, less generous, than the people of the nation in which we live?"

Mr. Aarons spoke for some time on the work of the Order of B'nai B'rith, dwelling particularly on the practical scope of some of the services of the Lodge. Although the Lodge is an organization of idealists, he stated, probably in no other association is the combination of idealism and materialism so nearly perfect.

He mentioned the work of the Anti-Defamation Society, a branch of the Order, which is preventing objectionable slander, caricature, and libelous advertising of certain kinds.

"But in the end," concluded Mr. Aarons, "we are conserving true Americanism, for we are strengthening the local unit which is the basis of the strength of the nation. The stronger the state, the stronger the city, the stronger will be the nation. But there will be no strength if the final, most important unit is not strong; and that unit is the home."

After the address a program of orchestral music was given. In the evening a banquet was tendered the guest of honor and this was followed by an entertainment consisting of vocal and musical numbers, and the celebration was brought to a close with a dance.

MACCABEE LODGE, NEW YORK.

By far the most interesting event of the year was the joint open installation of officers of Maccabee Lodge and the Daughters of the B'nai B'rith, which took place at the "West End" on Tuesday evening, January 19, 1915. The meeting was opened by the President of the lodge and installing officer, Brother Simon M. Roeder, was escorted into the lodge room by two past presidents. The newly-elected officers of both organizations were then escorted into the room and were installed into office. Brother Roeder complimented the ladies on the good work that they were doing. He pointed out that throughout the history of Israel in times of great trouble, a woman always came forward to save the people from utter destruction. About two hundred and fifty guests attended the affair.

The members of the Daughters of the B'nai B'rith wore their costumes of pale blue and white, embroidered with a gold Menorah.

The newly-elected president of Maccabee Lodge, Brother Rabbi Herbert S. Goldstein, responded fittingly, thanking the installing officer for his excellent address and pledged himself to do his best for the lodge during his administration.

The newly-installed "Malkah" of the Daughters of the B'nai B'rith, Mrs. Ray Rosenbaum, also delivered an address on the aims and objects of the society and urged the ladies present to join the organization.

A beautiful gold watch, with an appropriate engraved inscription, was presented by Maccabee Lodge to its retiring president, Brother Samuel M. Roeder, as a token of gratitude for his able administration. Brother Roeder thanked the members for their kindness and pledged himself to support the new administration.

The patron of the Daughters of the B'nai B'rith, Brother Palitz, was called upon and spoke about the work of organizing the Daughters of the B'nai B'rith and the work still before it which it hoped to accomplish.

Following the installation an entertainment and dance was provided for the members and guests. The entertainment in part, follows:

Recitation ......Miss Tillie Rosenbaum
Vocal Selection ...Miss Anna Levenson
Accompanied by Mrs. Lola Palitz.
Violin Solo .....Miss Helen Silverstein

The numbers were greatly appreciated by the audience.

During the evening the engagement was announced of Brother Alexander Weinstein, assistant monitor of Maccabee Lodge, to Miss Lillian D. Levinson, treasurer of the Daughters of the B'nai B'rith. The romance had its inception in the very same room when the couple were introduced at the installation of officers in 1913. They received the heartiest congratulation of the members of both organizations.

Dancing followed the entertainment and the affair was brought to a close in the early hours of the morning.

MEMPHIS, TENN.

B'nai B'rith Day was celebrated by Memphis Lodge No. 35 of Memphis, Tenn., on Sunday evening, Jan. 31, 1915. An excellent literary and musical program was arranged for the occasion. Rabbi Wm. H. Fineschriber was the orator of the evening, delivering an address on the work of the Order. Dancing concluded the evening's program.

Memphis Lodge has also arranged a unique affair to be given at an early date. Preceding the affair a large class of candidates will be initiated, to be followed by a dollar-a-plate banquet, in which only members of the Order will participate. The supper will be unique in its appointments and the various forms of entertainment for the evening will be presented in an elaborate manner.

HOREB LODGE, NEW HAVEN, CONN.—A RESUME OF ITS ACTIVITIES DURING THE PAST YEAR.

Horeb Lodge No. 25 of New Haven, Conn., installed its officers for the ensuing year at an unusually well attended meeting held on Sunday, Jan. 10, 1915. Mr. Chas. Shapiro of Bridgeport, District Deputy, officiated as installing officer.

During the past year Horeb Lodge was unusually active. Beginning with the very first meeting of the year, when the Lodge celebrated B'nai B'rith Day, there was hardly a meeting that the members did not find it profitable to attend.

Standing out clearly above all other meetings was the one held at the Hotel Taft on Feb. 16, 1914, when President Adolf Kraus of Chicago, visited the Lodge and addressed its members. On this occasion a class of forty candidates was initiated.

On Jan 26th the Lodge was entertained by the B'nai Ami Club of New Haven with a minstrel show at the Lodge room.

On Jan. 27th Rev. Dr. Maurice Harris of New York City delivered an address at the Mishkan Israel Temple under the joint auspices of the Lodge and the Council of Jewish Women.

The life of Wm. McKinley was the subject of an address by Mr. Kaplan at a meeting of the Lodge on Feb. 28th.

The Horeb Lodge charity ball was held on Feb. 18th, proving one of the most brilliant events of the season.

On March 12th the Lodge arranged a minstrel show.

Memorial services were held at the Lodge rooms, at which Rabbi Maurice Thorner of New Haven delivered the memorial address.

On April 26th Mr. Eugene Lehman of New York addressed the Lodge on various phases of B'nai B'rith activity.

At a subsequent meeting Mr. A. H. Fromenson delivered a lecture on the situation of the Jewish people in the various parts of the country.

The annual picnic of the Lodge was held on Aug. 23d and proved a very pleasant open air meeting.

At a meeting held on Sept. 27th Rabbi Louis Mann delivered an address.

On Oct. 25th Prof. Chas. F. Kent of Yale University addressed the Lodge on "Five Universal Ideals of Judaism." At this meeting the Lodge appropriated the sum of $1,000 to the relief fund of the war sufferers.

On Dec. 13th the prize awarded by the judges to Horeb Lodge degree team was presented to the Lodge.

On Dec. 29th a debate, followed by a dance, was held at the Harmony Hall.

The last meeting of the Lodge fittingly marked the close of a busy season. The degree team initiated a large class of candidates. Mr. Harry Cutler of Providence, Past President of District No. 1, was the principal speaker at the meeting.

This resume of the work of the Lodge gives an idea how varied its activities were. The social, charitable and intellectual phases were deeply emphasized. Horeb Lodge stands as the best Jewish organization in the state and this position was reached by untiring work on the part of its officers and members.

NASHVILLE, TENN., MAIMONIDES LODGE.

The annual celebration of B'nai B'rith Day by Maimonides Lodge took place on January 3, 1915. The celebration was in the nature of a Dutch supper at the rooms of the Y. M. H. A. Tables were set in the auditorium and about two hundred guests were present. The greatest enthusiasm and good cheer prevailed. After the wants of the inner man were satisfied speeches were delivered by Rabbi Lewinthal, Nathan Cohn, Perry Bromberg, L. Leftwich, S. Lieberman, Joe Lightman and Squire Levine.

The celebration was productive of great good in that eighteen applications for membership were placed in the hands of the Secretary, and the applicants were elected at the following meeting.

OAKLAND, CAL.

The newly elected officers of Oakland Lodge No. 252 of Oakland, Cal., were installed at the B'nai B'rith hall on Jan. 26, 1914. Mr. Morris N. Schneider, President of the District Grand Lodge, and Rev. Dr. M. Friedlander, Grand Orator, were tendered a reception. This was the first public installation ever held by the Lodge. Many of the Grand Lodge officers were present. Addresses for the good and welfare of the Lodge and the Order were made by the visiting Grand Lodge officers.

What Our Lodges Are Doing

JOINT MEETING OF CENTRAL ILLINOIS LODGES.

An enthusiastic joint meeting of the Lodges of Central Illinois was held on Sunday, January 17, 1915, at Peoria. Over 100 guests from Danville, Springfield, Bloomington, Champaign, Urbana and Lincoln were present. Progress Lodge No. 113 of Peoria acted as host and at a meeting of the Lodge held in the morning a class of candidates was initiated. After the Lodge adjourned the visiting members were taken in charge by the local members of Peoria and entertained at private homes for dinner.

In the afternoon all re-assembled to listen to a masterly oration by Rev. Dr. E. N. Calisch of Richmond, Va., member of the Executive Committee of the Order. His subject was "The Future of Palestine."

At the banquet held at the Jefferson Hotel in the evening Mr. Wm. B. Woolner presided as toastmaster and addresses were delivered by Brothers Julius H. Meyer of Chicago, Sig Livingston of Bloomington, and Rabbi Tedesche of Springfield.

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JOINT INSTALLATION OF OFFICERS BY JORDAN AND WASHINGTON LODGES.

On Jan. 7th, 1915, there was held at the meeting place of Jordan Lodge No. 15 of New York City a joint installation, at which Bro. Chas. Hartman, Executive Committee member and Past President of District No. 1, presided as installing officer. The meeting was one of the most successful of its kind ever conducted, and drew an unusually large attendance. There were present, besides the members of the two Lodges, many visiting brethren, among whom was Bro. Joseph Ullman, Past President of the District. The General Committee of the District was also represented by Bros. Asher, Fleischman, Davidson, Rosensweig and Lipsitch.

The evening began with the affiliation with Washington Lodge of Bro. Reverend G. Lipkind, formerly of St. Louis, and Bro. Biero. Then followed an initiation of four members by the Washington Lodge degree team. The retiring President of Jordan Lodge, Bro. Kraus, then read his report of the activities for 1914; he made an eloquent address, and won the prolonged applause of the audience. The installation of the officers of the two Lodges was followed by an address by Bro. Dr. M. M. Stark, re-elected for a second term. Short addresses were made by the following: Bro. S. J. Friedlander, newly elected President of Jordan Lodge, Bro. Rev. Kaplin of Sacramento, Bro. Joseph Ullman, and Bro. Rev. G. Lipkind. The evening was concluded with refreshments.

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EAU CLAIRE, WIS.

Chippewa Valley Lodge No. 334 of Eau Claire, Wis., celebrated B'nai B'rith Day at a well attended meeting on Sunday, Jan. 24, 1915. The celebration consisted of a business meeting in the afternoon, at which the installation of officers was held and conducted by Brother H. D. Frankel of St. Paul, specially delegated by the President of the District to represent the Grand Lodge. Brother Frankel addressed the Lodge on the work of the Order and in the evening a public meeting was held at which a musical program was carried out. The principal address was delivered by Brother Frankel on the aims of the Order and the problems which confront the Order as a result of the present crisis in Europe.

Chippewa Valley Lodge was organized in 1882 and has the unique distinction of never having missed a regular meeting or failed to have a quorum during its existence. The Lodge is taking care of Jewish charitable work of the community and also has charge of the religious services on holidays.

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PORTLAND, ORE.

What promises to be a banner year for Theo. Herzl Lodge No. 314 of Portland, Ore., opened under splendid auspices and general good feeling at a meeting of the Lodge held on Jan 12, 1915 at which the newly elected officers were installed. Various committees were appointed to serve during the year and a most successful year is predicted for the Lodge.

MOBILE, ALA.

B'nai B'rith Day was celebrated by Beth Zur Lodge No. 84 of Mobile, Ala., on Sunday, Jan. 31, 1915, in the B'nai B'rith hall with the following program:

1. Organ Prelude.
2. Invocation, Brother Alfred G. Moses.
3. Song—"Nur wer die Sehnsucht kennt," Tschaikowsky — Mrs. Heyman Gabriel, Mrs. Ignatius Fried, Violin Obligato.
4. Recitation—"A Legend of Service," Henry Van Dyke—Miss Hortense Reiss.
5. Cello Solo–Romance Sans Paroles, Van Goens—Brother Hans Curjel.
6. Introduction — Brother Leo. M. Brown, Chairman Intellectual Culture Committee, Beth Zur Lodge.
7. Address—"Our Ideals in the Light of the New Social Conscience"—Brother Emil W. Leipziger, Rabbi, Touro Synagogue, New Orleans.
8. Song — "O, Divine Redeemer," Gounod—Mrs. I. N. Frenkel.
9. Benediction — Brother Alfred G. Moses.
10. Organ Postlude—Mrs. Hans Curjel, Organist.

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FT. SMITH, ARK.

With an enthusiastic audience present at the evening's program and a large attendance of the members of the Lodge at the regular session, Ft. Smith Lodge No. 306 of Ft. Smith, Ark., celebrated B'nai B'rith Day on Sunday, Jan. 24, 1915. Rabbi Jos. Jasin of Pine Bluff, Ark., and Brother Louis Cohen, member of the General Committee of the District Grand Lodge, represented the Grand Lodge at the celebration.

At the afternoon meeting of the Lodge a class of candidates was initiated. The evening's program took place at the Progress Club, the principal address being delivered by Rabbi Jasin. This was followed by brief remarks by Rabbi Latz and Simon Joel, one of the oldest members of the Lodge. The program was interspersed with musical and vocal numbers. Brother Louis Cohen officiated as master of ceremonies. Refreshments were served and dancing was enjoyed after the program.

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CHARITY BALL OF HARMONY LODGE, BRIDGEPORT, CONN.

More than one thousand brilliantly gowned women and their escorts attended the second annual charity ball given by Harmony Lodge No. 711 of Bridgeport, Conn., on Jan. 27, 1915.

Though last year's affair was remarkably successful, this year's ball eclipsed it in every way. Lieut.-Governor and Mrs. Wilson opened the ball and occupied a box during part of the evening.

From a financial side the ball was fully as successful as last year and it is estimated that more than $1,000 was the net result, which will go to help the work of various Jewish charitable institutions.

There were many out-of-town guests from New York, New Haven, Hartford, Stamford, Waterbury, Providence and other cities.

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APPLETON, WIS.

A public installation of officers of Fox River Lodge No. 209 of Appleton, Wis., was held on Sunday, January 24, 1915. The meeting was well attended. The retiring President, Brother G. Ullman, opened the meeting with appropriate remarks. He was followed by Brother Leop. Hammel of Milwaukee, who officiated in the ceremony of installing the officers and delivered an address after the installation, which was greatly appreciated. Rabbi E. Gerechter delivered the principal address on the occasion, giving the history of the Order, its work and accomplishments.

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BELLINGHAM, WASH.

The installation of officers of Bellingham Lodge No. 751 was an important Jewish event in that community. A delegation from Seattle, Wash., composed of many of its prominent members, was present to install the officers. At its conclusion addresses were made by the visiting brothers and many of the local members. A musical program of various numbers was rendered and at the close of the evening refreshments were served and dancing was indulged in.

GRAND FORKS, N. D.

Dacotah Lodge No. 731 of Grand Forks, N. D., celebrated B'nai B'rith Day on Sunday, Jan. 10, 1915. The celebration was ushered in with a regular meeting of the Lodge in the afternoon, at which a class of candidates was initiated by the degree team of the Lodge.

During the past year the Lodge bent its efforts toward securing the membership of Jewish students attending the University of North Dakota, and at the end of the year the Lodge can point with pride to the fact that every enrolled Jewish student at the State University is affiliated with the Lodge.

In the evening a public meeting was held, at which the installation of officers was conducted by Brother H. D. Frankel of St. Paul, special representative of District Grand Lodge No. 6. The program consisted of an opening address by President Sig Wolff, musical and vocal numbers, installation ceremonies conducted by Brother Frankel, address by Brother J. B. Weineman, a recitation by Miss Wolff, and an address by Brother H. D. Frankel on the subject, "The Spirit of Humility."

During the evening's exercises Brother Sig Wolff was presented with a loving cup in recognition of his splendid services rendered to the Lodge as its first President, having held this office for two consecutive terms.

Much credit is due to the Intellectual Advancement Committee for the splendid arrangements and the excellent program', which was followed by a dance for the members and their families.

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VIRGINIA, MINN.

The fifth anniversary of the institution of Mesaba Lodge No. 673 of Virginia, Minn., and the annual B'nai B'rith Day were jointly celebrated at Virginia, Minn., on Jan. 17, 1915. The celebration consisted of a business session, at which a class of candidates was initiated, a banquet and a dance.

At the celebration the needs of the European war sufferers were touched upon and a fund of over $500 was gathered from among those present. The banquet was largely attended by the members and their friends from all sections of the Range. Mr. Ben Wilk officiated as toastmaster and Brother H. D. Frankel of St. Paul was the guest of honor and the principal speaker, delivering an address at the business meeting of the Lodge on the subject, "Necessity for Organization," and at the banquet on "Fraternal Sacrifice." An address was also delivered by Rabbi Jos. Silver and short talks made by several members of the Lodge.

The Ladies' Aid of the Congregation prepared a banquet, and after its conclusion, the remainder of the evening up to the early hours of the morning, was spent in pleasant social diversion.

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LANSING, MICH.

Jacob H. Schiff Lodge No. 694 of Lansing, Mich., held an enthusiastic meeting on Sunday, Jan. 17, 1915. Brothers Henry M. Seligman of Chicago, District Deputy for Illinois; Edward Lichtig and A. B. Roman of Bay City, representing the Grand Lodge, paid the Lodge an official visit. A class of six candidates were initiated by the visiting brothers and this was followed by the installation of the newly elected officers. The visiting Grand Lodge officers addressed the Lodge on the work of the Order and complimented the Lodge upon the interest and earnestness displayed by it in the work of the Order.

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SAMUEL LODGE, VANCOUVER, B. C.

On Jan. 20, 1915, the first of a series of monthly socials and educational evenings was held under the auspices of Samuel Lodge of Vancouver, B. C. President M. M. Grossman in his opening address dwelt on the work of the Order and its influence for good that it wields in every Jewish community. Brother A. H. Fleischman, prominent attorney and Chairman of the Educational Committee, read an interesting paper on the Canadian Constitution, dwelling on the freedom and equality enjoyed by Jews under the British Empire. A musical program was then carried out and at its conclusion dancing followed.

JOINT MEETING OF SAN FRANCISCO LODGES.

Several hundred members of the various San Francisco Lodges attended the joint meeting in the B'nai B'rith hall on Jan. 25, 1915, in response to a call issued by Grand President Morris Schneider. The purpose of the gathering was to review the work of the President of the District and his assistants prior to the holding of the annual convention of the Grand Lodge. Brother Schneider in a clear and concise statement informed those present of what had been accomplished during the preceding year, notably the installation of new Lodges in Berkeley, Bakersfield, Tucson, Reno, Everett, Victoria, Aberdeen, Bellingham, Helena, Mont. He specially emphasized the fact that as a direct result of the establishment of a B'nai B'rith Lodge at Bakersfield the preliminary steps have been taken for the erection of a synagogue in that city. Grand Orator Dr. Friedlander and Past Grand President Lucius L. Solomons also addressed the gathering. The meeting was the largest and most interesting held during the season.

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ARGO LODGE, WASHINGTON, D. C.

The regular monthlv meeting of Argo Lodge No. 413, of Washington, D. C. was held in the vestry rooms of the Eighth Street Temple, on Jan. 27, 1915, when, in the presence of more than a hundred members the officers were installed, by Past Grand President Brother Julius I. Peyser. Four of the officers installed are under the age of twenty-seven years and are members of the bar of the District of Columbia, Argo Lodge being particularly proud of the number of young men she has interested in the cause of the Order. The roster of Argo Lodge contains nearly all the Jewish professional men of Washington and many of the leading business men.

An enthusiastic committee is at present working upon plans for holding an annual "get-together banquet" of the lodge, at which function prominent men of national reputation will be present to deliver addresses.

It is the aim of the present officers of the lodge to make the meetings not only interesting, but also instructive, and a committee has been appointed for the purpose of outlining and arranging intellectual features for each meeting of the lodge.

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RICHMOND, VA.

The regular meeting of Rimmon Lodge No. 68 was held in the Temple Sunday night, January 24, 1915, for the purpose of installing officers for the ensuing year.

Bro. Harold S. Bloomberg, Vice-President of District No. 5, presided as the representative from the Grand Lodge, and installed the officers.

After the installation, which was conducted in an impressive manner, an instructive paper was read by Bro. Edwin M. Heller on "Social Recognition of the Jew," which was followed by a most interesting discussion by Brother Charles Hutzler, contrasting the social condition of the Jews in former times with those of today. Dr. Lazarus Karp gave a talk on the American Jew's duty to his European brother, dealing mostly with the Russian situation.

At the close of the business meeting refreshments were served and a round table discussion was had for the good of the Order.

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NEW ORLEANS, LA.

A meeting of the joint committee of the New Orleans Lodges was held on Jan. 20, 1915, in the Y. M. H. A. Building, with Chairman Sam Blum in the chair. The main feature of the business session was the resolution to continue efforts to raise funds for the Jewish war sufferers. A circular letter by Rabbi E. W. Leipziger on this subject was read and approved and will be mailed to the Jewish people who have not as yet been personally reached.

Consideration of the proposition to secure a home for the Lodges was deferred until a future meeting.

At the suggestion of Brother A. Steeg a committee was appointed to look into the advisability of arranging a public Seder and to report at the next meeting of the committee.

What Our Lodges Are Doing

RAINIER LODGE, SEATTLE, WASH.

The newly elected officers of Rainier Lodge No. 627 of Seattle, Wash., were installed in office at a well attended meeting held on Jan. 14, 1915. The occasion was marked by the presence of a goodly number of distinguished members of several of the sister Lodges. In assuming the chair the new President, Brother Lewis, delivered an address outlining many things of importance which he hoped the Lodge would handle during his term of office. Short talks were also made by the other officers, and from the enthusiasm displayed by them and the members of the Lodge a banner year for Rainier Lodge is in view.

WM. McKINLEY LODGE, OMAHA, NEB.

Wm. McKinley Lodge No. 521 of Omaha, Nebr., held a joint installation of officers with its Ladies Auxiliary on January 14, 1915. Brother Arthur Rosenbloom presided and officiated in the installation of officers assisted by Brother Harry Wolf.

Short addresses were made by Brothers Auerbach, Wolf, Katleman, and the Misses Grodinsky and Fleischman. Miss Miriam Davis delivered several interesting readings and the evening was concluded by the serving of refreshments by the Ladies Auxiliary.

DISTRICT NO. 1.

Jordan Lodge No. 15 of New York held a well attended meeting on Feb. 4, 1915, at which a class of candidates was initiated. At the close of the regular meeting a special meeting was called to order, at which an appropriation of $400.00 was made from the Lodge Treasury toward the B'nai B'rith relief fund for war sufferers.

Chananiah Lodge No. 165 of New York City, held a public installation on January 3, 1915, at which a very large attendance of members, visitors and ladies were present. Bro. Joseph Rosenzweig, a member of the General Committee of District No. 1, after installing the newly-elected officers, delivered an eloquent address, appealing to the ladies to urge their sons and brothers to assist in the great work before us, in order that our numbers may be strengthened and all Israelites brought together under our banner. Responses were made by Brothers H. Weiss, S. Gallinger and V. Freitag of Chananiah Lodge. The meeting was a very enthusiastic one and good results are expected from it.

DISTRICT NO. 2.

The installation of officers of Missouri Lodge No. 22 of St. Louis was held on Sunday, January 17, 1915. There was also a final reading and adoption of the by-laws and reports of various committees.

The General Committee of District Grand Lodge No. 2 will hold its quarterly meeting on Sunday, February 21, 1915, in St. Louis. For this occasion a big propaganda meeting is being arranged by the two local B'nai B'rith lodges.

Under the auspices of Indianapolis Lodge No. 58 of Indianoplis, Ind., a three-act-play, "The Climax," was given on Monday night, December 28, 1914, at the Masonic auditorium. A dance followed, at which a large number of out-of-town guests were present.

At a meeting of Denver Lodge No. 171 of Denver, Colo., held on January 10, 1915, the installation of officers took place. Reports by chairmen of standing committees and short talks by the outgoing and incoming officers were some of the features of the meeting. At this meeting twenty-four candidates were initiated and five were admitted by card and reinstatement. Denver Lodge also held annual memorial services on January 24th. The memorial address was delivered by Brother Herman J. Schwartz.

Dr. Jos. S. Kornfeld of Columbus, Ohio, president of District Grand Lodge No. 2, has arranged to pay an official visit to Denver Lodge No. 171 at its meeting on February 23d. Committees have been appointed by the lodge to make the necessary preparations.

DISTRICT NO. 3.

New Castle Lodge No. 609 of New Castle, Pa., held its annual ball on Tuesday evening, January 19th, at the Odd Fellows Hall, and it was a marked success.

At the election of officers of Wheeling Lodge No. 615, of Wheeling, W. Va., State Senator Ben Rosenblum was elected to the office of president.

The ball given by Erie Lodge No. 620, of Erie, Pa., on Tuesday evening, January 5, 1915, was a brilliant success, many out-of-town visitors attending.

A public installation of officers of Abraham Lippman Lodge No. 672 of Pittsburgh took place on the evening of Jan. 13, 1915. Brother Marcus Feuchtwanger of New Castle, Second Vice-President of the Grand Lodge, was the installing officer. A musical program was carried out and at its conclusion Brother Isidor Sobel of Erie, Past President of the District Grand Lodge, delivered an address.

Under the auspices of Homestead Lodge No. 586 of Homestead, Pa., a successful open meeting was held on Sunday, Jan. 17, 1915. The principal speaker was Dr. B. Epstein, representative of the Jewish National Fund. After the lecture a sum of money was raised for the fund.

The annual dance of Abraham Lippman Lodge No. 672 of Pittsburgh and its Ladies' Auxiliary was held on Jan. 26, 1915, at the Auditorium. Many District Grand Lodge officers were present.

DISTRICT NO. 4.

Ophir Auxiliary No. 4, Daughters of the Covenant, installed its officers on Jan. 28th at the B'nai B'rith hall. A literary and musical program of exceptional interest was arranged. Judge Morris Oppenheim was an honored guest and Mr. Arthur W. Jonas acted as intalling officer. Addresses for the good and welfare of the Auxiliary and the Order were made by the visiting brothers.

Baron de Hirsch Lodge No. 420 of Butte, Mont., gave its annual dance and entertainment on Jan. 17, 1915. Special music was arranged and an elaborate program was carried out by the committee.

The officers of Victoria Lodge No. 758 of Victoria, B. C., were installed at a well attended meeting on Jan. 18, 1915. Preceding the installation a class of candidates was initiated. District Deputy Brother I. Lancaster had charge of the installation ceremonies. The officers of the Ladies' Auxiliary were also installed on the same occasion.

District Grand Lodge No. 4 will meet in annual convention in the city of San Francisco beginning Sunday, Feb. 21, 1915. Under the auspices of the Committee of Fifty of the San Francisco Lodges a ball and entertainment is being arranged for the evening of Sunday, Feb. 21st, in honor of the delegates to the convention.

A public meeting of Hildesheimer Lodge No. 503 of Seattle, Wash., was held on Jan. 21, 1915, for the purpose of organizing a Ladies' Auxiliary to the Lodge. After the meeting closed 62 ladies signed the application for a charter. Entertainment and dancing concluded the evening.

The committee of fifty representing the San Francisco B'nai B'rith lodge held its fifth annual "get-together" dinner at the Hotel Sutter on January 27, 1915, which was largely attended by the members of the Order.

Hon. Ben Selling of Portland, Ore., a prominent worker in B'nai B'rith affairs, was elected Speaker of the House of Representatives of the State of Oregon.

Oregon Auxiliary No. 2, Daughters of the Covenant, of Portland, Ore., held an interesting meeting on January 12, 1915. After considerable routine work was disposed of the standing committees to serve for the year were appointed.

At the January meeting of Tacoma Lodge No. 741 of Tacoma, Wash., the installation of officers was held, and at its conclusion a smoker followed and cards were indulged in by a large number of members present.

The three auxiliaries, Daughters of the Covenant, of San Francisco, held a dance on Sunday evening, January 10, 1915, which was well attended by the members and their friends. The purpose of the affair was to raise money for the gymnasium fund.

Hildesheimer Lodge No. 503, of Seattle, Wash., held its installation of officers on January 7, 1915, with an attendance of 110, out of a membership of 200. Mr. Julius Shafer, the out-going president, was presented by Brother A. Levy, with a token in appreciation of his services rendered to the lodge. After the business session a social hour was enjoyed.

Bellingham Lodge No. 756, of Bellingham, Wash., held a public installation of officers on January 10th, and at its conclusion a musical program was rendered and refreshments were served.

Samuel Lodge No. 668, of Vancouver, B. C., held a well-attended meeting on January 6, 1915, at which a class of twelve candidates was initiated. The lodge and its auxiliary gave a public social on Wednesday evening, January 20th.

At a regular meeting of Grays Harbor Lodge No. 757, of Aberdeen, Wash., held on January 3, 1915, Brother Samuel Kaufman entertained the lodge with a travelogue covering his experiences in the far north during the first gold excitement.

Leo N. Levi Auxiliary of the B'nai B'rith of San Francisco, gave its annual public entertainment on January 6, 1915. As their guests the auxiliary invited the members of the Committee of Fifty and the Ladies Committee of the B'nai B'rith. A clever program of musical and literary numbers was presented. Brother H. K. Wolff, first vice-president of the District Grand Lodge, delivered a stirring address on the Order in general and the benefits of the Youths' Auxiliary in particular.

B. F. Peixotto Lodge No. 421, of Salt Lake City, Utah, has decided, through its entertainment committee, to add social and more of intellectual features to its meetings. One of the meetings of the lodge will be a business meeting and the second meeting will be strictly of a literary nature. At a meeting of the lodge held on February 2, 1915, after the close of the business the evening was spent in social diversion under the auspices of the committee.

DISTRICT NO. 5.

Rabbi Dr. E. N. Calisch of Richmond, Va., member of the Executive Committee of the Order for District No. 5, was the guest of honor at a meeting of Maon Lodge No. 172, of Norfolk, Va., on the occasion of the installation of its officers.

Argo Lodge No. 413, of Washington, D. C., held a well attended meeting on January 27, 1915. The officers elect were installed by Brother Julius I. Peyser, Past President of the District, assisted by Brothers Dr. Abram Simon and Abe Mayer. After the conclusion of the regular order of business a smoker was held and short talks for the good and welfare of the Order were indulged in.

DISTRICT NO. 6.

Des Moines Lodge No. 330 of Des Moines, Iowa, is arranging for the reception of Brother Edward Sonnenschein, Chairman of Propaganda Committee, and A. B. Seelenfreund, Secretary of the Grand Lodge, who will visit Des Moines Lodge on Sunday, Feb. 28th next.

The Committee is planning to hold a meeting of the Lodge in the afternoon, at which a class of candidaates will be initiated by the visitors and in the evening a public meeting has been arranged for.

Brother Edward Sonnenschein, Chairman of the Propaganda Committee of the District Grand Lodge, and Brother A. B. Seelenfreund, Secretary of the Order, will pay an official visit to Mount Royal Lodge No. 729 of Montreal, Canada, on Sunday, Feb. 7, 1915. The Lodge has arranged for a meeting in the afternoon, at which a class of candidates will be initiated. In the evening a public meeting will be held, at which addresses will be delivered by the Grand Lodge officers.

Flint Lodge No. 656, of Flint, Mich., installed its officers on Sunday, January 24, 1915, and for this occasion Brothers Edward Lichtig, Abr. Roman and Louis Robinson, all of Bay City, visited the lodge, assisted in the installation of officers, and delivered addresses for the good and welfare of the Order.

Ramah Lodge No. 33, of Chicago, held its installation of officers on Thursday, January 14, 1915. A large attendance of the members was present. The officers were installed by the Second Vice-President of the Grand Lodge, Brother Dr. H. I. Davis, who at the conclusion of the ceremonies addressed the lodge, congratulating it upon its good work. A class of thirteen candidates was initiated by the degree team of the lodge, and at the conclusion of the regular order of business remarks were made by various members on the good and welfare of the Order.

A meeting of the Advisory Committee of the Order was held on Monday evening, January 18, 1915, at the Congress Hotel, Chicago. Present were Messrs. Adolf Kraus, Simon Wolf, Philip Stein, Dr. E. N. Calisch, and the Secretary, Dr. Geo. Solomon, Secretary of District No. 5, and Mr. Sig Livingston, chairman of the Anti-Defamation League, were also present. Various matters pertaining to the affairs of the Order were discussed and acted upon. At the conclusion dinner was served at the hotel.

David Fish Lodge No. 130, of Chicago, held its installation of officers on Monday, January 18, 1915, Brother Dr. H. I. Davis, Second Vice-President of the Grand Lodge, officiating. A class of five candidates was initiated and brief remarks by various members were made.

Under the auspices of the Central B'nai B'rith Council representing the Chicago lodge, a Purim ball is being arranged for Saturday, February 27, 1915, at the Hotel La Salle. The attendance is restricted strictly to the members of the Order and candidates.

The annual meeting of the B'nai B'rith Cemetery Association of Chicago was held on Tuesday afternoon, January 26, 1915. Reports of officers and the election of officers for the ensuing year was the special order of business.

The annual meeting of the Central B'nai B'rith Council, of Chicago, was held at the Hotel La Salle on Thursday evening, January 21, 1915, with a goodly attendance. The special order of business was the presentation of the reports of the officers and the election of officers for the ensuing year, also the election of representatives to the B'nai B'rith Free Employment Bureau Board.

The officers of Minnesota Lodge, at St. Paul, Minn., were installed on January 11, 1915, by Brother Sylvan E. Hess, Past President of the Grand Lodge. An address was delivered by Dr. I. L. Rypins, and the evening closed with an enjoyable dance.

The Twin City B'nai B'rith Council visited Minnesota Lodge No. 157, St. Paul, on January 25. An initiation was held and various constructive plans were gotten under way.

On February 12, 1915, a dance will be given for the members and non-members by Minnesota Lodge No. 157, at St. Paul.

Calumet Lodge No. 502 of Hancock, Mich., is arranging for a Purim dance to be held on Purim, Feb. 28, 1915. The proceeds will be devoted for the relief of the war sufferers.

Saginaw Lodge No. 636 of Saginaw, Mich., through its committee, paid an official visit to Bay City Lodge of Bay City, Mich., and extended an invitation to the Lodge to be the guest of Saginaw Lodge at its meeting on Feb. 7th. Flint Lodge of Flint, Mich., has also been invited, and arrangements for a rousing meeting have been made.

DISTRICT NO. 7.

Last month Clarksdale Lodge No. 660, of Clarksdale, Miss., celebrated the first anniversary of its institution. The lodge was organized with fifteen members and due to the good work of its leaders the lodge has now a membership of sixty-nine and is making strenuous efforts to increase that number to one hundred by July 1.

The semi-annual election of officers of Beth Zur Lodge No. 84, of Mobile, Ala., was held on January 10, 1915. Under the auspices of the lodge B'nai B'rith Day was celebrated on Sunday, January 31, 1915, with Rabbi Emil W. Leipziger, of New Orleans, as the principal speaker of the occasion.

Barnett Lodge No. 754, of Forrest City, Ark., is increasing its membership gradually from residents of adjoining towns, and the lodge is deserving of much praise for maintaining itself in such flourishing conditions.

Memphis Lodge No. 35, of Memphis, Tenn., celebrated B'nai B'rith Day at the Y. M. H. A., on Sunday evening, January 10, 1915.

Coosa Lodge No. 734 of Gadsden, Ala., held a well-attended meeting on Feb. 1, 1915, on which occasion the officers were installed by Rabbi J. H. Miller, representing District Grand Lodge No. 7.

The lodge also adopted resolutions protesting against the literacy feature of the immigration bill.

Isidor Straus Lodge No. 519 of Ft. Worth, Texas, celebrated B'nai B'rith Day on Sunday, Jan. 24, 1915. Dr. W.

Greenburg of Dallas delivered the principal address. Prominent members of the General Committee of the District Grand Lodge participated in the program. Musical and vocal numbers were also rendered.

Eureka Lodge No. 198 of Waco, Texas, joined with the congregation and the Progress Club in a farewell reception on Jan. 28, 1915, held at the Progress Club on the occasion of the departure of Brother and Mrs. C. L. Sanger for Dallas, Texas.

DISTRICT NO. 8.

The German Grand Lodge has contributed 1,000 francs to the Turkish Embassy in Berlin for the benefit of the Red Crescent.

Lessing Lodge of Breslau contributed 200 marks for the same purpose.

For the benefit of the public eating house maintained by the Toynbee Hall of the B'nai B'rith Lodges of Berlin a concert was held on Sunday, Jan. 10, 1915. Leading professional singers and entertainers participated in the program.

The Board of Directors of the Toynbee Hall of the Berlin B'nai B'rith Lodges arranged on Dec. 20, 1914, the last day of Chanukah, a celebration for children, in which more than 400 participated. Rabbi Dr. Lehmann delivered an address. The ladies of the committee served the children with delicacies and also presented gifts. Patriotic songs closed the well arranged affair.

CONVENTION OF DISTRICT GRAND LODGE No. 1.

(Continued from page 7.)

are members. Service to the flag means the perpetuation of the liberties and blessings represented by our flag."

CHEER MAYOR WRIGHT.

He Says Organization Is Doing Much for Uplift of Mankind.

Mayor Wright was cheered when he arose to speak. He said: "There is but little difference between us after all. Those of us who have lived here all our lives hardly realize as do those who come here from other countries, the splendid opportunities this country offers.

"The B'nai Brith is certainly a splendid organization. It is doing so much for the uplift of mankind. The fact that your organization has opened an orphanage at Erie, Pa., is an indication of your great work. We, of Worcester, have a lovely city; one that means a great deal to us. It has been built up by brains and industry. It is growing rapidly. Some of my warmest friends are Hebrews, men, young and old, who have been associated with me since I entered into public life. I hope that your organization may continue to carry on its good work."

IN EVERY NATION.

Rev. Dr. Calisch Says B'nai B'rith Is Doing Good Work.

Rev. Dr. Calisch said: "What the American government has done for humanity at large, the B'nai B'rith has done for the Hebrew people. The B'nai B'rith since its beginning has spelled opportunity, unity and cohesion for the Hebrew people. For 75 years it has been the training school for the Hebrews of America in religious enthusiasm and patriotism. I need not recount our work in philanthropy. Without forsaking any of its principles the order has proceeded still higher than its original aims.

"The order has proceeded until it has become international. Its work is being done in every nation on the face of the earth. It has even stretched its hand out to help the afflicted of Palestine.

"You will pardon me for digressing but I want to speak of Palestine. I will say frankly that while I am not a Zionist and do not agree with many of the principles of Zionism, I admire the work that Zionism is doing. The thought of the Holy Land stirs the heart within me as it does the heart of every Hebrew. We must be stirred by the land which was the cradle of humanity's progress.

"What will be the future of Palestine as the result of this war? Whatever side wins there is no doubt that there will be a change in Palestine and the condition of the Hebrews will be vitally affected. Palestine has not been an independent Hebrew possession for any length of time. About 400 years will cover the time it has been an independent Hebrew state. Palestine is so closely interwoven with things Jewish that we turn toward it.

"If Germany wins in the great struggle there is no doubt Turkey will remain in possession of Palestine. The government of Turkey in Palestine has been never bad from a Hebrew standpoint as compared with the sufferings in Roumania, Russia and other countries.

"Diplomatically and politically speaking every nation would like to control Palestine. Russia most of all, Russia would like to make it to Greek Catholicism what Rome is to Roman Catholicism. Palestine should never be the posession of any single power. Palestine is the one place in all the world which should be absolutely neutral. It should be the ark of humanity's hope, never to be approached with violence or military power.

"Who shall possess Palestine? I say anyone should be allowed to go there who wants to. Most of all it should be the possession of a people who never have been accused in any way as a people; a people who have no political affiliation, but are scattered the world over. It should be given to the Jews, so that they may take care of its splendid traditions; not for the sake of the Jews; not for the sake of the Jewish state, not for a selfish purpose as a refuge from persecution, but a haven and an inspiration for the world at large; a place where unhampered and unrestricted the Jews may work up the ideals of Jewish culture; a country that will not compete with other countries; to be a model state for all countries of the world.

"For 2000 years the world has been under the control of the church. Now give the Jews 200 years in whcih to work out their own salvation and if they do not do so let their claims, hopes and boasts cease. I have full confidence in what Judaism means. I have an unshakable faith in what Jewish aspirations bring forth. In my dream of Palestine it will be a nation of righteousness."

ON CIVILIZATION.

Rev. Dr. Silverman Says We Are Little Better Than Savages.

Rev. Dr. Silverman spoke on "The higher civilization." He said: "Twenty-seven hundred years ago, the prophet declared. 'They shall beat their swords into plowshares and their spears into pruning hooks, and nations shall learn the arts of war no more.' Contrast this declaration with the modern proclamation of war and ask yourself which indicates the higher civilization.

"In what respect are we better than the savages? He goes forth with his bow and arrow and with one shot can at best wound or kill one human being, but today civilization has given one soldier the power to simply pressing the button to kill with one shot thousands of human beings and destroy millions of dollars worth of property.

"But they tell us that civilization has humanized warfare by sending the Red Cross nurse and surgeon to the firing line. But to assuage the destruction of modern warfare with lint and liniment seems like an attempt to stop the flow of Niagara with the palm of your hand. Civilization put an end to private dueling, but permits dueling on a wholesalé scale between nation and nation.

"In justification of the war, they tell us that national honor is something different from individual honor, that the individual can submit his personal honor and his personal rights to the adjudication of the court, but that a nation must determine its honor and its right by the power of the sword. In other words, the old law of the barbarian, that might makes right, still holds good.

"We need a higher civilization which shall give a new meaning to national honor. The pride of a nation shall not consist in its military ability to hold the whole world at bay, but in its power to submit what it regards as its rights to arbitration.

"We need a new meaning of patriotism. Today it means love of country which really spells willingness to sacrifice one's life in any cause. My country, right or wrong, is the slogan of the modern patriot. The higher civilization will teach a new slogan: My country when it is right, my country may it always be right; my country when it is wrong, may God give me the power to set it right.

"War is due also to the fact that every nation is indifferent or hostile to the foreigner. National lines are sharply drawn. Ben Johnson said: 'All foreigners are fools.' And the spirit of hostility among nations reflects that sentiment.

"The newer civilization will teach a different international spirit which shall translate the words, 'thou shalt love thy fellow man as thyself' and to the slogan, 'thou shalt love thy sister nation as thine own.' This broader internationalism will obliterate border lines and barriers, and make possible the United States of the world on the same basis that the United States of America has become possible. That basis will be one common constitution and one common flag under the authority of an international court.

"The B'nai B'rith order, standing as it does for fraternity, for unity and for co-operation, in effect advocates the spirit of this new internationalism which is equivalent to a universal brotherhood."

LOYALTY TO THE ORDER.

President Asher urged co-operation and earnest effort to make District No. 1 and the Order count for most in realizing its ideals and for the promotion of good citizenship and relief of the needy.

Mr. Hartman in his remarks bespoke loyalty to the Order and dwelt upon the creditable part that the Jews are playing in the European war. He also recited measures taken by the Order in European countries to afford relief to refugees and to those suffering directly from the war.

Judge Cohen dwelt on the unrest existing in the country between capital and labor and urged the Order to take a strong part in lines of social welfare and social service.

Col. Cutler recited the work done by the Jews in connection with the present war, of the heroism they display on the battlefield, and of the sacrifices they are making for the countries in which they dwell.

Mr. Stern urged the members of the District to rally loyally around the President of the District and paid tribute to the services rendered by President Asher in the various offices that he filled.

Monday Morning's Session.

Monday morning's session was devoted to reports of committees and consideration of various resolutions.

A committee was appointed to look into the matter of non-employment in the District and particularly in the east side of New York.

During the afternoon session the President announced the appointment of the General Committee. Various subject matters referred to standing committees were considered and disposed of and late in the afternoon the convention was brought to a close with benediction by Rev. B. Cohn of Buffalo and hearty cheers for the newly elected President, Brother Herman Asher, whose earnestness and genial personality have won for him the love and respect of the District.

During the afternoon the women visitors were entertained by a trip to the Royal Worcester Corset Company in special automobiles. The plant was inspected and tea was served in the restaurant.

In the evening after the convention was adjourned a big ball was held in the ball room of the hotel, which was attended by many hundreds of people.

LIST OF SUBSCRIPTIONS.

(Continued from page 11.)

Mesaba Lodge, Virginia, Minn....$	500.00
J. Shanedling, J. Roman, $25.00 each; J. Mesberg, M. Lewis, S. Lippman, M. Shanedling, B. Milevitz, S. Milevitz, $20.00 each; J. F. Lavick, M. L. Wilk, Henry Shanedling, D. Kratze, M. Simon, H. Nathanson, L. Cohen, A. Keller, G. Simon, Latz Bros., M. B. Booth, $15.00 each; Harry Shanedling, D. Scheibel, I. Milevitz, C. Shapiro, P. Hostin, M. Glassner, $10.00 each; I. Kaner, H. Kiefer, B. Gordon, $7.00 each; J. Weiner, H. Baer, B. Walt, A. Kenner, S. Dubou, C. W. Goodman, Ph. Segal, Stulberg Bros., M. Bright, McKinley, M. Levin, Aurora; Ch. Cohen, Cusson, $5.00 each; A. Gordon, Mrs. J. Mesberg, L. Runie, A. Abramson, Sam Schwartz, Mt. Iron, $3.00 each; Mrs. S. Shanedling, Mrs. Soloski, Mrs. Cohen, M. Meyer, M. Lindeke, D. Shapiro, F. Fine, F. Shroag, B. Cohen, I. Golstein, M. Yaeger, W. Lemon, M. Soloski, J. Garon, J. Hollock, Kinney, C. Ostrov, $2.00 each; M. Cohen, $1.00.	
District No. 7.	
El Paso Lodge, El Paso, Texas, General Collection	159.75
Clarksdale Lodge, Clarksdale, Miss.	44.50
J. Small, K. Weiss, $5.00 each; A. Woolbert, $3.00; Max Landau & Co., C. Cohen, J. H. Goldberg, A. Alpine, $2.50 each; H. Baker, $2.00; J. Bernstein, G. Jacobson, I. Kaufman, I. Frank, I. Rosenbloom, I. Weiss, I. Roffafort, J. Kabakoff, J. Kaufman, W. Abrams, J. Diamond, A. Sack, W. Goodman, H. Koptwitz, I. J. Bloom, D. S. Lipson, H. M. Lipson, $1.00 each; H. Frank, Kirstein, J. Frank, S. Kaplin, L. Woolbert, 50c each.	
Reuben Lodge, Marshall, Texas (additional)	75.00
Lodge Treasury, $46.25; I. Hockwald, $30.00; Hebrew Benevolence, $15.00; Jewish Ladies Aid Society, $10.00; Z. M. Bergson, B. Roth, M. Bath, $5.00 each; S. & J. L. Kranson, J. Hirsch, $3.50 each; Weiss Bros., J. Weisman, $2.50 each; J. M. Schendel, B. Bergson, $3.00 each; P. G. Whaley, Brisker & Friedman, E. A. Meyers, N. Stein, N. H. Levy, $2.00 each; H. E. Pelz, W. Dwyer, J. Wolff, W. C. Pierce, Jr., W. L. Martin, Marcus & Kariel, E. J. Fry, C. & J. Silberstein, A. Stern, B. Flaxman, H. Brown, M. Scully, F. A. Merzbacher, M. H. Gold, H. Hockwald, M. S. Weiss, D. Wolff, I. Brisker, S. Stein, J. Goldberg, A. Friedman, R. Bearman, L. DeBre, $1.00 each; N. Weiss, $1.50; H. Goldstein, $1.25; L. L. Stein, R. L. Gacra, A. Hirsch, T. S. Caven, P. Taylor, U. J. Linchan, A. Waghalter, M. J. Weisman, H. L. Urdany, 50c each; C. Brotze, J. L. Kottle, 25c each.	
Marshall, Texas. Collection for Moschab Sekenim, Jerusalem..$	13.75
Corsicana Lodge, Corsicana, Texas (additional)	5.00
Young Men's Hebrew Association, $5.00.	
Zadok Lodge, Selma, Ala.........	75.33
Schlater, Miss., General Collection	20.00
J. Gidwitz, Schear Bros., $5.00 each; S. Balkin, $3.00; B. Balkin, J. Winston, W. Freed, S. Davidorf, D. B. Bursk, M. C. Bursk, C. H. Bursk, $1.00 each.	
Beth Zur Lodge, Mobile, Ala. (additional)	100.00
Jonesboro Lodge, Jonesboro, Ark.	56.00
B. H. Berger, Henrietta Berger, $10.00 each; A. Berger, M. Berger, Jr., R. H. Meyer, $5.00 each; Mrs. Grossman, $4.00; J. Humelstein, M. Stonefield, $3.00 each; S. Rosenfield, J. Salinger, B. Schoenfield, Max Meyer, S. Nathan, $2.00 each; G. Neustadter, $1.00.	
Coosa Lodge, Gadsden, Ala.......	30.00
District No. 3.	
Erie Lodge, Erie, Pa.............	100.00
Har Sinai Lodge, Philadelphia, Pa	145.00
Hebrew Ladies' Aid Society, Duquesne, Pa.	100.00
Amos Lodge, Scranton, Pa........	150.00
District No. 4.	
B. F. Peixotto Lodge, Salt Lake City, Utah (additional).........	5.00
Columbia Lodge, San Francisco, Cal (additional)	6.50
P. Kirschen, P. Taussig, B. Stone, W. Stone, M. Silberger, H. Frohman, $1.00 each; H. Borovsky, 50c.	
Everett Lodge, Everett, Wash....	29.75
District No. 5.	
Rimmon Lodge, Richmond, Va. (additional)	30.00
Columbus Lodge, Columbus, Ga. (additional)	26.00
Joseph Lodge, Savannah, Ga. (additional)	67.00
District No. 6.	
Calumet Lodge, Hancock, Mich. (additional)	39.00
Lodge Treasury, $25.00; M. Poplan, $5.00; H. M. Field, B. Kreman, $2.00 each; B. Arne, I. Abel, A. L. Levy, H. Pimstein, $1.00 each; A. Albion, M. Sharp, 50c each.	
Julius Houseman Lodge, Grand Rapids, Mich. (additional).....	3.00
S. Mainzer, $3.00.	
District No. 7.	
New Orleans, General Collection (additional)	375.00
Oklahoma City Lodge, Oklahoma City, Okla. (additional)	120.50
Lodge Treasury, $49.00; Ladies' Aid Society, Tulsa, Okla., $10.00; L. Berlowitz, McAlister, Okla., Goldberg & Serwinsky, Hartshorn, Okla., I. Harris, Ada, Okla., Dreyfus Bros., Tulsa, I. E. Blazer, Tulsa, E. Solomon, Tulsa, H. Madansky, Tulsa, P. Madansky, Tulsa, M. Madansky, $5.00 each; L. Koch, M. Levine, Ada; S. Tobias, Ada; L. Lewkowitz, Tulsa, $2.00 each; Rosa Mayer, Chandler; I. Signe, Ada; H. S. Janowitz, Tulsa; M. Kline, Tulsa; S. Warner, Tulsa; W. Reedman, Tulsa; M. Lyon, Tulsa, $1.00 each.	

AN INSULTING ADDRESS.

In an address by Sir Reginald Wingate to the Sheikh's at Khartum as published in the London Times, the following sentence occurs:

"Not content with the overthrow of the Sultan Abdul Hamid (who, as you know, has warned them of the consequences of their policy), unrestrained by the loss, through their mismanagement and mal-administration of the European and other former provinces of their Empire, reckless of the simmering discontent of the peoples — other than those of Turkish races — within their Empire, these men—this syndicate of Jews, financiers, and low-born intriguers—like broken gamblers staking their last coin, and in deference to the urgent demands of Germany and our enemies—have gone to war with the one Power who, by her actions and the sentiments of her people, has ever been a true and sympathetic friend to the Moslems and to Islam."

AMERICAN JEWISH HISTORICAL SOCIETY'S TWENTY-THIRD ANNUAL MEETING.

The twenty-third annual meeting of the society will be held in the city of New York on Sunday and Monday, February 21 and 22, 1915, at the Hotel McAlpine. The public is invited to attend the sessions.

Papers on various subjects will be presented by leading men and educators.

The thief can return the stealings, the robber his spoils, but there is no restoration for robbing a woman's honor.

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UNIVERSITY OF ILLINOIS
23 MAR 1915

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HYPHENATED JEWS

By Dr. Max L. Margolis

The term "hyphenated" when applied to citizenship has latterly been much in evidence, and one of our dailies has even enriched the English language by the coinage "hyphenationality." The question of dual and even of multiple citizenship has, however, formed the subject of debate in the Jewish press for a much longer period. A scholar of eminent reputation reminded me the other day of a quarrel to which he was an unwilling party several years ago. He had then announced his allegiance to a certain Jewish party calling itself nationalist. Whereupon aspersions were cast in open letters upon the patriotism of nationalist Jews. Now, says this gentleman at the present moment, my Jewishness of the nationalist variety and my Americanism had not the remotest chance of clashing in any practical shape for a million of years if at all, while here before our eyes gentlemen of the hyphenated American variety, and if they be Jews, of the trebly hyphenated kind, are daily placed before the dilemma of serving the interests of this country or those of the country of their birth, and that in a manner so tangible, so fraught with consequences of the most far-reaching character.

Of course, no American in his senses will for a moment doubt the patriotism of the most vociferous citizen of German or Irish or any other extraction. We have been wont to believe that this mill of ours ground the foreigner down so thoroughly that in a generation he was assimilated to all intents and purposes. Was not this land nicknamed the world's gigantic melting-pot? Certainly in a political sense the melting process was undeniable. The spectre of dual citizenship never obtruded itself. And we may without fear of contradiction venture the assertion that when it comes to a real issue and the citizen of foreign birth or antecedents finds his country in a clash with a European power that every one of us will with undivided allegiance rally to the support of the flag.

The Jew's allegiance to the cause of his people could not of course at any time or by any stretch of the imagination be viewed with suspicion from the point of view of citizenship. Witness the part which the Jews are nobly playing in their several fatherlands in the European entanglement. Even Jews of Zionist affiliations have willingly flocked to the colors and just as heroically met death on the battlefields. The Jewish allegiance to Judaism in all of its forms partakes of the cultural, aye, of the religious kind. The Jew will not forget that he has a history behind him, that he has a message to the world, and that he hopes for a place in the world, for a position in the world which shall be one of dignity. Beyond that he is a faithful son of the country which he makes his own. Sometimes he carries with him a superallegiance to his former fatherland. The Portuguese Jew still decorates his Scroll of the Law with the colors of Spain and Portugal. He carries with him a sentiment which is all the more honorable if we remember that Spain and Portugal expelled him.

And so it was in ancient days. In the Roman empire he was found everywhere. There was not a city or hamlet which did not harbor a member of our race. There is no theorizing in the face of history. Life is more complicated than theory. The dispersion of Jewry began at an early date. In Palestine, while Temple stood and the country enjoyed a semblance of autonomy, Jewish citizenship was of the unhyphenated kind. For the overlord was far away, and men find their sentiments prescribed by the nearer interests. Matters may stand thus even in the Ottoman Palestine of today. Things will be the same if Palestine should change hands tomorrow. For the memories of history are stronger than matters of overlordship. But in the dispersion the status of the Jew unless he became a renegade was bound to be less simple. When Egypt had become a Roman province, the Jews of that land remembered that they belonged to different strata and layers of migration. Quite as with us, the older the ancestry the more it made for nobility. There had been Jews in Egypt before the Greek came there to impose his rule over the native. They had been there since Persian times and they persisted to register themselves as Persians, at the same time calling themselves Jews, They were Roman-Egyptian-Persian Jews. And if their language were to be taken into account, Aramean or Syrian might be added to the list of adjectives. In the year 59 of our era under the reign of Nero we find Jews as signatories to a promissory note executed in an Egyptian village. They are Petos, the son of Hilkiah, and his sons Hilkiah and his brother whose name cannot be read. Petos is an Egyptian name. Jews always adopted names from the enviornment. Isidore—the gift of Isis—was originally an Egyptian name; today it has become quite Jewish. That the grandson is named after his grandfather is a custom with which every Jew is acquainted. All three of them call themselves Jews, but they are registered as Persians, and they reside in the Syrians' village.

And so it has been throughout the ages. And even as with us, the Jews of antiquity sometimes designate themselves as Hebrews. But whether Jew or Hebrew, it meant the consciousness of stock and of association with a historic past. Beyond that, in the words of Philo, the Jews, though acknowledging Palestine their common fatherland or cradle of the people's birth, cherished their various fatherlands. They prayed in conformity with the advice of Jeremiah for the welfare of the city in which they lived. In modern times, they take upon themselves to the full and without reservation the obligations which the citizenship bestowed upon them involves. Aye, even in lands of persecution, where they are still legally discriminated against, where in times of peace they are hated and persecuted and victimized and harassed, they evince their patriotism by fighting in the armies for a cause which is not their own. The Jew in Poland for instance is muchly hyphenated. He is a Jew from the stock of Judah; he is of German antecedents as his speech will readily betray him; he is a Pole despite the ingratitude of the dominant race, for he will not forget how the Polish kings offered him a refuge and how he shared the fortunes of the land taking up arms on behalf of Polish independence, and he is a Russian, a step-son of Russia, but nevertheless loyal.

Unless we brush aside history, the Jew everywhere cannot but be hyphenated. No matter where his sentiments may stand, no matter what his silent hope may be for the future, he questions not his duty to the land he calls his own at the moment. He is politically one, though as a product of history his antecedents are many.

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RUSSIAN RESPECT FOR AMERICA

When the Russians marched into Rzeszow, in Galicia, an American citizen, Mendel Bigaier, who came there to visit his relatives, was among others suddenly attacked by Cossacks, and robbed of 1,300 kronen in the presence of the commanding officer. Bigaier said indignantly to the commander:

"Sir, you have not led soldiers here, but robbers!" The commander answered: "You will be hanged within a half hour," and ordered his men to lead the Jew away. Bigaier told him in the last moment: "You will pay dearly for this. I am an American citizen." The Russian made inquiries and learned that Bigaier was really from New York and an American citizen, and he was immediately released.

IS THE FOREIGNER CAPABLE OF CITIZENSHIP AND ACHIEVEMENT?

Extract of a Speech Delivered on the Immigration Question by Senator James A. Reed of Missouri

Shall we consider the Jew?

Seek the source of the century-old horrors he has endured and you will enter the caverns of ignorance where dwells the serpent of superstition and its pestilential offspring, persecution.

The Jew has been, and in some places still is, an outcast simply and only because he has steadfastly refused to abandon the God of his fathers.

For this 3,000 years ago were his burdens in Egypt made greater than he could bear. For this were his cities burned, the walls of his capital razed, his temples destroyed, his altars desecrated, his people slaughtered; for this was he carried into captivity by Syrian and Babylonian despots, his land reduced to a desert sown with the bones of murdered millions. Yet, in spite of all, for fifteen hundred years the Jew clung to the horns of his altar, cherished his temple, and reverenced his God.

For fifteen centuries the world was enveloped in the night of bigotry, ignorance, and terror—a night illumined by a single torch of truth, held aloft by the hand of the Jew.

The Jew alone during all that period of terror, vice, tyranny, despair and loathsome idolatry taught the doctrine of one Supreme God. He alone followed a code of laws which embraced every principle essential to liberty, morality, and religion. His laws and his religion were to those of the other nations of the earth as a star of indescribable glory shining through the clouds of a stormrent sky upon a sea of blood.

Then came the dawn of Christianity, but its glory fell first upon the land of the Jew. The God mother was a Jewess. The Twelve Disciples were Hebrew fishermen who spread their nets along the shores of the sea of Galilee.

From this race we get our religion, from its sacred writings our morals. It preserved the greater part of our knowledge of ancient history. The sublimest examples of sacred poetry and the tenderest expressions of exalted devotion fell from the pens of inspired Jews.

Obliterate the work of the Jew before the Christian era and you destroy the old Bible and the Ten Commandments. Strike out the work of the Jew of the Christian era and you obliterate the New Testament.

Your religion, the fundamentals of your laws, your ideas of virtue, your precepts of morality—all these you get from the Jew. From the lips of the son of a Jewess came the sublime command, "Do unto others as you would they should do unto you."

If you say some of the Jews crucified the Savior, I answer it was also Jews who followed Him to Calvary. It was a Jew who drew the nails from the cross. It was Jews who reverently bore the body to the sepulcher. It was Jews who awaited the glory of the resurrection. It was Jews to whom He appeared; with whom He walked and talked.

It was these same Jews who went into all the world teaching His word. They were beaten; they were imprisoned; they were fed to wild beasts by those they came to save. They gave their lives to the propagation of Christianity. The race has ever since been persecuted by those whom a part of the race converted.

But as civilization has progressed, as the light of reason has penetrated the night of ignorance, as man has emerged from the jungles of barbarism and approached the sun-lit plains of civilization, persecution of the Jew has lapsed or ceased. Only Russia and one or two others of the tardy nations continue the diabolic practice. Let us not become either assistants or parties to the infernal policy.

If you were to name the 10 greatest statesmen of the century, you would be compelled to include the elder Disraeli, an English Jew.

If you were to name the 10 greatest judges, you would include in the list a Jew, Rufus Daniel Isaacs, lord chief justice of England.

If you were to think of great lawyers of the century, your mind would call up the name of Juda P. Benjamin, attorney general of the Confederacy, and remember him as a Jew.

If you were asked to name the foremost actress of the world, you would instantly think of Sarah Bernhardt, a French Jewess.

If you were asked to call the name of a master of music, you would remember Anton Rubenstein.

If you were to pursue your inquiry, you would find that in law, medicine, literature, science, philanthropy, art, and in business the Jew has held his own with competitors of every race.

Let me quote you the words of Joaquin Miller:

Who taught you tender Bible tales
Of honey lands, of milk and wine?
Of happy, peaceful Palestine?
Of Jordan's holy harvest vales?
Who gave the patient Christ? I say,
Who gave your Christian creed? Yes; yes;
Who gave your very God to you?
Your Jew! Your Jew! Your hated Jew!

The "Jewish Kings" of the Provence

The Museum of Narbonne possesses a Jewish seal from the end of the thirteenth or the beginning of the fourteenth century. It originated at the time when to have a coat of arms was no longer the exclusive prerogative of the nobility, and the prominent citizens in the towns commenced to provide themselves with them.

The seal consists of two sides, and shows a rising lion in heraldic form. The inscription of the name is on one side in the language of the Provence and on the other in Hebrew. The seal belonged to Moment Tauras, or Kalonymos ben Todras III., of the old rich family of "Jewish Kings," in which the office of warden of the community of Narbonne was hereditary. The author of a study of the history of the community of Narbonne writes in the **"Revue des Etudes Juifes"** that the name "Roi-Juif" is of Christian origin, and is an erroneous interpretation of the Hebrew title of warden. The family derived its origin from a scholar who was called from Babylon by Charles the Great to establish a Talmudic school at Narbonne after the model of the Babylonian academy. These Jewish scholars in Babylon claimed to be of the royal blood of David. Perhaps the heraldic lion upon the seal of Moment Tauras is to remind of the "lion of Judah." Up to the middle of the thirteenth century these Provencal Jewish Kings were allodial lords who stood directly under the French King. Rich allodial possessions were acquired by the Jews in southern France in Gallic-Roman times, however, without court jurisdiction and without the power to summon the subjects to war. So it remained under the Merovingian and Carolingian governments. The feudal times drove the smaller Jewish allodial possessors, just as they did the Christian owners, to place themselves as fief holders under the protection of mightier lords. They also appear as fief holders from abbeys and bishops. The hostility of the Christians which arose with the Crusades caused the Jewish landowners to turn their possessions gradually into cash. When the great confiscation came in 1306 only about 30 houses were found in the possession of the "Jewish Kings," they had wisely sold their allodial possessions several decades before. — (Israelitisches Wochenblatt.)

How Russia is Treating the Jews

The foreign committee of the Jewish Socialist party of Russia has issued an appeal to the civilized world regarding treatment of Jews in Russia. The appeal says:

"At the time when the Governments of each of the warring countries, for reasons of the defense of the realm, avoid any acts which might disturb the internal peace of the country or might strain the relations between Government and people, Russian autocracy, while overtly calling upon all the nationalities of Russia to 'unite' with the Government, in reality continues its old traditional policy of oppression and, under the cover of the exceptional situation created by the war, settles its account with the democratic and opposition elements of the country. . . . ."

After describing the attitude of the Russian Government towards the Finns and the Poles, the pronouncement continues:—

The ultra-reactionary nature of the autocratic regime, however, comes out most saliently in the persecution of the Jews. The position of the Jews in Russia always was, and even now remains, the true indicator of the general political condition of the country. Anti-Semitism is the pivot on which the domestic policy of the Russian Government is turning. Anti-Semitism is a means of poisoning the consciousness of the masses of the Russian people. By means of anti-Semitism the Russian Government is taking vengeance on the Jews for having produced many courageous fighters against political despotism. This vengeance is visited even upon those whose forefathers have broken away from Jewry. Christian students "whose fathers or grandfathers were of the Jewish faith" are not admitted to the Accelerated Courses for Training of Officers opened during the war. So far does the petty vindictiveness of the Government of the Tsar go!

The Pale of Settlement

We shall not dwell on the exceptional legal status of the Jews; the disabilities of the latter have not altered a jot. The most truculent limitations, like the prohibition to reside outside the fixed "pale of settlement," the prohibition to pursue certain trades and professions, the closing to the Jews of all civil and communal posts, the restrictions to a small percentage of the number of Jewish students admitted in educational institutions, all this remains in full force. Neither has the local administration relaxed its practice of confiscating Jewish property, of organizing night hunts on Jews "illegally" residing outside the "Pale of Settlement," etc., etc. All these are constant elements of Jewish disabilities.

In this document, however, we desire to draw the attention of the civilized world to the outrages perpetrated on the Jews under cover of the military situation, outrages unprecedented even in the annals of Tsardom. The Government has started a crusade of extermination against the Jews, which, in the zone of military operations, is assuming, the form of a punitive expedition.

Poland

The main theater of war in Russia is Poland and a few Lithuanian provinces which form part of the Jewish Pale of Settlement. The Jewish population of this locality is absolutely ruined by the war, and the great majority is literally starving. The terrible poverty and the invasion of the enemy compelled the Jews to flee in thousands from their homes; and here the apprehensive Russian Government interfered. It took precautions not to allow a single Jew to escape beyond the limits of the Ghetto. In the towns outside the Pale of Settlement, thorough searches are made for Jews; night hunts are organized in quarters where Jews are likely to find shelter, they are arrested, subjected to punishment for "willful arrival" at places outside the Pale, and then sent back to the ruined localities whence they escaped. Even Jewish soldiers, wounded and maimed on the battlefield, and undergoing treatment in Central Russia, are driven back to the "Pale" immediately they are in a condition to leave the hospital. All petitions sent by people who have suffered by the war, asking for permission to cross the "Pale" and thus escape death from starvation, are usually declined with the cynical remark: "No legal grounds for granting same."

Refugees from Poland

Public opinion in Western Europe will stand aghast at the fact that while Switzerland, France and Britain are receiving with every kindness and care the Belgian refugees, the Russian Government is, on the contrary, denying, with surprising cruelty, its own subjects the elementary right of free movement, and is thus condemning them to incalculable suffering.

Nay—more than that—a series of "pogroms" were started in Poland with the connivance of the military and civil authorities. In these "pogroms" the soldiers, corrupted by the anti-Semitic propaganda of the Government, and the scum of the Polish town population are taking part. The Jews are being mercilessly beaten and robbed of their property. Even such a town as Lodz, the "Russian Manchester," with a population of half a million, witnessed a terrible anti-Jewish "pogrom" which lasted many days while the Russian authorities were still in possession of the town. One is obliged to say that the Jews in Poland are literally placed outside the law.

"Pogroms"

The monstrosity of this "pogrom" campaign at a time when the country is engaged in war with a foreign enemy is surprising, even though the autocracy does enjoy the fully deserved reputation of being the most barbarous despotism in the world. The military authorities, however, were not satisfied with the traditional "pogroms" consecrated by the practice of the Russian Government; they have contributed their own share to the arsenal of arms against the Jew. They have applied a new infernal weapon borrowed from the medieval ages: **the expulsion of the entire Jewish population from a whole series of localities.**

The procedure of the expulsions recalls the depth of past ages and brings back to life pictures of medieval barbarism: at the sound of drums the whole Jewish population of a given locality is gathered together and the order to leave the town issued by the military authorities is read to it. There is no appeal from this order. The time-limit is 24 hours, and in some places not more than three hours. Those who are found in town after the expiration of the time-limit are to be court-martialed.

"Expelled"

The "exodus" of the Jews bears all the marks of the medieval wanderings: thousands of people, men and women, the healthy and the sick, decrepit old folks and little children, plod for days and weeks, although the distance which divides them from Warsaw, the only city where they may find shelter, is comparatively not great. The exiles undergo incredible suffering, insults, and injury. Cases of premature births on the road and cases of deaths of children are not infrequent. The panic among the hapless hordes of wanderers is so great that mothers often discover to their greatest terror that instead of their babies they carry in their arms only empty pillows; the babies have slipped out of the pillows unnoticed and are lost on the road.

The property of the exiled, which is all left behind, is immediately pounced upon by the soldiers and the local hooligans. Not only shops, but even private dwellings are gutted. Such are the horrors suffered by the exiled.

Jews have been expelled from Grodsisk, Skrenevitz, Sochatzoff, Lowitch, Gura-Kalvary, Nova-Alexandria, Kosenitz, Ivangorod, and from many other places. There are already over 100,000 Jewish refugees in Warsaw.

Malice and Hypocrisy

Finally, Jews are, on the slightest pretext, delivered to the field courts-martial, on whose verdict they are either hanged, deported, or sentenced to penal servitude; and when even the "Justitia" of the field courts-martial is unable to find a shadow of proof against them, they are subjected to corporal punishment and sent out of the town for the duration of the war.

We need not speak of the fury and frenzy of the Cossacks. To kill a Jew, or at least to rob him, is considered sport, in which a Cossack indulges with impunity.

In order to justify all these outrages which recall the dark medieval ages, the Russian Government has coined a new false accusation, viz., that the Jews are supporting the Germans, a falsehood worthy of the originators of the Beilis trial and who are still at the helm of the Government.

The hypocrisy of the Russian Government is astounding. It sent to the front at least a quarter of a million Jewish soldiers. It decorates Jewish soldiers with orders for valour. The Conservative Press, the devoted servant of the Government, commends the patriotic manifestations of the Jews, such as the Jewish demonstrations, the subscriptions to various funds for the wounded, for the families of the soldiers, the numerous cases of voluntary enrollment in the army, etc., etc. The Tsar has received Jewish deputations in many towns and thanked the Jews for their "love and loyalty." And at the same time the same Government, with the help of the Press at its bidding, and with the help of the policy adopted by the military authorities as described above, is attempting to suggest to the Russian people that the Jews are traitors to the country. Could one invent a more infernal gamble in which the honour, the life, and the property of millions of people are at stake?

The object of the Government is clear. The legend of Jewish "treachery," spread among the masses at a moment when passions are roused to the highest pitch in connection with the struggle against the foreign enemy, will prove more successful than the ritual accusation. The legend will sow seeds of hatred of the Jews among the greatest masses of the Russian population. It will serve in the hands of the Government in case of necessity, which may arise yet while the war is on, as a new means of diverting the anger of the people from Tsardom towards the Jews.

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CZAR NICHOLAS II CLAIM OF SLAVIC ORIGIN A FRAUD.

(Translated from Allgemeine Zeitung des Judentums.)

There are innumerable cases on record to prove, that as a rule the apostates and renegades become the worst enemies and traducers of the people or the religion they have deserted. In all cases they at least assume that character in order to gain the favor and the confidence of their new associates.

Who is now masquerading as the most ardent German hater, as the "true Russian," the leader of his "slavic brothers," whom he desires to free from the foreign tyrrany, in order to himself oppress and enslave them? Who other than the little father, the Czar, the "autocrat of all Russians?"

From this very fact alone it might be deduced, that the present rulers of Russia are apostates from another nationality and, that their zeal on behalf of the Slavs is mere sham and a falsefaced lie. However, we need not depend on mere logical deductions as there are ample historical and genealogical authorities to furnish the proof, that the most expert scientist could not find more than a trace of slavic blood in the veins of the now reigning Czar, even with the aid of the sharpest of microscopes.

More than one thousand years ago the Russians had to depend upon North-Germanic heroes as rulers in order to secure a somewhat stable form of government. Czar Iwan III (+ 1584) in the course of a conversation with an Englishman denounced the Russians as liars and imposters and when the Englishman —having better judgment than George V and his ministry—replied to the Czar, that being a Russian himself he should not make that statement, the Czar claimed to be of Norman nationality and descent.

It is rather doubtful whether that Czar and his progenitors, who during two centuries had been vassals of the Tartar rulers and who kowtowed before the Grand Khan when delivering the annual tribute, really are the descendants of the Norman Rurik. At the same time such might be believed to be the case when we remember the words of the great English speaker, Edmund Burke, that so adaptly characterized the Russian rulers. He said: "They served their apprenticeship under tyrrany in order to acquire mastership therein."

At the time when these Russian Grand Dukes kowtowed in slavish devotion before the Grand Khan, his wives and officials, in order to secure an additional piece of land or obtain some desired title, the house of Habsburg already wore the crown of the German Empire and now one of the ministers of the Czar dares to speak of the "impudence of Austria."

Admitting even, that young Michail, who after a series of long civil wars and of warfare with the Poles in which he never participated, as the first born of the Bojar family Roman Sacharinitsch secured the Russian throne through the shrewdness of his father, the Bishop Feodor, and the superstition of the Russian people, had been a Slav, the proportion of Slavic or Russian blood flowing in the veins of his progeny has constanly diminished. His immediate successors married Russian women. Peter the Great, after repudiating his first wife, Eudoxia Lopuchin, married the Swedish or Finish Katharina of Marienburg of no too savory reputation who bore hi two daughters, Anna and Elizabe Thus these daughters only were of ha Russian blood. Anna who died in 172 had married Count Frederic of Holstei Gottorp, and was succeeded by her so Czar Peter III, who thus could onl claim one quarter of Russian bloo His wife, the notorious Katharina II o many amorous connections, had been Princess of Anhalt-Zerbst and she b came the mother of Paul I (provide he was a legitimate son), who thus coul only boast of one-eighth of Russia blood. Paul also married a German Princess Dorothea Auguste of Wuertem berg; his sons Alexander I and Nichola I thus were only one-sixteenth Russia and fifteen-sixteenths German. Nichola I married Princess Charlotte of Prussia hence his son, Alexander II, had onl one-thirty-second Russian blood and a this last named Czar wedded a Princes of Hessen-Darmstadt the slavic elemen in the physical makeup of the thir Alexander is thus reduced to one-sixty-fourth. The now ruling Czar, the son o a Danish Princess, has still less of Russian or Slavish blood in his veins and the proportion thereof is less than one per cent.

It is but natural, that among the "Genuine Russians" much has been preserved from the earlier Romanoff period, which had been suppressed by the reforms of Peter, but which now again comes to the surface from the hidden depths. Napoleon I used to say: "Scratch a Russian and you will find the Tartar." The Popes have repeatedly preached and instigated pogroms, persecution and robbery of strangers and dissenters and the mob was not slow, when thus officially encouraged, to carry these cruelties into execution. Peter the Great had inhibited these excesses and hence he was not beloved in his days and is not a popular hero now. Nicholas II, in order to retain popularity with the mob and to maintain himself upon the throne claims to be a full-blooded Russian.

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ANNUAL MEETING OF AMERICAN JEWISH HISTORICAL SOCIETY

The 23d annual meeting of the American Jewish Historical Society was held in New York City on Feb. 21, 1915, at the Hotel McAlpine. President Cyrus Adler delivered a brief address of welcome to the assembled delegates.

The first paper presented was that by Albert M. Friedenberg, dealing with an early letter of the Judah family of New York and Canada and with a mass of unpublished mercantile correspondence of Aaron Lopez, prominent merchant of colonial Newport.

The paper by Rabbi Isaac E. Marcuson of Charleston was read by Prof. Gottheil. It described the gifts of Ricardo in 1762 and De Lieben in 1802 to the local Portuguese synagogue.

Joshua Block of New York gave the history of the Hebrew periodical press in America, and Samuel Oppenheim presented letters of Solomon Bush, a Pennsylvania soldier in the American Revolution.

During the afternoon session Dr. Cyrus Adler presented his paper on items of Jewish interest in the correspondence of J. Jordan Crittenden and Daniel Gomez, a pioneer merchant of early New York.

Two interesting papers were read by Dr. Jos. Jacobs, first, a Description of Jewish Commerce in the Ninth Century, and second, the Mediaeval Status of the Jews. Dr. Max L. Margolis of Philadelphia offered a study of a Greek-Syrian Jew mentioned in a papyrus of the first century.

Dr. J. J. Price of Toronto, Canada, communicated a number of discoveries of Jewish interest from the Dominion archives.

The Sunday evening sessions were opened by Mr. L. M. Friedman of Boston, who read a paper on the phylacteries found at Pittsfield, Mass. Dr. A. A. Newman of Philadelphia presented a study of the economic condition of the Jews of Spain. The Sunday evening meeting was brought to a close by the paper of Dr. J. F. Sachse of Philadelphia, which proved that Moses Michael Hays of Boston was instrumental in bringing the Masonic degrees into America.

Concluding sessions were held on Monday morning. Mr. B. H. Hartogensis of Baltimore read an account of the Sephardic congregation of Baltimore. Rabbi Martin Zielonka of El Paso recounted the details of an American-Spanish-Jewish periodical. Many other papers were also presented.

Reports of the officers were found gratifying. The officers were unanimously re-elected and the meeting adjourned.

THE KEHILLAH

XV.

BY PROF. GOTTHARD DEUTSCH, Ph.D.

Having enlarged my original scope so as to speak not merely of conditions I have seen or which those whom I knew personally had been able to observe, I turn to one of the most prominent rabbis that officiated in Nickolsburg, a man as interesting by his personal experiences, as he has become popular by his main work. I refer to Yomtov Pippman Heller, who was born at Wallerstein in Bavaria in 1579, and died as rabbi of Cracow in 1654. These dry biographical data give us at once an idea of the migrations of the Jews, and the uncertainty of the aristocratic claims which consider the Jews of Lower Frankonia the salt of Israel, and those of Poland the descendents of that mixed multitude, who made already trouble for Israel in the wilderness.

Lipman Heller was a posthumous son, and was raised by his grandfather Moses, who was the rabbi of Wallerstein. This place is also one of the Kehillas which lost their glory completely: Like so many congregations in that section of the country, its earliest settlers were undoubtedly people expelled from one of the free cities that got rid of their Jews in the fifteenth century, compelling the latter to look for more favorable conditions elsewhere. They may have come from Noerdlingen which expelled her Jews in the beginning of the 16th century, or from Augsburg which expelled the Jews at an earlier date, and found protection through the kindness of the counts of Oettingen, the lords of manor at Wallerstein. After centuries of active intellectual life, the congregation lost its place as a spiritual center, and the last rabbi, David S. Weisskopf, moved to Kleinerdlingen in 1876. He died in 1882, and the rabbinate of his district was united with that of Ichenhausen. Wallerstein has today not more than seven members, representing thirty-seven souls. According to the practices of olden times, young Lipman was sent away from home. to study at the famous Yeshibah of Friedberg in Hessen. Friedberg is another town which lives on its history. Though still a city of nearly 10,000 people, with a congregation of 500 souls, it forms part of the district of Giessen, while up to the beginning of the 19th century it was a famous center of learning. so that in the beginning of the 18th century in an antisemitic movement this Yeshibah was denounced as the center of hostility to Christianity.

A Jew of our days, living in some city of the west, would, when he wishes to give his son an education, make him take a graduate course at Yale or Harvard. after he has completed his studies at a local university. So, in the 16th and 17th centuries, the ancestor of our contemporary, would send his son to one of the most prominent Yeshibas, and so Lipman Heller was sent at an early age to Prague. There he sat at the feet of the most famous rabbi of those days, Loewe Ben Bezalel, of whom I spoke in my last sketch. Having married at an early age, as was customary in those days when the Talmudic rule to marry at eighteen was as strictly respected as is now among the Orthodox the rule that at thirteen a boy should be made to lay his Tefillin, Lipman Heller became a member of the rabbinate of Prague, a Dayan. The duties of that office were more important in those days than they are now in Orthodox communities. He was a member of the local court that had to pass on questions of civil law in the case of all Jews in the community, and, in such a central city of learning as Prague, also on cases that were brought to them from the small cities in the country. In addition he also had to pass on questions of the ritual law, as the chief rabbi could not possibly give attention to all complications that arose in the kitchen of every household. Having thus earned his spurs, Lipman Heller was in 1624 called as rabbi to Nickolsburg. He had then already made a lasting reputation in rabbinic literature by writing his commentary on the Mishna, whose popularity is attested to by Heine when he says in his "disputation":

"Gilt Nichts mehr der Tausves-Jontof,
Was soll gelten? Zeter! Zeter!
Raeche, Herr, die Missethat,
Strafe, Herr, den Uebelthaeter!
Denn der Tausves-Jontof, Gott,
Das bist du! Und an dem frechen
Tausves-Jontof-Luegner muszt Du
Deines Namens Ehre raechen."

Heine was guilty of an anachronism, for the disputation that he describes took place in Barcelona in 1264, more than 300 years before Lipman Heller's commentary was written. His words, however, are a testimony to the popularity of the work, and to the high esteem in which it was held. Lipman Heller remained in Nickolsburg only one year, when he was called to Vienna. After a short time he received the call to Prague, then probably the most important Jewish congregation of Germany. He succeeded Isaiah Horowitz, who, actuated by religious enthusiasm, left the rabbinate to go to Palestine, where he spent the remainder of his days. Bohemia was then in the throes of the thirty years' war, the beginning of which Horowitz saw in Prague when the congregation trembled at the apprehension of the terrible vengeance which the Imperial troops might wreak on it after the battle of the White Mountains, November 20, 1620. The matter turned out better than was expected, for the attention of the victor was completely absorbed by the desire to crush Protestantism. Most likely the Jews felt, as was always the case in times of a crisis, that the Messiah was coming, and Horowitz prepared to greet him in Palestine. Lipman Heller was of a more prosaic nature, though in accordance with the views of his time, he was also a believer in the mystic doctrines of Cabbala.

In Prague he became the victim of an intrigue, which came near costing his life. He was denounced to the government as an enemy to Christianity, and was taken to Vienna for trial. The matter requires some explanatory remarks. The government in those days taxed the Jews as a body. It was to the interest of the government that the Jews should assess themselves. Therefore a tax was imposed on the community as a whole and it was the business of the community to distribute it and to collect it, and this was all the government cared for. To the rabbi belonged a very prominent share in this practice of taxation. He had to assemble the trustees and make them swear that they would be just and he also had to watch over the formula of oath which every individual taxpayer had to take before he made his affidavit. Naturally, as is now the case, individuals as well as classes claimed that they were discriminated against, and in many instances this may have been true. In the case that we are speaking of in Prague. someone wrote to the government that the rabbi was favoring the rich, and working against the interest of the poor, placing the burden of taxation on the masses, and sparing the wealthy. This was not true. We are treated all the time to the very same charge that taxation, whether in the form of custom duty, or income tax or whether in the way of excise taxes is making those who are wealthy wealthier, and is robbing the poor. Just exactly these charges were made against Lipman Heller. The government ordered an investigation and found that there was no basis to the claim, and the case was dismissed. The man who had brought these charges originally, went farther, determined not to be defeated and to get even with the rabbi, and he wrote a letter to the government, saying that the rabbi had lectured and in a book had spoken disrespectfully of Christianity and especially of the Holy Virgin. The latter was a very severe charge in those days. Only a few years ago the imperial troops had compensated and re-established not merely the imperial authority, but also the rule of Roman Catholicism. Protestants were mercilessly persecuted and the real masters of the situation, the Jesuits, tried in their clever way to win the masses by an appeal to their imagination and their emotion, and one of their methods was the propagation of the cult of the Holy Virgin. To say in those days that the rabbi had blasphemed the Holy Virgin meant sure death. The Jesuits were only too glad to avail themselves of such an occasion, for it placed them in the limelight as the center of the Holy Catholic faith and it gave them the power over the public because the latter loves the excitement of an execution just as our people love to read about sensational crimes today. The rabbi was to be brought in chains to Vienna and only owing to the great efforts of his friends the order was changed to a milder one that he had to appear for trial. This condition was quite serious, but owing to the efforts of his friends it was possible that the case was dismissed, but in spite of this he was exiled and disqualified from ever holding a rabbinical office in the country. He left Austria and went to Poland, the haven of refuge for persecuted Jews, where he died as rabbi of Cracow in 1654.

The trouble of the informers is an old plague spot on the Jewish body politic. We find reference to it in old rabbinic literature. In the Midrash (Genesis, Raba 21), God asks the nations of the earth, "Why did you so mercilessly persecute my children?" They answered they deserved it because there were so many informers amongst them. Another Midrash says that the Israelites were delivered from Egypt through four virtues, amongst them is that they guarded their secrets. (Buber's notes on Midrash Tehillim, p. 472, Wilna 1891.) This virtue, however, was by no means general. Old records of congregations, as well as rabbinic literature are full of proofs that practice did not follow the theory. The constitution of Cracow, issued in 1595, contains severe penalties for informers. One case in Frankfurt, in the early part of the 17th century deserves more than passing notice. German rabbis held, in 1603, a meeting in Frankfurt, in which resolutions on various congregational questions were passed, as enforcing the observance of ritual laws, like the prohibition of wine made by non-Jews. Other resolutions tending to an improvement of education, and finally one condemning the habit of Jews to carry their internal affairs to the courts, were passed. In the peculiar style of rabbinic Hebrew it was said that this practice was a scandal (Hillul Hashem). An informer by the name of Kraus, called Kraeusche, brought the matter before the imperial authorities, and claimed on the ground of a literal translation that the rabbis had declared that a sentence, rendered by the imperial court was a profanation of the name of God. This was indeed a serious matter in those days especially as the emperor, Rudolph II who resided at Prague, and of whom mention was made in cnnection with the audience which he granted to the "tall Rabbi Loew" in my previous article, was a very queer character, who secluded himself in his study brooding over mystic problems and leaving the government largely in the hands of his chamberlain, a converted Jew named Philip Lang. Fasting, special services, and liberal bribes averted the calamity. This terrible habit was not confined to the German Jews, degenerated by their Ghetto habits, but is evidently found among the cultured and more manly Jews of Spanish descent. In the records of the Portuguese congregation of Hamburg, we find under the date of 1643, an entry that Moses Henriques was found guilty of "Malsinaria" (derived from the Hebrew "malshin"—informer) and was excommunicated for ten days. Under conditions, which, if anything, should tend to solidarity, we find the same trouble. In 1671, fifty Jewish families, of those exiled from Vienna, found a refuge in Berlin under very restrictive conditions. One should imagine that the small band should stand together in preserving their always precarious privileges, but this was not the case. One Bendix Loewe charged the Jews of Berlin with secret violation of the laws, and obtained his object, being appointed official informer in 1684. How this lack of solidarity reacted on the Jews can be seen from a decision rendered by the imperial cabinet of Vienna in 1786. Some Jews of Lemberg brought charges against the trustees and the rabbis for misappropriation of the public funds, and—the latter is especially amusing—against the rabbi as being irreligious. The cabinet did not act on this information, but in a report to the emperor cites the petition as proof that the Jews can not be redeemed. Emperor Joseph in his kindness, rules that nevertheless the authorities must continue in their efforts to raise the status of the Jews. Peter Beer teacher at a Jewish school in Prague, in a petition which be addressed to the war department in 1815, wishes that a clear statement be made to the effect that a Jew may be appointed as officer in the army. He claims that he was actuated by the difficulty which he experienced when he tried to inculcate patriotism into the youth placed in his care, and he hopes that by such a declaration the aversion of the Jews to military service, and their general habit to evade all the laws of the state would be overcome. This letter was written at a time when the congress of Vienna was discussing the plans to put the Jews back to the status which they had held previous to the French Revolution. More like the case of Lipman Heller is that of Rabbi Eleazar Fleckeles of Prague, who was accused in an anoymous letter directed to the government that his book of sermons, Olat Zibbur, published in 1787, contained anti-dynastic views. He was actually arrested, although soon liberated. In 1849, when after the crushing defeat of the revolutionary party, the Jews of Vienna were singled out as a moving factor in the revolution and the eccentric, though innocent journalist, Herman Jellinek, the brother of the famous preacher was executed for the evident purpose of presenting the revolution as a Jewish movement, the Hazan of the Polish synagogue in Vienna, informed the authorities that in the synagogue politics were discussed in a manner favorable to the revolution, and that he was discharged because he objected to this disloyal and irreligious act. He obtained his end, for the government insisted that he be retained, and at the same time issued an order, demanding the supervision of the synagogue. A case of the same kind in which the minister is the victim, is reported in 1860 from the reactionary state of Hesse-Cassel. The teacher in Bockenheim, had delivered a sermon on Psalms 146, 3: "Put not your trust in princes," and a member of the congregation who wanted him removed, which was difficult under the law of Hesse-Cassel, informed the authorities that the minister had preached high treason. In 1863, while the Jews of Prussia worked for the removal of the antiquated oath which by its existence, cast a reflection on the veracity of the Jews, a teacher in Lebsenz, Posen, said in order to disqualify Jewish witnesses in the court, who appeared against him, that the Jews have a "Hetter" or subterfuge, by which they may perjure themselves in court. In Mecklenburg-Strelitz, one of the reactionary German states, which maintained some of the disabilities of the Jews, including the Leibzoll, until 1869, the Land-rabbiner Reichmann accused his congregation of persecution, because he was a conservative, while the congregation consisted of "democrats." The Orthodox in Berlin, working for the recognition of their autonomy, claimed as a reason for their demand that they were conservatives, while their opponents, the liberal majority of the congregation, were working towards the destruction of everything positive in religion and politics. Seven years after the terrible shock which the civilized world experienced at the news of the massacre of Kishineff, and only five years after the pogroms which were claimed to have been caused by the revolutionary tendencies of the Jews, a veteran of Kishineff wrote to the governor that the Jewish charity organizations refused him assistance because he was a loyal servant of the Czar, and they only assisted deserters and those who go to America to dodge military service. It is an unpleasant chapter in Jewish history, and though my material is by no means exhausted, I prefer to end the enumeration of these instances.

Lipman Heller was a victim of this terrible habit, found so frequently among the oppressed. Poland was then the land of promise, where Jews persecuted elsewhere, could find a haven of refuge, not that they were safe there, but there was at least no systematic and legal persecution, and it seemed that the Jews feared less the outbreak of occasional mob violence than the constant oppression by law. We have, however, of him one interesting document dated from the earliest times of his residence in Prague. It is a letter addressed to a relative in Vienna, and the matter itself is so interesting that it is worth while giving the story in the connection. By a mere accident, a few years ago, a batch of letters partly written in Hebrew, partly in Yiddish, were discovered in Vienna. They had a rather interesting history. In November, 1619, on a Friday, somebody must have gone from Prague to Vienna, and the ghetto was busy writing letters, to avail itself of this opportunity. Mail service, was in those days, restricted to such ocasional opportunities especially in 1619, when Bohemia was in a state of rebellion, having elected a king of her own, and having declared the emperor as deposed, connection between Prague and Austria was difficult. The messenger who carried the letters, was evidently

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Jews and Christian Science

By S. N. Deinard

(Conclusion)

"Christian Science acknowledges the Divinity of Christ and the Incarnation, as the following passage shows: 'The Christ was the Spirit which Jesus implied in his own statements: "I am the way, the truth, and the life;" "I and my father are one.' "This Christ, or divinity of the man Jesus, was his divine nature, the godliness which animated him. Divine Truth, Life, and Love, gave Jesus authority over sin, sickness, and death. His mission was to reveal the science of celestial being, to prove what God is and what He does for man.' Sc. and H. p. 26.)"

The same authority continues: "Christian Science teaches that the Atonement was the life-work of Jesus, whereby He proved, step by step, man's unity with God, by conquering all materiality and sin. It regards the crucifixion on Calvary as the last and greatest temptation to believe in the power of evil with which He was confronted; it teaches that He overcame this temptation at His resurrection, thus proving that death itself is mastered by the right understanding of eternal Life; and that the Ascension was the crowning act of redemption, whereby the spiritual nature of man was fully revealed, and the atonement, or at-one-ment, with the Father was demonstrated."

Another authority on Christian Science, a former co-religionist of ours, but now a Christian Science reader, healer, and member of the Christian Science Committee on Publication, in a communication to a weekly paper writes: "The Christian Science organization . . . insists upon the whole garment of Christ instead of merely part thereof. In other words, it not only follows the Master's command to preach the gospel,' but also to 'heal the sick.' . . . The main function of Christian Science is to restore primitive Christianity and regenerate humanity, and experience has demonstrated that the healing of sin and sickness go hand in hand. 'Jesus healed sin and sickness by one and the same metaphysical process.' (Sc. and H. p. 210.)"

Another authority, a lecturer of the Christian Science Church of Boston, in a public lecture used these words: "We worship one God, the God of Moses, and all the prophets, and we accept his son Christ Jesus, as the only Christ and way-shower. The law was given by Moses, but grace and truth came by Jesus Christ."

And still another authority who stands high in the councils of Christian Science, Alfred Farlow, writes: "This Science teaches that Jesus' death on the cross manifested his infinite love for mankind and illustrated the ideal manhood, while his resurrection proved that he was deathless, that his life was not in matter, that he could not be confined within the tomb, realizing as he did that God, Spirit, is the only real life. . . . The atonement of our Lord may be properly called vicarious, since it was a pure sacrifice for mankind. . . . His death and resurrection as well as his ascension, were needed to illustrate certain facts concerning the science of being which were necessary to be understood and practiced by mortals in the fulfilment of the scriptural demand, 'Work out your own salvation with fear and trembling'"

In commenting on this last quotation, Rabbi David Philipson writes: "Here we have the whole orthodox Christian theology accepted as the teaching of Christian Science. The doctrine of the vicarious atonement accomplished by the death of God's only begotten son on the cross whereby he took upon himself the sins of all mankind, and by his blood brought salvation to all who believe in him as the Son of God; the doctrine, too, of the resurrection, whereby he emerged from the confines of the tomb and bodily arose to take his place beside the Father in Heaven."

Such statements on the part of leaders of the cult could be multiplied; but I refrain from doing it for lack of space. I cannot resist the temptation, however, to quote one more passage from another Christian Science authority, Clarence W. Chadwick: "There are no people on earth who feel and express more genuine affection and love for Jesus Christ than do Christian Scientists. They not only believe, but they understand why he is to them the resurrection and the life. They reverently acknowledge him as the Savior of the world, and they are striving to keep his commandments."

Hence it is quite comprehensible why it is logical and natural for any Christian to join the new cult. He finds in it a somewhat more consistent form of Gospel Christianity, more consistent in one regard, healing—to him a matter of great and pressing importance. Compared to this real or imaginary service, what have other Christian churches, except the Catholic, to offer nowadays? I except the Catholic because it offers escape from purgatory and perdition. But how can a Jew accept these purely Christian ideas and doctrines, ideas and doctrines so antagonistic to his religion; ideas and doctrines against which he has protested these nineteen hundred years, and whenever called upon, sealed his protest with his life's blood?

Yes, Christian Science is Christian. Whether it is science, men of science should be best qualified to judge. It might be well to get the opinions of the world's great scientists, real scientists, physicists and chemists, biologists, physiologists, and psychologists, mathematicians and astronomers, the great inventors, explorers and discoverers; the Bells, the Edisons, the Wrights, the Maxims, and the Marconis; the Teslas, the Roentgens, and the Michelsons; the Mendeleeffs, the Ostwalds, and the Curies; the Metchinkoffs, the Loebs, the Flexners, and the Ehrlichs; the host of men of science who teach at our universities, and toil in their laboratories and clinics, whose discoveries and inventions constitute the greatest triumph of the modern age—I say it might be well to get their opinions as to the scientific value of Christian Science. So far we have not heard of a single one of the world's real scientists who has turned Christian Scientist. Strange that those men who are scientists by profession, who devote their lives to the pursuit of science, should have so little sense for the only true science discovered by Mrs. Eddy! Strange!

Can a Jew Be a Christian Scientist and a Jew at the Same Time?

If it were merely a matter of hugging a few superstitions and delusions, even though they run counter to the purest elements of his own religion, a Jew could embrace them and still remain a Jew. The common run of Jews, like all human beings, have not been, and are not now, free from superstition. There have been Jews who believed in spirits, good and evil, the evil eye, witchcraft, amulets, the efficacy of changing the name in case of sickness; who believed in wonder-rabbis and their miraculous cures, effected by the laying on of hands, or the repetition of mystic formulas, or the performance of Cabalistic jugglery; who believed in every kind of mysticism. Yet they all remained Jews, and often outgrew those superstitions. There are Jews now who believe in unlucky numbers, unlucky days, etc. Still they are Jews. But he who joins the new cult of Christian Science ceases to be a Jew. He gradually sunders all connections with the Jewish people, shuns the synagogue, and joins the church. This we know from experience.

Christian Scientists who first get hold of a Jew and try to benefit him by their ministration of healing, don't hesitate to tell him that he need not abandon his Judaism in order to receive the blessings of Christian Science; that the two are quite compatible, nay, that Christian Science will only strengthen his Judaism, and make a better Jew of him. This is the one unpardonable act of Christian Scientists in their relations with the Jew. They obtain the Jew under false pretenses. For gradually, as he begins to frequent their meetings, and rejoices over his regained health, and newly-found happiness, and his heart overflows with gratitude for the great good the new religion has apparently done him; and as he is attracted by the friendliness and warm cordiality with which, like all eager conversionists, the Christian Scientists receive their neophytes, he decides that he may as well be more fully identified with this body of good men and women, all so loyal, so zealous, so peaceful, and so happy.

They have all along given him to understand that there is nothing in Christian Science that can be objectionable to a Jew; that there is nothing of the old orthodox Christian ideas in it—no Trinity, no belief in Jesus as the Son of God, etc. This, of course, is hypocrisy and deception. For, as everyone may see from the various Christian Science statements and declarations cited above, Christian Science is thoroughly Christian, in so far as it has incorporated into its scheme every element of Christian theology, no matter what fantastic interpretation it may give them. The Christ, the Redeemer, the Atonement, the Resurrection, etc., etc., are all ideas entirely strange and repugnant to the Jew. They are all based on New Testament teaching against which the Jew has protested ever since the New Testament made its appearance.

They are ideas which, thank God, the present enlightened age is rapidly outgrowing. One true science, the science of comparative mythology, has in recent years given them their death-blow. It shows conclusively that all such ideas are Christianity's heritage from the pagan religions that preceded it, and that contributed to its formation; the religions of the Hindoos, the Egyptians, the Babylonians, the Persians, the Phoenicians, the Greeks and the Romans. They all had their sons of god, their christs, their redeemers, slain and resurrected, their mothers of God, and their trinities or triads. Anyone interested in the subject, and desirous of knowing the truth, will find it illuminatingly discussed in hundreds of books written by earnest-minded and learned scholars and truth-seekers, all men of Christian antecedents.

But the Jew who has once been caught in the Christian Science net is ready to swallow almost anything. He is at last won over completely, is anxious to join the church, when, of course, he is told that he must give up membership in his former religious society, which he does. **A member of the Christian Science church must resign from all his former religious associations.**

Thus the Christian Science Jew abandons his ancestral faith and his people. He should be considered by us as much a "meshummad" as the Jew who joins any other Christian church, no matter what his reason or motive.

Are Jews Actuated by Some Other Motive to Join the Christian Science Church?

This (essay) was originally intended for those Jews who are lured to the Christian Science faith by its promise to cure them of their bodily ailments. Such Jews may be foolish, unreasoning, superstitious, but they are honest. The saying is that a drowning man will clutch at a straw to save himself. What will not a man do to be healed, to be saved from pain and suffering, to have his health restored? He will try Christian Science, just as he will try every quack and charlatan who offers and promises a cure; just as he will try every patent medicine and nostrum. It is to such people that I am trying to point out the foolishness of it all, the baselessness of the claim that Christian Science has any power of healing outside of the very natural means of freedom from care, anxiety, and fear, abstention from drugs, and suggestion or hypnosis. It is such people that I am trying to prevent from being gradually drawn away from their people and their ancestral faith and into the Christian fold.

But further observation and thought have convinced me that some Jews turn Christian Scientists from other motives, motives unworthy, unmanly, because extremely selfish. Some Jews join the new cult because they wish to get away from Jews and Judaism. They find it an easy and convenient way, one that is not so offensive to their relatives, friends, and former Jewish associates, because of the deceptive argument often heard that one can be a Jew and a Christian Scientist at the same time. It is thus they reason with their surprised and questioning friends at first. Gradually, however, they throw off the mask, and as we know, part company with their former co-religionists, except when they see an opportunity of fishing in troubled waters, of winning the soul of another Jew to the Christian Science church.

From the selfish and material point of view, Judaism is still a great inconvenience, an obstacle in the path of one's ambition to succeed in the world. To be a Jew means to be more or less hampered in life's race, means to start out with a handicap. True, times have considerably changed and improved in the last hundred years. We are no longer called upon to suffer martydom for our faith, except in semi-barbarous countries like Russia. We are no longer butchered and tortured by Inquisitions, and infuriated mobs, or exiled by fanatic and despotic rulers, or despoiled by greedy and unscrupulous kings and nobles.

But the old-time prejudice against the very name Jew still lingers even in the freest lands and among the most enlightened nations. This prejudice crystalizes itself in customs, practices, unwritten laws, that bar the road, or strew it with obstacles, for every gifted, and ambitious Jew. In Germany and Austria many honorable careers are closed to a Jew because he is a Jew. And even in those countries in which a more developed sense of justice precludes such practices, or at least openly disavows and discountenances them, the prejudice that exists in certain elements and classes of the population still deprives the Jew of many a chance of success, which a non-Jew, though not better equipped, can easily win. At best, the prejudice shows itself in social discrimination and snobbery, which to a socially ambitious and sensitive Jew is just as offensive as any other kind of hostility. Many a fashionable hotel, or pleasure resort, or club, has no accommodations for Jews, caters to no Jewish patronage, desires no Jewish membership.

Time was when the Jew was so faithful, so loyal to his own, so thoroughly convinced of the superiority of his own faith, his own law and life, that such little deprivations and inconveniences, such offenses and injuries, were as nothing to him. He bore them stoically, unconcernedly. He was used to greater sacrifices, greater hardships, greater pains "for the sanctification of the divine name."

But times have changed, both for better and for worse. On the one hand, conditions are much better for the Jew in most lands. At least his rights to life, liberty and the pursuit of happiness are fully recognized and protected. On the other hand, people are so ambitious, so aggressive, so eager to forge ahead, to win all of life's prizes, that neither faith, nor conviction, nor loyalty, nor any other great virtue is allowed to bar one's way to success. Success, worldly, material, success, is the Moloch that all worship, the modern Jew included.

No wonder that in Germany, Austria, England, France and other European countries thousands of Jews have parted company with their fellow Jews and Judaism, and have become merged and lost in the vast non-Jewish majority. Some have joined the mass of the unchurched; they are "Konfessionslos," as they call themselves in Germany; while others have entered the fold of Christianity. Thousands of Jewish recruits are annually added to the Christian church in Germany and Austria. Many others, who still have a spark of honest manhood in them, and cannot enter the portals of the church with a lie on their lips, have their children raised as Christians, in order, as they think, to give them a free and open road to future success. Thus are manhood, honesty, conviction, loyalty and faith sacrificed nowadays on the altar of vanity, ambition and greed. Such Jews we have in this country, too, and a goodly number of them. To them Judaism, to use Heine's phrase, is a misfortune. They would fain be relieved from it. To such the Christian Science Church is a veritable godsend. They try to deceive their former coreligionists by telling them that Christian Science is not Christian at all. It is something different. "One can remain a Jew at the same time, yea even a better Jew," they tell you, and a lot more of such hypocritical nonsense.

For such Jews this (essay) is not intended. It is useless to argue with them. It is not worth our while.

Another Reason Given by Jewish Christian Scientists.

There are also those who are attracted to the Christian Science Church by the cordiality and warmth of its social atmosphere, the "glad hand" that is offered them when they come and go, the friendliness of the members to every newcomer, at least within the church edifice. To the Jewish recruit this is a most welcome experience. He contrasts it with the somewhat cold atmosphere that prevails in the modern synagogue, the indifference of the older members to newcomers.

He does not realize that the Christian churches, is eager to make converts, that a Jew in particular is considered by them a great gain, a valuable acquisition. Hence the policy of the ushers, deacons, elders and ministers of the Christian churches to heartily extend the right hand of fellowship to everyone

(Continued on page 7)

Is There Anti-Semitism in American Colleges?

Every year thousands of Jewish youths are entering the colleges and universities of America. Next year, perhaps, you or your son will be among those entrants. You will want, now, to choose your college, to find a place where Jewish boys have been welcomed, where they have been successful in sweeping down the prejudice and hostility of their fellows. You will want the assurance of the past history of Jewish students at certain of our educational institutions. You will want to know "what's what."

The Day has secured a series of articles, prepared by graduates and undergraduates of the more important of our Eastern colleges and universities, dealing with the "Jewish Question" at their respective Alma Maters. Beginning next week with a discussion of the attitude towards Jews at Yale, there will be, in each successive issue, a frank, fair-minded recital of the manner in which these representative seats of learning treat their Jewish students, and the opportunity they offer them to enjoy, unhindered and respected, the advantages of broad-minded study and helpful, kindly comradeship. These reports will, in some cases, be encouraging, in others they will be far from it—but they will be accurate, and will lay the blame where it belongs.

For blame ought often to be laid upon the Jewish boys themselves. Is it that they lack a certain something which should put them on an equal footing with the Gentile boys? Is it self-confidence they need? Or tact? Or gentility—or positive pride of race—or what? at any rate, why is it that they fail so signally, as a rule, to win a comfortable place for themselves in the college town? Is the fault their own?

Before attempting to answer ourselves we must know in just what branch of college life the Jewish boy falls behind his fellows. And "college life" is a hackneyed phrase which includes as many different sorts of activities and ambitions as the day has hours. It is not only a matter of books and classrooms. Some professors will tell you, in an overflow of honesty, that the curriculum is the least important part of college. They who have watched generation upon generation of flap-limbed freshmen enter college and leave it, at the end of four short, interested years, full grown and characterful men, are the first to claim that plenty of other things count for more than the routine of the classroom. The club life, the rubbing of shoulders and ideas with other boys, the athletic interests, the competitions for one or another undergraduate office—these are the things which make the college years such forceful builders of character, so memorable, so pleasant to look back upon in after years.

Now, it is an axiom that, in matters of study and of lexicons, you cannot improve upon the Jewish boy. He is almost always at the head of his class. His mind is nimble, and his spirit is indomitably eager for knowledge. He is master of the examination paper, and king of the lecture hall. But once outside—and he is deposed. He cannot seem to retain his leadership when the race deflects towards popularity, towards the art of making friends and winning cordiality.

In every American college the fraternities and secret societies play an important part. The social life of the institution is centered in these fraternities. It is a sad fact—and a puzzling one—that, excepting in rare cases, Jews are not elected into these fraternities at any college. Perhaps the fault lies in the blind stubbornness and priggishness of these societies—perhaps it lies elsewhere. Most of these fraternities profess to be thoroughly democratic, and to follow the high ideals of American fair play. But again, in some colleges, they will tell you openly of a firm and set discrimination against Jews being admitted into fraternities and clubs. In others they will complain that it is the Jewish boys themselves who are responsible for the coldness which is shown them. Youth is usually generous-hearted, makes friends easily, breaks through the lines of racial difference (if any there be!) with quick impetuosity. In answer to this, the Gentiles claim, they meet from their Jewish classmates an overbearing sense of superiority and cliquishness.

"Here's my complaint against the Jews at Brown," said a graduate of that university. "They are sickishly shy. They repel all advances of friendliness by dogged clannishness. They refuse to come out and play tennis with an Irishman from Texas or to talk pleasantly with a Yankee Baptist. Every college is a little community in itself. And communities make demands and ask sacrifices. The Jewish boys at Brown have never done much for the community. They seldom compete for the teams, the dramatic or musical clubs, or the college magazines. They are content either to make a thorough digesting of their text books or to indulge in noisy games of pool or pinochle. They fail to become very useful members of a gathering of young men, which is quick to demand that each of them do his share, and use his one or two or ten talents to the utmost of his industry. It makes no difference whether they are rich boys or poor. The Jewish poor boy at Brown has been a sullen, shame-faced type; the rich Jewish boy has usually been insulting and vulgar with his wealth."

You will see, there is no restraint in this statement. But it is worth nothing if it is not true. If it is true, it hits the crux of the problem.

It is an old adage that colleges give a just return for the love and labor of their sons. "You will get out of college all that you put into it," runs the saying which is printed in the little handbook distributed among all freshmen when they begin their undergraduate career. Admitting the truth that, as a general run, Jewish boys are not getting the most that they could get out of college, then you will have to ask yourself: "Are they putting into it all they could put? Are they giving the college they attend all the energy, the enthusiasm, the trust and love which they could afford to give it? Or, on the other hand, is the old adage incorrect when it comes to Jewish men? Are they being treated unfairly at this or that college?"

There is no better way to decide it than to have a freely detailed description of life in the various universities, and of the part which Jews are playing in that life. Such a series has been written for us by Jewish men who stood—or stand—high in the estimation of their classmates; who have had the opportunity of observing closely, and of formulating definite opinions and helpful suggestions.

In each of these articles the writer will ask himself: is anything wrong with the "Jewish Question" at my Alma Mater? If so, what—and why? Is the prejudice there so great that it has stamped out all chance for comfort and freedom? Or is it the deputation of Jewish boys themselves who are at fault?—[The Jewish Weekly.]

HEBREW SHELTERING AND IMMIGRANT AID SOCIETY.

The Hebrew Sheltering and Immigrant Aid Society of America will hold its annual meeting on Sunday, March 14th at 3 P. M., at Public School No. 62, Hester and Essex Streets, New York City. At this meeting Judge Leon Sanders, the President of the society, will report on the activities of the year and the following prominent and distinguished speakers will deliver addresses: Senator Reed of Missouri, Senator Martine of New Jersey, Anthony Caminetti, Commissioner-General of Immigration, Congressman J. Hampton Moore of Pennsylvania, Congressman Henry M. Goldfogle, Dr. Frederic C. Howe, Commissioner of Immigration at the port of New York, Mr. John B. Densmore, Solicitor-General of the Department of Labor, Hon. Abram I. Elkus, Hon. Joseph Barondess, Rev. Z. H. Masliansky. The serious situation of the Jews in Europe occasioned by the present war in Europe and its effect upon Jewish Immigration in this country will be among the topics considered at this meeting, one of the most important the Society has ever held.

All friends and members of the Society are cordially invited to attend. Admission cards may be obtained by applying at the office of the Society at 229 East Broadway, New York City.

PROFESSOR BALDWIN'S BOOK PLACED IN EIGHTY CITIES

"Our Modern Debt to Israel," a book written by Dr. E. C. Baldwin of the department of English, and published a year ago, has recently been placed in the public libraries of eighty cities and towns of this state. This distribution has been made by a Jewish organization, the I. O. B. B., with headquarters in Chicago.—The Daily Illini, Urbana, Ill.

REFUGEES

Sketches by Eduard Kaufmann

September is dying. It is a day on which I so strangely feel the autumn. I am not walking through gardens in which faded foliage reminds me of it, languishing meadows, fields bare of fruit do not call it to my mind. I am walking through the streets of the city, wearily, slowly. The wind is still. Now and then the sun slips through the clouds. But this very sun recalls such painful memories. It is fagged out, sad; as though it wishes to offer us comfort, but does not believe in its power. Like a sick person who lifts himself laboriously to an upright position and smilingly says: "Oh, no, I am not ill!" and sinks back.

I came from the low Hungarian plain, where a few days ago the sun still flamed, where I shouted with joy and exulted in it.

The sun is dying and shows me the fall.

I walk along the streams entangle myself in a mesh of sad thoughts. All brightness vanishes; I cannot lay hold on it.

I proceed, towards the mountains. Evening comes, the twilight; I would like to nestle close to it. I love it.

Something rushes by over the road. For a moment it looks glorified. I gaze attentively. A light trembles in the stream! It was kindled somewhere in the distance.

A second light flits into the water. Many others follow, unnumbered. The stream kindles all its lights. The little ones, the poor, the rich and the mighty; flaring tapers, flaming torches.

Where did I see something like them? I think and think—and suddenly I walk through the Ghettos of Moravia, Hungary, Galicia, where in the evening, when Sabbath comes, light near light flames up in the houses and throws a glimmer of fire shine across the streets.

It is Friday evening. I will go into the Jewish quarter! To the refugees from Galicia and Belgium. I want to be with them when the Sabbath comes!

* * *

In front of the house in the side street a great many people are standing. Men, women, children! I was here yesterday, also on many previous days. It is always the same as though I just left the place. Clothing, linen, shoes are being distributed here to the Jewish refugees. Hundreds, hundreds of them come daily and the supply in the magazines is never exhausted. For everybody donates. The one of his affluence and the other of what he can spare. Through one gate enter the people who give; through the second gate come the poor who are in need of gifts. In long lines they stand here before the house in the side street where money is being distributed. Whoever comes first is first attended to, those who came later follow and while the late comers look longingly at the entrance, impatient for their turn, those who have received their gifts are swiftly moving away and are happy. The others gaze after them full of doubt, anxiously questioning: Will something be left for us?

* * *

It has become quiet. The streets in which an hour ago stood thousands of refugees are almost lonely. It is Sabbath! It came so quickly, so unexpectedly for these poor people that they could not prepare themselves.

I pass a small house of prayer. I enter. The small room is filled to overflowing. And I forget everything that I have just seen. I suddenly feel myself wrapped in the sanctity which reigns here. Something hot, feverish, lies in the features of the people!

The soft murmuring dies. It is still. The stillness has something heavy, oppressive!

They probably think of home! Their home appears before them, the home of the Jew, which constituted his highest happiness.

It is Sabbath! They see themselves in their dwelling-room after a week full of toil, they are surrounded by those who are near and dear to them! Oh, where did it all vanish?

Burning hatred arises against the enemy! Retribution for the torments and tortures of decades! O, Eternal destroy our terrible foe, the Russian people!

Someone uttered the cry, "O, Eternal!" with a groan and the words break the stillness! Out of the hearts filled with anguish it wells forth towards heaven: "Help! O, Eternal!"

It is the same in the house of prayer nearby, in the synagog, in the large place, it is the same everywhere. It seems to me that they stretch out their hands to one another, all, all, over the city, over the country, over the wide world.

* * *

In the street after divine worship! They are still filled with the prayers. They step out of the house of God. They want to hurry home. Whither? And they look in the distance so perplexed, so bereft of support! The soft glow vanishes from their faces! Misery and misfortune are there expressed! One looks at the other! I am just like you! And is stricken dumb. The thousands stand still for a moment. This motionless attitude is unutterably significant, this silence! Sabbath under free heaven! Only here and there above a glittering star.

A few go to their dwellings! Into their room, in which the entire family must find accommodation.

I join a big crowd of people. They are going to the Jewish free kitchen. The eating takes place in four groups. Here and in numerous other rooms.

The brightness, the warmth, the light, they conjure the Sabbath before them!

At the long tables sit the hungry! They refresh themselves with food and drink! Hundreds of others are waiting outside with the meal card in the hand. They all get a chance.

The happiness which I see bestowed here moves me deeply. I again step into the street. The boy before me cries: "I am hungry!" I gain admission for him. Also for the woman who stands there against the market stall. Others approach me. I hastily go away, weak, helpless.

I stand on the street corner. Many refugees pass by me. They make a dark gloomy impression in their long, black Kaftans. I speak to one of them. It is always the same. The same sad fate! They left everything at home, fled from the enemy and came here.

There is something beautiful, illuminating in all the stories; they will gladly bring the sacrifice, if only the enemy is conquered, when they will be able to return home quietly.

Pride and power are in their words: when they tell of their sons who are at the front.

* * *

A Jew is dragging himself along toilsomely leaning upon his staff. Stops and speaks to another one a short while; then he stumbles along. Wants to come near me. I make it easier for him. "What are you seeking?" I ask. "My wife and my child!" And I cannot help him. He was in the neighboring city and fled from there. He could not reach his wife and child. Does anyone know of them? Are they still living? Have they fled?

He drags himself farther. He stops everybody. "Mister, do you not know where they are, my wife and my child?" From the by-street I hear softly: My wife and my child?

A boy is walking among the crowd. He is perhaps sixteen years of age. Thin, with sunken cheeks, dark locks at the forehead. Wrapt in the long Kaftan, a heavy burden on the back! He is just coming from the depot. He was many days on the road and is now seeking a lodging place. As I see the boy walking along with the burden on his back, I am strangely reminded of: "Wander, Jew! Wander farther!"

Oh, when will you find rest at last?

A shout of joy! Two persons are embracing, so happily, so fervently. Two Jews of the same village have met! In the village they were strangers to one another.

Here in the city they are closely united.

Is this not the home which they found again?

Slowly the streets become empty of people. I go home. I pass the market stalls. There against the dimly burning street lamp leans a Jew hoary with age. He is deeply absorbed in his book: he studies!

I walk away softly, not to disturb him.

For awhile I stand in front of my house. I gaze across the wide place, away into the distance, to the mountains. Suddenly I know it, it now becomes clear to me. A mighty tenderness floods my being!

You are refugees from distant regions. Who knows you?

But we came to you, all with glad hearts, to help you.

All at once we feel so young, so strong: You are one with us, we all, in the most distant lands are one, a united people!

THE WAR AND THE JEWS

Paper read by Jos. L. Tepper, President, before Argo Lodge No. 413, I. O. B. B., Washington

When the future historian will come to chronicle this decade, he will stop aghast at the stupendous crime that is now being perpetrated by the rulers of Europe against humanity and civilization. He will also delineate to the future generations what are now to us subjects for speculation, the results and effects of this appalling contest and carnage. Whether Germany with her allies, Austria and Turkey, will be able to stand their ground to the end against overwhelming odds and thus preserve their political and racial integrities, an eventuality that does not, in the face of facts and figures, seem probable to the rational mind, one thing is reasonably certain to be the outcome of this cataclysm. It is that great and momentous changes will be wrought in the social and political relations of all nations. The territorial changes will be far exceeded in importance by the social evolution, not from above by means of formal treaties but in the hearts and minds of the nations themselves. It may never again be possible to array them against each other in murder and rapine as has been done this time. While we are pained beyond description at the indescribable suffering and misery of the millions, aside from the economic suffering that is visited upon ourselves, we must deem it in a sense at least a privilege to live through this most extraordinary epoch of all times.

One distinct effect, however, of this upheaval is alreay apparent. The leaders and statesmen of belligerents and neutrals alike of every nation are already at this early stage of the combat, speculating, scheming and planning how to be the gainers from this deluge of human blood: to rear towers of security and blessings on the graves of the millions of victims and martyrs. We Jews will have more than our share of victims and martyrs, both among the dead and living, and perhaps the greater sufferers among the living. The star of ill fate in this, as in all other world disasters, pursues the house of Israel more ruthlessly than others. Not enough that it had to furnish its quota of human sacrifices and that the persecuted and maligned Jew of Russia is compelled to shoot down in cold blood his equally persecuted and maligned brother of Austria, the theater of the war on the east is the Russian pale and Galicia, where two-thirds of the Jewish nation throughout the world abide. To them this war, aside from other horrors, is economic and financial murder. The question naturally suggests itself, where do we come in? What will be our reward for the awful sacrifice and loss?

It is not sufficient to say as does Mr. Zangwill, in substance, that Jews should not view this war from the narrow angle of their own interests and prejudices, but from the standpoint of the good of the majority, for we are taught by experience that the "majority" rarely in such instance includes the Jew, certainly not in Russia. Besides, all this prating of fighting for the freedom of the world is like an actor's declamation to the gallery—in this instance England is the skillful actor to the world gallery, for woe to that freedom that has Russia for its champion. Neither England nor any of the other combatants rushed into this world tragedy for the altruistic purpose of preserving freedom. Everyone had a paramount self interest at stake in this struggle and the result will surely show that those interests are vindicated by the successful. The peace convention that will ultimately settle and adjust these claims will have difficult problems with which to grapple to satisfy these champions for the world's freedom. What then will be our prize? By whom and how will our claims be advanced? Is there a leadership in Jewry that is equipped for this work? [illegible] not a problem among the other nations, big or little. They are provided with diplomatic organizations to act for them. [illegible] No one will pretend that [illegible] permit [illegible] opportunity to [illegible] back to subjugation, persecution and the humiliating [illegible] we have been accepting for centuries.

It is true we have, especially in these United States, a number of organizations national in scope, but these mainly supply material demands of a temporary kind: hospitals, sick benefits, etc. [illegible] work is at stake as [illegible] advertising purposes and to secure prestige among prospective patrons. Aside from this they are without adequate leadership. The great B'nai B'rith is an exception. It does nothing for ulterior purposes. In fact years ago it discarded all material benefits to its membership and by process of elimination secured a membership of the highest type. Its leadership is excellent and under the broadminded and progressive policy laid down by it, the organization is quite as active in ameliorating conditions of the Jews morally, socially and politically as well and better than materially by means of charity organizations. But it never pretended to have any definite political solution or scheme whereby to solve the Jewish problem abroad. At most, it can only be regarded as an effective agency for the temporary relief of suffering Jews whether their ills be material, political or social. It does not offer a permanent solution. In a less degree, the same may be said of The Ica, The American Jewish Committee and the German Hilfsverein.

There is, however, one movement international in character and scope that knocks at our gates and claims to have the desirable panacea for the Jewish problem and at this particular crisis, claims to be the proper agency through whom international Jewry ought to speak and act. It is Zionism. Let us give it some consideration. The essence of its ideal arises from Jewish political disintergration, and dispersion. Religious Jews of all shades have from time immemorial been praying for their return to Palestine. But so unlikely and remote have been the probabilities for the realization of that hope, that in time it became nothing more than a mechanical wish daily repeated by the lips, without a throb of the heart. It had no secular expression, for, indeed, orthodoxy impliedly enjoined secular interference. The millennium was to be reached by divine intercession, the coming of the Messiah, who would dissolve human society and reorganize it on a celestial basis. To what mischief this superstition led will be recalled by the fiasco of that celebrated charlatan Sabbatai Zebi in the 17th century, and his imitators. It will be observed that it was the land Palestine that this Jewish erstwhile hope laid stress on, not political integrity and freedom. So that a Jewish independent state outside of Palestine would not be a realization of that hope, while Palestine, with greatly restricted political rights, would be. Little by little, however, this dead mechanical hope gave rise to virile, practical thought in the minds of the secular leaders in Jewry.

One of the earliest to advocate political nationalism was Perez Smolenskin, a prolific Jewish Russian writer, between 1869 and 1884. In his leading work "Am Olam" (An Eternal People) he elaborates on the basic idea that "an eternal people must keep an eternal ideal and that ideal is Zionism." Prof. Richard Gottheil has the following to say of Smolenskin: "Here, for the first time in Russia, a view of Jewish Nationalism was proclaimed that was civic and social, not religious. The old inherited Messiahnic doctrine had become secular * * * *" These thoughts bore fruit, not only in the Russian pale, but in the remotest corner of the Diaspora. The principles thus advocated by Smolenskin were given more concrete and definite form and expression in the work of Leo Pinsker, a Russian Jewish physician, in 1882 in his work entiled "Auto-Emancipation." Pinsker goes even further than did Smolenskin in secularizing and I might say modernizing the Jewish hope for escape from the Goluth and persecution. He completely renounces the Messianic hope of Jewish restoration by means of divine intercession and boldly comes out for Jewish independent colonization either in Palestine or any other fit and available territory. He kindled the imagination and enthusiasm of the advanced type of Russian Jew who had been disillusioned of all hopes of improvement by reason of the then reform waves culminating in the celebrated political revolutions of the century that had their start in the French Revolution. The Jew, with characteristic zeal, loyalty and idealism, actually gave freely of his blood for the emancipation of Europe from autocratic oppression, hoping and expecting that his own salvation was in the freedom to be gained. But when it was all over and when these revolutions had at least in part attained their end, the Jew was generously repaid by that systematized ostracism and persecution known since as anti-Semitism. Then came the massacres, and the Russian May Laws of 1881, the death blow to jewish Assimilationists, and to Jewish hope from without. These causes quickened the Jewish impulse to such hopes and propositions as were sponsored by Pinsker and others. The culmination of these hopes found tangible expression in the organization of the Chovevi Zion (Lovers of Zion) with headquarters at Odessa, Russia, and branches later in Austria, Germany, England and even the United States. This organization however, limited its activities to assisting colonization and disseminating culture among the Jews in Palestine and did not quite attain the ambition of Pinsker's ideal that these Jewish Colonies enjoy a degree of political autonomy. Notwithstanding the limitation, the father of the movement, Pinsker, was reconciled to these restricted activities until there sprung up amidst Jewry an ambitious, aggressive and loyal spirit in the person of Asher Ginsburg, otherwise known in the literary world as Ahad ha Am and with his determined agitation stimulated the Jewish national consciousness. He was not satisfied with the makeshift of a few isolated Jewish colonies under Turkish rule, in Palestine, for a few Jewish refugees in persecuted lands. His aim was to stir the Jewish consciousness to a realization of the humilating and helpless position the Jewish people occupy in the family of nations. Though the oldest they were yet a people without home or country scattered to the four corners of the world, subject to the whim of every tyrant. Beyond stirring up discussion in the Jewish press and the organization of a few feeble societies to advocate his principles, Ahad ha Am did not accomplish more, save, than as the title of one of his books indicates, "to show the way to life" for the Jewish nation; a life of self respect, independence and honor. To make this idea popular, commanding and irresistible required a personality, a leader of men. Such a man was found in Theodor Herzl, the publicist of Vienna. Not that he added anything to the basic principles of the movement, for his pamphlet "Judenstaat," the Zionist classic, contains little that Pinsker and Ahad ha Am had not already suggested. It is the cool, logical and dignified style of his work that makes it unique and likewise it was the dignified, albeit convincing philosophy in Herzl, that placed him at the head of this world-wide Jewish movement. "It was his intellectual grace and persuasive enthusiasm that immediately attracted to him a band of determined and zealous followers," says Prof. Gottheil of him. The slogan adopted by Herzl and his disciples was "give to the people without a country, the country without a people." Here we see that the objective was the Jewish state, a nation among nations. Palestine was to be preferred, but if not Palestine, then any other territory that would lend itself to the necessities of a political territory. So it was at least among a large section of the Zionists, since the religious motive of reacquiring Palestine was placed in the background and the material and urgent need, that is, a haven of social and political refuge, was advanced to the foreground. The matter of hemisphere or locality could therefore not come into conflict with these latter essentials since the central idea was the Jewish state wherever available or practical. Thus, many propositions and offers to undertake Jewish settlements under charters granting autonomy in East Africa and other parts of the world were seriously considered. But after a process of elimination, Palestine was determined on by the vast majority of Zionists not only as desirable for reasons of tradition but as the most available and practical both on political and physical grounds. This conclusion, however, was not reached until carefully pondered over by the best of Jewish brains, including scientists, scholars and statesmen of great renown by means of extended scientific expeditions and other investigations and study. And having arrived at the above conclusion, Zionism, to quote from the Basel Program, has set its aim "to establish for the Jewish people a publicly and legally assured home, in Palestine. For the attainment of this purpose, the Congress considers the following means serviceable: (1) the promotion of the settlement of Jewish agriculturists, artisans and tradesmen in Palestine; (2) the federation of all Jews into local or general groups, according to the laws of the various countries; (3) the strengthening of the Jewish feeling and consciousness; (4) preparatory steps for the attainment of those governmental grants which are necessary to the achievement of the Zionist purpose." To what extent they succeeded since the above program was adopted in 1897 let us judge them by their accomplishments: they have established

I. **Educational:**

(1) Bezallel School, Jerusalem.

A school of arts headed by Professor B. Schatz: has eight hundred students, enthusiastic pioneers in Jewish art, who support themselves by their work in the school.

(2) Gymnasium, Jerusalem

A high school and college modeled after European schools.

(3) Micro-Biological Institute, Haifa.

Devoted to the study of Palestine soil in its climatic and scientific conditions, and to the best methods for the preservation of life and crops. Established in honor of Dr. Max Nordau.

(4) Polytechnical School, Haifa.

Built by German and American Jews, through the propaganda of the Zionist movement.

(5) Mizrachi College, Jerusalem.

Unofficial school. Devoted to Rabbinical education.

(6) Jewish National Library, Jerusalem.

30.000 volumes.

(7) A university is to be established by vote of the last Congress in Vienna.

II. **Financial:**

(1) The Jewish Colonial Trust, Limited. Established by the Zionist Congress, with an English Charter. Capital stock two million pounds sterling. Has about one hundred thousand stockholders. Price per share of stock $5.00. The trust has established two branches:

The Anglo-Palestine Company, the finnancial agent of the Zionist movement. Caters directly to the Palestinian settlers.

A bank at Jaffa and five sub-branches in Palestine. The Turkish branch is known as the Anglo-Levantine Company.

(2) The Jewish National Fund, Limited

Its aim is the acquisition of land in Palestine and Syria which shall be the property of the Jewish people. Now has about two million marks, secured mainly through the sale of stamps and from inscriptions in the Golden Book of the Jewish National Fund. The latter is a means of handing down the name of the donor to posterity. The National Fund has been instrumental in establishing the Herzlwald, a Jewish National Park, and is also conducting the plantation of olive groves.

At the Zionist Conference at Hamburg, a resolution was adopted whereby provision was made for the direct redemption of Palestine from non-Jewish hands. Every Jew, in whatever country he lives, is requested to purchase at least one dunam (one-fourth of an acre), of Palestinian soil at $5. This institution is meeting with great success in this country.

III. **Co-operative Colonization:**

Through the initiative of Professor Franz Openheimer, the Zionists are establishing co-operative communes in Palestine. Tel Aviv, said to be the most beautiful garden city in the world, has been established in the outskirts of Jaffa.

Let us not, however, suppose by this brief recital of the progress and development of the Zionist movement that all was, to use a colloquialism, clear sailing. Its propaganda from without was not hindered anywhere with some exceptions by the Russian Government. Indeed it received much encouragement, notably from the British Government the East African offer and its general sympathetic attitude. The discouragement came from within, from among the Jews, as it does to this very day. Paradoxical as it may seem, two separate forces in Judaism have and are doing their utmost to thwart its progress. These two forces are factions that by process of evolution have broken away from the main body of traditional orthodox Judaism, though as far apart from each other as the poles. They are the radical and reformed Jews. The indifference of the radical towards nationalism is not hard to explain. Radicalism in the main is international and refuses to be curbed by national bonds or prejudices. Universal brotherhood is its ideal, its aim. It cannot therefore affiliate itself with a movement that is less. It is only when the radical Jew realizes by humiliating experience that his radical Christian brother discriminates against him on racial grounds that he turns a hopeful and apologetic face to the nationalist movement. But the apathy of our feformed brethren rests on no such rational basis. Their attitude does not lend itself to an easy analysis unless we attribute to them unworthy motives. Scientific anti-Semitism as such, thanks to the iron chancellor Bismarck, is a German product, the home of reformed Judaism. Though one of their ablest leaders, Moses Hess, a political writer of the middle of the nineteenth century wrote a great work entitled "Rome and Jerusalem, the Latest National Question" which laid down the historic and economic basis of modern Zionism, the propoganda failed to take root with one exception perhaps in the case of Heinrich Graetz, the historian, who was moved to say "The Jewish race is approaching and under our very eye, a rejuvenescense which would formerly not have been thought possible." The influence of these two men, however, availed nothing on the main reform movement which from the beginning of its existence adopted a most extraordinary and unique theory to justify perhaps its very birth. That theory shorn of all the poetry of its enthusiastic expounders, is that the Almighty Creator of this great and wonderful Universe has created us and keeps us here for but one single, solitary purpose, to perpetuate, invigorate and spread the Hebraic religion, which of course, is the only true and genuine religion. Why that same divine power should have at first permitted us to lead a political and national existence for centuries and then, at the expense of great bloodshed and misery to his "chosen children," send them out to boost his religion, that doctrine does not attempt to explain. Nor does it take into account that all of us are not theologians, ministers and rabbis and are not prepared to be martyrs for the propagation of a religion that is vehemently rejected by the vast majority of the world's inhabitants, however good, beneficent and lofty that religion be. On the contrary most of us are plain, ordinary, commonplace individuals with the usual human wants, instincts and aspirations. Most of us are also engaged in the material pursuit of life, liberty and happiness that was such an important issue in revolutionary days. To force ourselves upon unwilling nations with our simon-pure brand of religion to my simple mind, savors somewhat of the manner of a Don Quixote. Besides, as in the case of the parable that Nathan the Wise related to the Sultan, has the genuine ring ever been identified? Each of the great religions of the past and present claims infallability. Each claims superiority over all others. It is only natural that they should. Religion being a product of the human mind, it is tainted with its defects, one of which is egoism. Yet, the more broadminded and progressive followers of each of these great religions are developing into a frame of mind where they admit that other religions are almost if not equally as good and as great as their own and that the essence of all religion is the same, viz.: the good they bring to mankind, mere boundaries of race, name and ritualism to the contrary notwithstanding. It may not be amiss to say that it is that very theory of "ours is the best" which in politics is called Chauvinism, that brought about more misunderstanding and bloodshed than is generally credited, for that was the basis of all religious wars and persecutions.

But grant for the sake of argument, that it is a desirable end to attain, it would seem that the Jews could much more effectively carry on this missionary work if they had a politically independent and legally assured home and surely our reformed brethren should support the nationalist movement if not as an end, at least as a means to an end. The nations who today carry on large and efficient missions are the nations who are politically organized and rest on a materially prosperous basis. The Hebrew adage "Ain Kemach Ain Torah" which freely translated means "where there is hunger there is no learning" applies with special emphasis. If a nation is to disseminate the gospel of truth and justice, it must be free of the cares of need and must at least he unhampered by persecutions. That assuredly could only be expected of a politically free and socially liberated people, not a people trodden under the dirty heels of the Moscovite or the vicious sneer of the Teuton anti-Semite.

It is exceedingly unfortunate that American reform Judaism has adopted the antagonism to Zionism of their German compatriots, and even added zest and determination to that spirit. No opportunity is overlooked to attack it albeit they are forced to admit, as they do, that Zionism makes for stronger racial ties and promotes national unity; a distinct gain to the religious phase of Jewish life, to them the essence of Jewish existence. Wherefore, then, this inconsistency? It is difficult of explanation. One, however, may be offered with apologies to the sensitiveness of our friends. When the future historians come to analyze the psychology of this war they will find that exaggerated German pride and intolerance for the views of others that conflict with their own contributed as much as any other cause to the outbreak. It is also a recognized fact that ethnically the Jew is sooner influenced by surroundings than perhaps any other race; hence the rapidity with which he adapts himself to new circumstances. Thus the character of the Russian Jew is Russian, French Jew French, German Jew German, etc. Having preceded the Russian and Galician Jew in the United States by several decades and advanced himself to a higher level of prosperity and refinement, he ascribes his opportunities to his own inherent superiority in all things. For him to lead the way is natural, but to be led is humiliating. Zionism is largely an importation of Russia and Austria, and to follow a movement of those looked upon as inferiors is not to be thought of. True, it is not of course the official explanation, but it is the psychological and subconscious motive of the opposition. All this is not said with the slightest intention of in any way discounting their other excellent qualities, particularly in the field of philanthropy of which their newly arrived and poorer Russian and Galician brothers are mostly the beneficiaries. Their work along these lines is more constructive, systematic and efficient than that of any other branch of Jewry. Will they be able, in this appalling crisis, to rise above themselves and cast aside petty pride? Will they lend their great influence and prestige to the only movement that offers a permanent and practical solution to the Jewish problem? I think they will. Indeed the tide has already set in. In Europe the Nationalist movement is engulfing the best, as typified by Max Nordau, Israel Zangwill, Dr. Hertz of London, and others. The same is happening in the United States, as evidenced by the affiliation of Louis Brandeis of Boston, Nathan Strauss, Dr. J. L. Magness, Dr. Stephen Wise, Dr. Wortheimer, Rabbi Heller, and many lesser lights. Indeed I am told that many B'nai B'rith lodges have Zionistic tendencies. It was said that the tree of liberty is often nourished by the blood of human sacrifice. With bated breath and beating heart we will watch and see what this appalling sacrifice of human blood will do for the tree of Jewish hope.

JUSTICE TO THE JEWS

The civilized world—or that part of it which is not hopelessly prejudiced—will accord heartily with the desire of the Jewish emancipation committee calling for representation of the members of their sect at the peace congress following the war, that the political disabilities from which they suffer may be wiped out. It is a disgrace to the so-called Christian nations of Europe that they have harbored their hatreds against the Jews for so many centuries, and emancipating them from the political, civil and commercial handicaps under which they have labored so long in some countries is a work of first importance for the congress of the nations to follow the war.

A century ago, the Congress of Vienna fought out the great question of emancipation of the African slaves to a satisfactory conclusion, and no part of the page of history inscrolled then was more honorable or more lovely. To confer justice on the Jews of the world, wherever they may be downtrodden and oppressed, is a task equally imperative and equally noble in aim, and the nations party to this war cannot neglect it if they are not to stultify their own moral growth and grandeur.—Editorial in St. Paul Pioneer Press.

COMMUNAL ACTIVITY IN SHANGHAI

Considerable interest is being taken in Shanghai in the reorganization of the community under the religious guidance of a Rabbi who is to be appointed shortly in view of the building of the new synagogue towards which Sir Jacob Sassoon, Bart., of Bombay, has contributed 150,000 rupees. A special maintenance fund is being raised, and already amounts to about £1,500, nearly half of which has been contributed by Messrs. David Sassoon and Co.

A JEWISH WAR ARCHIVE.

A number of our Austrian coreligionists have established a "Jewish War Archive" in Vienna. They collect field post letters and documents of all kinds which have reference to the Jews of Austria.

JEWS AND CHRISTIAN SCIENCE.

(Continued from page 4)

Science Church, like all Christian who crosses the threshold of the church. Rich and poor alike are given the same cordial greeting and warm handshake. And the Christian Science Church that gains its recruits from all other churches, must outdo them all in regard to good fellowship and fraternization. Outside of the church, however, this praiseworthy spirit of democracy and brotherhood is generally absent. Social lines are drawn as sharply as everywhere else. The rich have their rich friends, and the poor have their poor companions, or are left to look for them and find them.

We Jews seek no converts from among the adherents of other faiths, and we feel that we need offer no special inducements to our own people to tempt them to pay the synagogue a visit, and to become affiliated with a Jewish congregation. We consider it the duty of every Jew to do so, to help support the Jewish institutions of the community, religious, educational and charitable; and we consider it his privilege to share in whatever advantages such institutions afford. The stranger, the newcomer, has the same privileges and the same obligations as the old settlers. One derives no greater benefit from the synagogue than the other. It is no more in the interest of the one than of the other that the synagogue should receive hearty moral and material support.

Yet there are many Jews nowadays who think and feel differently about the matter. It is due to the influence of our Christian environment. The newcomer expects greater cordiality, a warmer welcome on the part of the older members. The poor members wish to receive some recognition from the rich. They feel offended by the cold indifference they often meet, by the formation of clans, and cliques, and circles, in the synagogue; by the rich and smart flocking together without paying any attention to the others. Many a Jew, especially if he be a newcomer in the community, joins the synagogue for social reasons. He wishes to meet people, to get acquainted, to make friends. He soon finds himself sadly disappointed and disillusioned when he receives no attention from the leading families, the smart set.

This is not exactly as it should be. It is certainly desirable that in the synagogue, as in the church, a friendly reception should be accorded the stranger and the new arrival, and that greater sociability should be cultivated among all the members. There is room for improvement along these lines in the modern synagogue. But is that any justification for any sensible, earnest, right-minded Jew, for turning his back upon the synagogue and his coreligionists, and joining the church, Christian Science, or any other? Is that all that a man's religious convictions are worth? Is the value of the synagogue merely that of a social club, an agency to promote sociability?

Shall We Jews Surrender?

Can any Jew of thought or feeliing, and of manly principle, so easily surrender to the camp of our opposition, Christianity? Consider Israel's martyrdom during the hundreds of years of Christianity's existence. Read any chapter of the classic work of our historian, Greatz, dealing with that period; or read that little book, "The Sufferings of the Jews During the Middle Ages," by Zunz, in order to get some idea of the Jew's tragic fate as a result of Christianity's domination over the world.

Christianity's symbol, the cross, a symbol which Jewish Christian Scientists often display with pride, has a very real significance for us Jews. While to the Christian it symbolizes the mythical crucifixion of his Savior, to us Jews it stands for the real crucifixion, or martyrdom, of Israel, wherever the Christian church had power and control. Throughout the Middle Ages and even now in certain semi-barbarous Christian countries, the cross has been, and is, a symbol of dread and terror to the Jew.

With the cross carried at the head of the procession, the savage hoards in medieval times fell upon the Jewish quarters, and pillaged, destroyed, and murdered their innocent and defenseless denizens. With the cross held before them, the Jewish victims were dragged to the funeral pyres of the Inquisition. Bearing crosses and icons, the Russian Black Hundreds and their hired hooligans are the chief actors in the modern pogroms. And when lately the champions of the cross against the crescent, the Greek soldiers, took possession of the Turkish seaport, Salonica, the major portion of the population of which was Jewish, a cry of anguish and distress went up from the Jewish habitations of that city: "The Greek soldiers are plundering the Jewish quarters, destroying synagogues and attacking women."

And all that we have suffered, and still suffer, because we have been the world's true protestants against Christianity, although mostly passive; because we have been unyielding in our resistance to its claims of superiority, of being the only saving faith; because we have refused to surrender to it.

The intelligent and unbiased student of history knows that the only explanation of the past and present prejudice against the Jew, the real ultimate source of hostility against him, the origin of all his troubles, are Christianity and the Church. The Jesus story of the Gospels has stamped the Jew as the accursed of God, and the Church has been only too willing to impress this idea upon the minds and hearts of its votaries. In the Gospels the Jew is painted in the blackest colors. He is a deicide. An eternal curse, therefore, rests upon him.

It is this that has made the name Jew a byword among the peoples. Why should such a creature be allowed to live in peace and comfort in our midst? the simple-minded Christian believer asked himself. And the savage instincts of the mob, and the greed of the rulers, and the fanaticism of the clergy, gave such answer as is now recorded in our history in tears and blood. And the same story, still being dinned into the ears of old and young, in church and Sunday school, in the religious press and literature, what thoughts and feelings toward the Jew can we expect on the part of Christians?

But, thank God, we have lived to see the day when the church has lost its power to compel submission to its doctrines and its arrogant claims, and to punish dissenters and heretics; when larger and ever larger bodies of Christians are modifying the doctrines of their faith in accordance with modern enlightened ideas furnished by science and history, thus bringing them ever closer to the doctrines of liberal Judaism, the teachings of our prophets; when equally large numbers of so-called Christians are leaving the church entirely, and taking refuge in systems of thought either indifferent or hostile to Christianity.

Shall the Jew now surrender to the Christian faith, and especially to that new offshoot, Christian Science, which is really a recrudescence of its most superstitious elements? Consider it well, dear reader. If you are not bereft of a sense of loyalty and pride, of a feeling of sympathy for those who have unjustly suffered and still suffer, and a feeling of resentment against injustice, oppression, falsehood, and hypocrisy, pause and think, before you yield to the allurements of the new cult.

MORE RUSSIAN ACTS OF VIOLENCE AGAINST THE JEWS.

So many reports of horrible deeds enacted by the Russians against the Jews are pouring in from reliable sources that it is impossible to publish all of them. We can only make extracts from these reports. In Zitow the Russians hanged Mendel Shiffmann, 72 year old, his son Herschel, 48 years old, Leser Perlmutter, 50 years old; his son-in-law and the 70-years old Joseph End, for having accommodated some Austria-Hungarian soldiers. In Odessa a young man who had just married was drafted to military service. His young wife remained without any means of support. She went to her well-to-do parents in St. Petersburg. But there she was, arrested because on account of her mariage in Odessa she lost her right of domicile in St. Petersburg. She was brought to Odessa per "Etapp," which took several weeks. Per Etapp means that those who are to be returned to the pale from places where they have no right of domicile are attached to gangs of all kinds of criminals and tramps. The whole transport marches on foot guarded by a convoy of armed soldiers and spends the nights in the prisons of the different stopping places on the way. In Czernowitz the Russians levied a tax **upon the Jews only** and as the Jewish community was unable to pay the high tax, the Russian officials closed the synagogue and prohibited the Jews from visiting the coffee houses. The Russian commander refused to receive the Jews under any circumstances. According to the testimony of Dr. von Repta, metropolitan of Czernowitz, the Russians treat the Jews of the Bukowina with the greatest brutality. Surely the English and French can be proud of their "eminent" ally.

B'NAI B'RITH NEWS

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JEWISH CALENDAR, 1914.

5675—1915	
Rosh-Chodesch Nissan	Tuesday, March 16
Passover (Pesach)	Tuesday, March 30
Passover (Seventh Day)	Monday, April 5
Rosh-Chodesch Iyar	Thursday, April 15
Lag-B'Omer	Sunday, May 2
Rosh-Chodesch Sivan	Friday, May 14
Shabuoth (Confirmation Day)	Wednesday, May 19
Rosh-Chodesch Tammuz	Sunday, June 13
Fast of Tammuz	Tuesday, June 29
Rosh-Chodesch Ab	Monday, July 12
Fast of Ab	Tuesday, July 20
Rosh-Chodesch Ellul	Wednesday, Aug. 11
5676—1915	
New Year's Eve	Wednesday, Sept. 8

UNGRACIOUS FAULTFINDING.

Our brethren in Europe are sorely tried. We have sighed for them, we have prayed for them. Whatever our feeble efforts have been able to accomplish for them, we have attempted. We know that to make full reparation in the havoc which has been wrought would tax the resources of a richer treasury than is at our command. We organized ourselves for relief and the people have responded to the call for money. Food and clothing have also been offered freely. As things are we are reaching out a helping hand, but alas! efforts are made to prevent the sufferers from grasping it. Yet the critic's voice has been heard. It does not indeed come from the area of suffering. It could not come from there. It comes from a snug corner where the pinch of gaunt hunger has not made itself felt and where there is no harassed population in want of shelter and the very necessaries of life.

That the American people has always been treated with scant courtesy by Europeans is a well-known matter. To those who used to think that this snarling at Americans and all things American was the prerogative of the German boasting of his superior "kultur" it must be a distinct shock to find that this time the affront has come from our British cousin. "Mentor" in the "Jewish Chronicle" is dissatisfied with us Americans in general and with the American Jew in particular. He upbraids us with niggardliness. We have not collected enough money. But then, he says, we have taken on the nature of the dollar-hunting American. We have become immersed in money-making. All this is of course sheer calumny, whether directed against the American or the American Jew. The charge, coming as it does from a British Jew, is nothing short of the ridiculous. As good neutrals and in obedience to the wise counsel of our chief magistrate we will refrain from opening up the question as to who is responsible for the war. We, each one of us privately, know or at least we think we know enough of European conditions and history to answer that question. It may be said that, aside from sympathies due to prior allegiance, the American people has pretty much made up its mind that some blame attaches to all the belligerents. If they all prepared for the war, they now have it. If they all sowed the seeds of hatred they are now reaping the harvest. If commercial competition is at the root of it all, it has been of long standing. If racial animosities brought the war on, they have been long in the making. And the world catastrophe is engulfing humanity outside the ranks of belligerents. [illegible] in Europe and America [illegible] in losses untold

The position of a neutral is always a delicate one. Our government, supported as it is by all true American patriots, is exerting all its efforts to keep ourselves out of the mess. If indeed we are to prove of service to Europe we must keep our heads cool. We alone are able to sell, aye, to give of our surplus in food and money if only the seas were free. And we American Jews, thank God, are yet free to offer our aid and sympathy to our unfortunate brethren no matter where placed. Not being a party to the conflict, we take no sides. We feel for the English Jew and the French Jew and the Belgian Jew and the German Jew and the Jew in Poland and our brother in the Ottoman empire. European Jewry is at present divided. It is their bounden duty to stand by their flags. If a German Jew fights or even writes valiantly, he would be recreant to his duty were he to refrain from so doing. We long for the day when amity will be restored between nations and when the Jew will be brought once more near to his brother Jew the world over. Meanwhile it is our privilege to stand watch over the unity of Israel. When the Jewish press of Europe has by the nature of circumstances been reduced to a provincial measure, we will maintain the larger vision, undimmed, unclouded. The carping critic may rest assured that the American Jew, despite the great measure of business depression prevailing in this country, is and will be doing his full duty by his suffering co-religionists. We have given and we will give more. The world ought to know by this time that we are not dollar-hunters, but dollar-givers. Our purse-strings are open, and it is not our fault that our purses are not as fat as they used to be. But whether our fortunes be large or meager, we will share them with our brother-Jew across the waters.

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THE MOCKERY OF INTERNATIONAL LAW.

The law which regulates the relations of citizens within the confines of a state or federation of states is complicated enough. The codes are bulky and the legal practitioners all too numerous to point out to the lay mind what may be done and what may not be done and what the punishment will be when an enactment is infringed. What is the ultimate authority? The policeman, so runs the ready answer. The state possesses the visible power to incarcerate the lawless and to take the life of the destroyer of life. But the doctrine of force is as brutal as it is false. For we are not concerned with the enforcement of the law which may or may not be a matter of the police club; we have in mind the sanction which underlies lawmaking. Surely no one in a civilized community will for a moment maintain that law is that which men may promulgate in sheer consciousness of the ability to impose it upon others by the use of force. The ultimate sanction of law is the conscience of man, that God-given voice which knows how to distinguish between right and wrong; its ultimate authority the instinct born of the experience of the race which makes for the well-being of the social aggregate of citizens.

We have international lawyers, but they are merely experts in the law of nations as it affects the citizen of another country. We have also experts in international law acting as counselors in the chancelleries and departments of state. We were wont to believe that the law of nations was a fixed thing, that there were matters that a nation was bound and might be expected to respect. Now in times of peace there may be a certain stability to international relations. In times of war, however, when international law would be particularly invoked, it seems alas to break down completely. Force, brutal force, seems to be the maker of law. That is right, says this or the other nation, which I may be able to secure by the use of arms. It is the highwayman's theory within the state, it is Lynch law that thwarts the courts of a civilized community. Right or wrong seems to be a matter of indifference. Each nation claims that it is engaged in a life and death struggle. Previous agreements are thrown to the wind as so much waste paper. The neutrals seem to be reduced to protesting more or less vigorously, but always with no prospect of being listened to. Keep out of my deadly mines if you can. Your ships, let them stay in home harbors. Or if you seek redress, unsheath your sword and join the fray.

Of course, the Decalogue applies to nations as well as to individuals. There is an international public opinion. If war there must be, certain rules must be adhered to, or else the nation which disregards them will forfeit its place among civilized nations. We are at present witnesses of a sad spectacle. It is sad enough to see the works of peace which it has taken centuries to bring about destroyed overnight. It is sad enough to witness the growth of hatred and embitterment where mutual respect and forbearance have held the ground. But it is sadder still to see civilized mankind revert to primeval anarchy, to piracy on the seven seas, to all the wiles and stratagems on land.

They all pray to the God of battles, but God is One and He is the ultimate source of right and wrong. The old message of the One God, how in wanton boastfulness of human achievements it has been made light of for a century or so! Philosophers have believed that they might rule God out of existence or distribute His sovereignty in democratic fashion among the many. We recall all the systems of pluralism and the like. And we Jews have in moments of hesitation succumbed to many a siren voice. We discerned not the eternal verities of our faith. We were ready to throw overboard the teachings of our great book. And yet at no time has Judaism been so triumphantly vindicated as in these latter days. For theories and creeds have a practical potency. The criminal and bad citizen affront the majesty on high. The nation which in overweenting self-confidence—and it makes no difference whether its strength is of the one kind or another—believes that right is might is a denier of right's source, the Living God. It is because our prophets uncompromisingly held fast to the One God that they proclaimed the vision of the cessation of warfare when nations shall make pilgrimage to the mountain of the Lord and in acknowledging the law of Zion effect a truce that shall not be broken. The international conscience is apparently still in the making. We are much nearer the barbarian stage and much farther away from the goal of Messianic peace. Let therefore the Jew hold fast to his ancient message. The world was never so much in need thereof as it is in these very days. The kingdom of man which the end of days will see established will be one built upon the knowledge that the Judge of the world visits the sins of nations as well as the transgressions of individuals. Then and then only we shall have an international law which will not be a mockery as it is today.

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FIRST JEW IN HISTORY TO RECEIVE VICTORIA CROSS

According to a London cable, for the first time in history the Victoria Cross has been awarded to a Jew. This coveted donation was won posthumously by Lieutenant Frank Alexander de Pass, of the Indian Cavalry, who was killed on the same day he accomplished the gallant deed which won him the Victoria Cross.

ANTI-SEMITISM IN GERMANY

Ambassador Von Bernsdorff Predicts Eradication of All Anti-Semitic Sentiment

Recently the New Yorker Staats Zeitung contained an interview with the German Ambassador wherein he gave expression regarding the effect of the services of the German Jews in the present war on anti-Semitic tendencies in Germany. The Ambassador said:

"The results are already visible. Before the war the German Jews enjoyed all civil and political rights; only they could not become officers. Not because the Government was opposed to that, but because they were not chosen by the officers' corps. The Government, with the best of intentions, could do nothing against this, since our officers' corps in this matter enjoy full autonomy.

"But now there are about 200 officers of the Jewish faith in the German army; in other words, the power of events has proved stronger than the prejudices of the officers' corps, inasmuch as the prejudices which existed till now have been broken in no less than 200 cases, one may calmly assert that the prejudice as such no longer exists. As soon as a regiment counts one or more Jews among its officers, it will be impossible for a Jewish candidate for officer's rank in the future to be rejected because of his Judaism. The question of Jewish officers in Germany may be regarded as solved."

In the interview, Count von Bernsdorff dwelt upon the social and political position of the Jews in Germany, and asserted, incidentally, that the Jews in Germany played a much greater part socially than Jews in England or America.

"No English or American Jew occupies such a position in his country, for example, as does Herr Ballin in Germany," he said. "The German Kaiser calls many Jewish gentlemen his friends. Hitherto the Jews in Germany have not fared ill. They were enabled to develop their economic and intellectual forces and to become a great factor in the life of Germany. They have rendered great service and brought about their present strong position in all realms of business and intellectual life, thanks to their energy and ability.

"It is true that anti-Semitism was widespread, but after the war the Jew hatred will disappear completely; for, in the first place, the people will become far more democratic after the war, and, in the second place, the German people is now convinced of the loyalty of the German Jews to the empire and of their honest participation in the present war.

"You must not forget, too, that anti-Semitism in Germany was spread chiefly among the nobility. Through a chain of circumstances and decrees of fate the Jews made themselves snug in a certain branch of life—the business branch, so to speak, as in a capsule. In the meantime trade has grown to be the greatest power, and has surpassed almost all other factors. The nobility, so to speak, remained stationary.

"Under these circumstances a certain bitterness arose in the nobility against the Jews who have contributed so much to the economic growth of Germany. Added to this is the fact that the German nobility does not think along business lines in this matter. In the case of many of the nobility anti-Semitism, however, was merely a foolish political sport. The war will democratize the people, whereby of itself the power of the nobility will be considerably lessened, and the time is growing too serious for foolish sport.

"You know that I myself am not an anti-Semite. One of my ancestors pleaded for the Jews at the Congress of Vienna. I count many Jews among my best friends. I am firmly convinced that, as far as Germany is concerned, anti-Semitism may be regarded as a matter of the past. After the war the Jewish emancipation will be carried out fully and completely."

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THE "LONDON TIMES" AND THE "NOVOYE VREMYA" OF PETROGRAD FORM ONE CORPORATION

The Berlin "Lokalanzeiger" learns from a reliable source that for the last two years the London "Times" and the "Novoye Vremya" belong to one corporation. In the fall of 1913 a company was formed in St. Petersburg for the purpose of taking charge of the "Novoye Vremya"—and most of the shares of this company were purchased by the owners of the "London Times." This interesting fact is verified by a manufacturer whose claims against the "Novoye Vremya" were paid by the "Times."

This explains why the "London Times" has of late become so rabidly anti-Semitic.

THE B'NAI B'RITH ORPHANAGE AND HOME FOR FRIENDLESS CHILDREN

As all things have small beginnings, so with this home. Two years and a half ago the B'nai B'rith Orphanage and Home for Friendless Children of District No. 3 was formally opened in a temporary home with three children, two girls and one boy. This number was increased during the year to twenty-four, representing in all twelve families.

The average age of the boys being eleven years and that of the girls only seven and one-half, it has been necessary for the boys to assist with the housework. Their proficiency in dishwashing, sweeping, bed-making and darning is surprising. They have also taken care of the five acres surrounding the temporary quarters with very material results.

The new cottages are in every way modern and provide for the wards the nearest approach to real home life that an institution can offer. Visitors to the temporary home are delighted and astonished at the total absence of everything which they have been accustomed to see in orphanages and similar charitable institutions. They find the same freedom and individuality in the children, the same attachment to the home and its mother, as one finds in the average private home.

The children spend as much time as possible out of doors. What would be more ideal than to teach them how they can put to practical use all the wonderful resources offered by Mother Nature.

The children's splendid health for the past two years has been gratifying. Most of the children come poorly nourished and undersized and it usually takes some time to put them in a physical condition to resist the many epidemics of children's diseases prevalent in public schools. During the two years but one case of whooping cough, one case of scarlet fever and three cases of chicken-pox developed.

The children attended the District School except in the summer. A teacher was engaged to come to the house to continue the school work during the months of May and June. In spite of the fact that it is far from a Sabbath School the religious training of the children has not been neglected. They have been taught children's prayers which are recited in the morning, before and after every meal and before retiring. Friday night, the Sabbath and holidays are observed according to Jewish customs. Every Sabbath they have a lesson in Biblical history.

Last winter the oldest boy was Bar Mitzvah.

The majority of the children are so-called friendless children who have been roaming the streets, coming and going at will. The older boys especially have required a great deal of care and attention to eradicate some of their uncivilized habits and try to develop their good qualities. To maintain discipline was not always a simple matter, but on the whole the conduct has been satisfactory.

The food is plain, wholesome, nourishing, cooked so that it is palatable and relished. The diet is continually varied according to season, coffee and tea are excluded, milk and cocoa being used instead. The kitchen is conducted on a Kosher basis.

The farm has provided plenty of milk, butter, eggs and berries.

JEWS IN ITALIAN PARLIAMENT

With the promotion of Signor Frazzi and Signor Leone Wollemborg to the rank of Senators, there are now eighteen Jews who have seats in the Upper House of the Italian Parliament, while there are sixteen in the Chamber of Deputies. This is entirely out of proportion of the Jewish population in Italy. Signor Wollemborg was for many years a member of the Chamber and in 1901 was given the office of Minister of Finance. Both he and his wife are distinguished in Rome for their participation in works of public utility and charity.

HONORS FOR CIVILIAN RUSSIAN JEWS

The following distinctions have been conferred on Jews: A gold medal and the St. Alexander ribbon on Rabbi Kroshkin of Akerman; a silver medal and the St. Stanislav ribbon on MM. Shur, Fonareff, Sternberg and Kotlarovsky; the St. Stanislav Order on MM. Spanron and Kahan; the St. Vladimir Order on M. Benjamin Baumholtz, and a gold medal and the St. Alexander ribbon on M. Nemetz, the proprietor of the famous mills at Krementchug.

JACOB KIMCHI AND SHALOM BUZAGLO—By Dr. Charles Duschinsky (Luzac & Co. Publishers) London, 1914.

The history of the communal life of the Jews of London is full of interesting incidents. The story of the establishment of the ecclesiastic office of the Chief Rabbinate of Great Britain, of the life of the different incumbents of this exalted post in the synagogue, their administration of the religious affairs of the community, their literary and charitable activities and the manner in which they represented the English Jews in public life, has a charm of its own and makes very attractive reading even for the Jews of remote countries. The information which the author furnishes in his pamphlet on all these subjects is given in a scholarly manner and is based upon reliable data. The name of Jacob Kimchi, the Hebraist and wender of Oriental slippers who was a well known character in London in the last part of the eighteenth century, is especially interesting on account of his discent from the ancient and noted Kimchi family which furnished so many Hebrew scholars, linguists and grammarians. The second name of the title of the pamphlet, Shalom Buzaglo, (or Buzaglio) became conspicuous on account of his cabalistic works and his taking part in the disputes about vaccination, of which he was in favor.

The twenty-one pages of this pamphlet contain enough interesting matter to fully compensate the reader for the time it takes to peruse it.

DISTRESS IN CONSTANTINOPLE.

The Executive Committee of the Order has received a touching appeal from the President of District Grand Lodge No. 11, in Constantinople, requesting financial aid by cable to relieve existing distress in Constantinople. President Niego says, "You can rest assured that the misery is great and that speedy help is very urgent. For two days a touching and sad incident occurred. About ninety women recruited mostly from the poorest district of the city marched to the home of the Chief Rabbi and cried for bread. The scene was heart-rending; the husbands of these poor women have been called into military service. If our B'nai B'rith Order will not step in immediately our co-religionists will be subjected to starvation. Something already has been done for them, but much more remains to be accomplished; this, however, can only be done if the B'nai B'rith will take energetic steps in this sad hour to come to the rescue of our poor co-religionists."

ARCH-DUKE JOSEF WRITES ABOUT THE JEWISH SOLDIERS

The editor of the Hungarian paper, "Egyenloseg," addressed a request to Arch-Duke Josef that he should express his opinion about the behavior of the Jewish soldiers of Hungary who are under his command. The Arch-Duke replied with the following letter: "I had the opportunity to observe my Jewish soldiers and find no difference between them and my other soldiers. Their heroism is admirable, their determination is above all praise. They fought among the Hungarian troops as true Hungarians, shoulder to shoulder against the bleeding Servians and Russians; they have the same share in our successes as their comrades. Among the distinguished heroes the number of Hungarian Jews is not small. I often saw these with my own eyes in the midst of the desperate phases of the terrible fight, and admired their heroism with an exulting heart. The Jew, too, has shown that he is just as good and brave a soldier as the others."

ANOTHER JEWISH MEMBER OF THE ENGLISH CABINET

Mr. E. S. Montagu, M. P., has been appointed Chancellor of the Duchy of Lancaster, to sit in the cabinet. Mr. Montagu's parliamentary career has been brilliant, and he reaches cabinet rank at the early age of thirty-five. He is a cousin of Mr. Herbert Samuels, president of the Local Government Board, of whom he becomes a colleague in the cabinet.

NEW BELGIAN MINISTER IN LONDON.

M. Paul Hymans is designated as the new Minister for Belgium at the Court of St. James. He has had a distinguished parliamentary career and is leader of the Liberal Party and Minister of State. His Excellency's father was a Dutch Jew, and was the first cousin to Mr. Henry Hymans, treasurer of the Brighton congregation.

AN EPOCH-MAKING JEWISH SERVICE

Approximately Five Thousand Worshipers at Great Student Service at the University of Michigan.

Approximately five thousand people, representing every phase of professional and civic life, as well as all shades of religious belief, gathered on Sunday evening, February 21, at the great Hill Auditorium, at Ann Arbor, to participate in the special service arranged for the Jewish Student Congregation of the University of Michigan, by the Board of Regents of the university. Never in the history of the Jewish life of America has a similar gathering been held. Every church in the city of Ann Arbor closed its doors, that all might participate in this service.

The service, including the ritual, which was read by Rabbi Leo M. Franklin, of Detroit, and the music, which was rendered by the choir of Temple Beth El, of that city, and the sermon, which was preached by Rabbi Max Heller, of New Orleans, was intensely Jewish in character, and for that very reason undoubtedly stirred the more deeply the tremendous congregation of reverent worshipers that had assembled to participate in it. It was a distinct triumph, not only for the Jewish Student Congregation, which is the first of its kind in this country, to have been able to elicit such interest and enthusiasm, but it was also epoch-making in the sense that it afforded the first great opportunity that has yet been given to so notable a body of college students and professors to hear the message of the Jew and of Judaism expounded under such favorable auspices. There can be little doubt that of the thousands who were present at this service, only the smallest number had any clear idea before of what a Jewish service meant, and if one may judge by the reverent attention that was given throughout the service, as well as by the enthusiastic praise that was lavished upon it at its conclusion, it is safe to say that the influence of this unique experiment will be widespread for good.

Notable as was the occasion and the opportunity, Dr. Heller rose to it in the fullest sense of the word. His sermon on "Moral Courage in Its Bearing Upon Modern American Conditions" was a scholarly and timely review of the conditions affecting the social, the political, the economic life of the American people. He showed how there is a tendency to exalt physical courage, as in the movement toward militarism, and in the somewhat over-prominent place that is given to athletics in our modern colleges. He dealt with intellectual courage, with the freedom of thought which should be cultivated in great institutions of learning. But higher even than this he regarded moral courage, the courage of the man who, for the sake of his conviction honestly arrived at, dares to stand against the mob and to set himself against the current of the times. He showed how moral courage of this sort has always been characteristic of the Jew, and how, if American life is to attain the heights, it must also become its distinguishing quality.

The choir of Temple Beth El, under the leadership of Mr. William Howland, was at its best. The service read was that for the eve of week days, as found in the Union Prayer Book. All in all the service, which, it is announced, is to be an annual event, marks a new departure in our Jewish life, and one that should be full of significance.

NEWS FROM RUSSIA

A Cracow paper publishes the following:

In their marches through Russian-Poland the Russian troops have enacted pogroms against the Jews in 215 places, where many Jews were killed. Eleven Jews were hanged at Stafzow, two rich Jews were hanged at Kladawa. Many Jews were also murdered in the government of Lublin. In Bychaw 78 Jews were falsely accused of espinoage and hanged; in Krasnystaw the Jewish houses were burned and 200 Jewish families lost all their possessions.

According to official reports the Russians shot an inhabitant of Galician-Dolhopole when they invaded the town, and crucified another upon two pine trees which were grown together. For three days they kept a watch before the tortured victim, until he died. A woman lying sick in bed was literally butchered and her husband shot down. In Dichtinetz the Russians burned 42 houses, among them all the Jewish houses, the public school and the city hall. The inhabitants of the houses were driven out almost naked.

ANNUAL CONVENTION OF DISTRICT GRAND LODGE NO. 4.

The fifty-second annual session of District Grand Lodge No. 4 was opened in the presence of a large number of delegates on Sunday morning, Feb. 21, 1915, in the B'nai B'rith building. Rabbi M. Friedlander of Oakland, Grand Orator, offered prayer.

After the convention was duly organized, President Morris N. Schneider, read his message. He feelingly referred to the dreadful crisis that is facing the Jews of Europe and the Orient on account of the existing war. He dwelt upon the efforts of the Executive Committee of the Order in raising funds for the relief of the war sufferers. He discussed the work of the Anti-Defamation League. The reading of the report was interrupted by much applause, especially where he referred to the number of new lodges established in the District during his administration. The message showed that the District is in excellent condition, both in point of membership and in work accomplished.

The President's message was followed by the presentation of reports of the Secretary and Treasurer and other Grand Lodge officers.

Monday's session was devoted entirely to the discussion and passing of a resolution to exclude from membership anyone marrying out of the faith, with an idea to raise the children in other than the Jewish religion.

The matter of having uniforms for degree teams at initiation ceremonies was considered. Resolution was adopted leaving the matter to the respective lodges.

The resolution that observance of religious customs be observed in and out of the synagogue was adopted with much enthusiasm.

On Tuesday morning's session the resolution referring to the matter of intermarriage was again brought up for discussion and again with the result that it was ordered referred to the convention of the Constitution Grand Lodge.

The election of officers was held in the afternoon with the following results:

Grand president, Harry K. Wolff of San Francisco; first grand vice-president, Harry Newberg of San Francisco; second grand vice-president, David N. Mosessohn of Portland; grand secretary, I. J. Aschheim of San Francisco; grand treasurer, Joseph L. Goldsmith of San Francisco; sergeant-at-arms, Emil Cohn; trustees: Edmund Tauszky, Henry Manser, Milton Meyer; District court of appeals: Henry Schwartz, Abr. Jones, Leon E. Prescoot, M. H. Wascerwitz, I. M. Golden.

Following were elected as delegates to the Constitution Grand Lodge:

I. J. Aschheim, Geo. N. Black, I. N. Golden, H. Guststadt, A. Jonas, J. Nieto, Sig. Sichel, Lucius L. Solomons, Edmund Tauszky, M. H. Wascerwitz, O. I. Wise, E. I. Wolfe.

Owing to the attractions of the exposition the routine business was disposed of with unusual expedition.

The delegates to the convention and their ladies were the honored guests of the committee of fifty, of the San Francisco Lodge, to an exposition dansant, on Sunday evening, Feb. 21, at Scottish Wright Hall. It was a brilliant affair and one of the foremost social events of the season.

SCHOOL FOR JEWISH COMMUNAL WORK.

The Jewish Community (Kehillah) of New York City has worked out a plan and made arrangements for the creation of a School for Jewish Communal Work which, it is expected, will be opened with a summer session beginning in July.

The problem of the Jewish community of the city, numbering a Jewish population of 1,250,000, are growing so large that an ever increasing number of expert communal workers are needed. Phases of religious organization, of Jewish education, of philanthropic and social work, of industry, are already being met by a number of very efficient workers and organizations. But it is for the purpose of providing a systematic supply of the best trained workers that the School for Jewish Communal Work is being projected.

A definite announcement of the plan, faculty and courses will be published before the annual convention of the Jewish Community (Kehillah) of New York City, which is to take place in April. A paper on the whole plan is to be read by Dr. S. Benderly before the National Conference of Jewish Social Workers at Baltimore on May 9.

It is proposed to have the faculty consist of some of the best known communal workers in the country.

HAPPY ENDINGS

A Purim Lecture by Rabbi Edgar F. Magnin of Stockton, Cal.

At bottom the race is optimistic. And it is well. For did men grow discouraged at the thought of the brevity of life and its manifold troubles there would be nothing achieved. There would never be a street paved, a building erectd. In lieu of sanitary precautions filth would give birth to disease and all the misery accompanying it. In place of strong bodies and minds kept healthy by work, there would be flabby muscles and downcast spirits. Hope and faith lie at the bottom of human nature, however. And so we choose to live rather than to exist. The old saw that every cloud hath its silver lining is at the bottom of every normal person's philosophy of life.

Our Optimism.

Our optimism exudes from us all day long. It remains with us at the brink of the grave. We refuse to grow discouraged at ninety-eight, if we be not too oppressed by physical ailments. Some men live to be much older, we say, and who but God knows how long it will please him to preserve us. Moreover, every time we go to sleep on the train and nestle up in our two-by-four berth we are testifying to our supreme faith and optimism. We are putting infinite trust in every telegraph pole along the line, in every employee of the company from the president down to the man who rides the hand-car to inspect the tracks. Nay, more: we are placing our utmost confidence in every spike driven into the ground, in every wooden tie, in every inch of the steel rail that bears us, in every axle and wheel. Should any of these agents, human or inanmite, possess this or that defect, we may well have bidden our family and friends a last farewell. But we are optimistic. We know that all is well and we curse the train if it does not seem to go fast enough.

Optimism in Literature.

This spirit of optimism evinces itself in our literature. Almost every tale, novel, drama, rings with faith and hope in the ultimate triumph of the right. It is seldom that the villain triumps in the end. Contrariwise, his successes are but brief and ephemeral. He may hold the pretty, innocent heroine in his clutches to the inexpressable fury of the spectators, but it is for a moment only. In steps the hero at the critical moment and saves the day. And the hero is typical of the noble, the gallant, the best, in human nature. The villain is soon killed or saves the hero the trouble of doing away with him by committing suicide. The hero and the heroine marry and live happy ever after and the public leaves the theater with a genial smile and a good taste in its mouth.

The Happy Ending.

This is the characteristic happy ending. And the public demands it—demands it because it will endure no triumph of evil and sorrow over happiness and goodness. I know not whether you are aware of the fact or not, but very few plays are bought by the managers that do not end in this characteristic fashion. And the public never tires of it. Occasionally it will tolerate a Shakespeare or an Ibsen deviating from the general rule. But the majority must conform to the public taste. And the public will not go home with tears in its eyes even if the playwright must achieve the impossible. That is why "Damaged Goods" turns out to be undamaged goods before the final fall of the curtain.

The Happy Ending in the Purim Story.

The Purim story possesses the happy ending. It is a story that breathes optimism through and through. Haman, you will recall, is the arch-villain. He has plotted the death of every Jew and Jewess throughout the kingdom of Persia. And this because of Mordecai the Jew who will not bow down or humble himself before him. But Mordecai is too mighty for Haman. It is through his far-sightedness that the queen is a Jewess. Esther, as cousin, is the only one who can come to the rescue of her people. She hazards the terrible risk attached to entering unbidden; she prepares to intercede with the king. Should he not raise his sceptre as she approaches him she is doomed to die. But the oriental despot [illegible] this time. Charmed by her beauty and moved by his intense love for her he raises his sceptre as a sign of his favor. "What wilt thou queen have?" he asks. "It shall be half the kingdom if she so [illegible]." But Esther does not want half [illegible]. It is a pity she did not [illegible] that the modern anti-Semite might [illegible] possessed the so-called "business instinct." What she does want is that the king and Haman attend a banquet that she is to give. To which the king expresses his willingness to attend, and Haman, of course, is only too flattered to resist. It is all as beautiful and poetic as a fairy story. But not to be misled by details, you know the outcome. At the second banquet, Esther betrays Haman's foul designs. She reveals her identity and tells the king that she and her people are to be murdered in cold blood on the thirteenth day of the month of Adar. By a decree of the king the people are saved and Haman is condemned to hang with his family upon the gallows that he had erected for Mordecai. Mordecai is raised to a position of esteem and importance in the kingdom. So do the righteous prevail and "live happy ever after" in the tale. And the wicked are destroyed. Even before the downfall of the last curtain, so to speak, you will recall how Haman is compelled by the king to lead Mordecai through the streets of the city on a mare, calling out, "Thus shall be done to the man whom the king delighteth to honor."

Jewish Optimism.

Now, this is a story charged with Jewish optimism, with optimism on the part of the Jewish writer, because optimism has been a characteristic of the Jew of all ages. It is the story of the triumph of the Jew—the triumph of Israel as a people over its adversaries. Haman is represented therein as the type of the anti-Semite. He is known as Haman the Agagite or Haman the Amalekite. And the Amalekites, you will recall, while no longer extant in the days of the writer of Esther, were always known to tradition as the enemies of the Jews. But what thought has the author in mind? It is simple. Let the Amalekite plot, he says. He shall swing upon the gallows that he builds for God's people, Israel, God's servant, at all events, can not be and shall not be wiped off the face of the earth. Only when the mountain peaks shall depart and the hills be no more shall Israel breathe its last.

Israel's Triumph.

Mark this example of Jewish optimism. The Babylonian swoops down upon Judea and in 586 the Temple is laid in ruins. The palaces of the noble and the hovels of the poor are smoking heaps. The vineyards and golden fields are torn up by the heels of the soldiers and the tramping of the war elephants. And yet Israel does not despair. Out of the burning rubbish heap that was once a mighty city comes the call, "Comfort ye, comfort ye, my people, saith your God" Babylon, the destroyer, is depicted by the prophets as God's tool, his whip, so to speak, by which he reminds Israel of his duty. But this is not to be Israel's destruction as a people. The servant of God can not perish. Cyrus, the king of Persia, is regarded as a "mosheach," the messiah or anointed, one who is to punish Babylon. In due time Israel is to be restored.

And so it was through all the ages. Persia, Greece, Rome, a barbarous, mediaeval Europe, could not make the Jew despair. Jewish hats and badges, pogroms, blood ritual accusations and their accompanying massacres of innocent men, women and children, charges of host desecration and their similar results, a thousand and one laws in modern Russia and Roumania restricting the Jew in the pursuit of business, in the attainment of an education for his children, the more refined and insidious anti-Semitism of Austria today—these things and a thousand fold more persecutions and sorrows could not, do not, and shall not avail anything. Down deep in the heart of the Jewish consciousness, every Ben Brith, every son of the Covenant, knows he is a descendant of those who stood at the base of Sinai. He knows that his people have survived where more powerful peoples have passed away. He knows that his people shall survive when the nations of today shall have passed away and their glory be forgotten and surpassed. He knows he is Mordecai reincarnated; his mother, his sister, his wife, his daughter, Esther. They shall survive and their seed shall survive. The Hamans shall be put to shame. He would do them no injury. History shall recall their errors and their pettiness. Civilization shall scoff at them. That will be sufficient punishment.

Story of Esther National Theme.

True, the story of Esther is not primarily a religious tale. It is national to the core. It does not deal with the subject of God or theology. God does not save the people. Mordecai and Esther are the saviours. And while one might say that God was in back of them, as He is presumed to be in back of natural and historical phenomena, this would not make the work a religious one. The author, true, does not contradict this thought, but he makes no mention of it.

Its Religious Significance for Later Ages

And yet for later generations the story had more than a purely national significance. To a people whose whole life was devoted to religion, whose literature was well nigh a religious literature exclusively, to whom the synagogue was school, social center—almost home—how could it take on any other significance? And then, again, Israel's existence as a people within a people, its isolated life was the outcome of one thing only; was the cause of one thing. Were it not for the purpose of preserving his faith, of keeping his religion intact, Israel would never have had to suffer. A desire to completely assimilate, to convert, and then to supplement that conversion by intermarriage, would have solved all problems. Israel's existence, then, as a distinct people, Israel's suffering because of that fact, was necessarily bound up with the idea of his religious mission. The author of Esther, true, concerned himself with the simple theme of the triumph of the Jew over his enemies. But what need for the Jew to triumph, we ask? To preserve his identity at the expense of so much suffering? There can be only one answer: the Jew lived for his faith: he believed in his mission and his mission was a religious mission.

Triumph of Israel's Mission.

So that Purim comes to us with another interpretation. The story of Esther comes to us not only with the message of the triumph of the Jew over his enemies but the triumph of his faith and the idealism bound up with that faith as over the evils and the falsehoods against which he has fought through the centuries. Haman is more than the anti-Semite; Esther and Mordecai more than the Jewish people. Haman is paganism, whether in its original form or in its later form, mingled as it became with the ethics of Judaism; Haman is injustice, prejudice, superstition, hatred, violence. Mordecai and Esther signify optimism, love, beauty, truth, justice—those things that cluster about the conception of a simple, pure and beautiful monotheism. And the Jew knew that Esther and Mordecai would win out, and so he dreamed dreams of a Messianic age, not when miracles would be performed and the stupid and the impossible happen, but when men would at last begin to realize the rudiments of a pure faith; when their conception of the God of Israel as a God of Supreme Justice and Mercy in the world would prove a vital, potent, all-overwhelming force in their lives, compelling them to live as men should live.

The Messianic Age the Happy Ending.

Israel's conception of a Messianic age was a sane and rational one, and this was to be the happy ending of her history. This was to be her triumph, for in that day there shall be universal peace, more of jusitce and of loving kindness in the world; paganism shall disappear, sect will not fight sect. There will be no more filthy, foul-smelling tenements hanging off the edge of elevated railways; there will be no little children sent into factories to stunt their physical, mental and spiritual growth; there will be no social outcasts, social lepers skulking along alleyways, physically rotting and spiritually rotten because of the sins of their brothers.

And the coming of this age may not be afar off. By that we do not mean that of a sudden perfection is to be ushered in. We know that there is no absolute perfection except as it exists in thought. We know that God has ordained the Law of evolution, that men may grow from evil to fair, from fair to good, from good to better, and ever better and better. But the Messianic age for us typifies a state of civilization wherein men will have had developed in their hearts and souls the fundamental ideals of morality at least; wherein democracy will be more prevalent, suffering less; wherein war shall exist no more. And we do believe that the dawn of this age is beginning to appear in the Eastern skies. The fact that the worst war in all history is now being waged is no proof for the logic of the pessimist. It may be that aristocracy and war which results from it in part may be in their death throes, and if so, even the suffering caused by this horrible catastrophe is not too big a price to pay. Men are beginning at least to speak of universal peace; men are beginning to practice social justice, paganism is giving place to monotheism, unitarianism—call it what you will. The public school system and the university are beginning to conquer superstition and falsehood; biblical research is beginning to justify the contentions of the Jews through the ages. Haman is at last to be conquered. The curtain is to drop upon another act and Mordecai and Esther are to be exalted.

We Must Take Courage.

It is for this reason that we must take courage more than ever before. At the dawn of what is to prove our triumph we dare not be discouraged. Emerson said that God will not have His word made manifest by cowards; and this applies to a people as well as to an individual. The world is today more than ever before beginning to realize our worth. With the rise and spread of popular education it is coming to an appreciation of the contribution made by the world. We are not perfect, it is true, nor have we ever been. We make no ridiculous claims. But that we have been the great contributors in the field of religious thought as the Greeks were in the field of philosophic speculation is coming to be realized. And now that the dreams of Israel are about to be realized, dare he grow apathetic, indifferent, become noted for characteristics alien than the one that ought to be dominant in him? Contrariwise, let us now more than ever before reawaken the consciousness of ourselves as a holy people. Let us unite, organize, work together with might and main for the attainment of those things that are strictly and distinctively in accord with our traditional mission. Our prophets gave the law of right to the world and we must follow in their footsteps. If not, others will be only too happy to claim the privilege. Long ago, others claimed the privilege; they still are, but if we are to disprove their claims we must do so by our deeds, not by our tongues. We are a priest-people in the last analysis only in so far as our thoughts and our acts and our words are priestly—no more, no less. May Purim be a reminder of what we were; may it awaken in us a new Jewish consciousness. I fear we are losing it only too fast. Binding us as it does to the past, reawakening within us the thought of glorious ages long since past, bringing before our eyes once again the picture of our ancestors as martyrs, reminding us that we are after all the suffering Messiah—the servant of God—may it stimulate within us a deeper love for our faith and its ideals, a keener realization of our mission, a passionate and tender love for our people because they are the trustees of that mission.

The Last Act of the Drama.

Yea, it is more than a reminder of the past. It has a message for us with regard to the future. Down deep in our hearts we feel as our ancestors felt, that the story of Purim is symbolic of our history. Its theme runs through our heads again, and again and again. It breathes hope and optimism and faith—a faith in the ultimate triumph of ourselves because we are dedicated to a divine task; a hope and belief in the ultimate triumph of our cause, when the words of our prophets and seers shall stimulate the sons of men to do the right. We know in our very bones how the last act shall end. Though you and I be not here, we see in anticipation the ending of it all, and it shall be a happy ending. Haman and his plans shall avail naught. The good and the true shall prevail. Yea, evil and his associates shall lead a white mare across the stage, and upon it shall sit Righteousness. And Evil, in his dying breath, shall cry out, "Behold him who the King delighteth to honor." And he upon the white mare shall have the countenance of a Jew, the hated, the despised one; the abomination of all ages. And there shall be a halo about his head.

THE GALICIAN PETROLEUM FIELDS.

The Galician Petroleum wells are of great importance for the national economy and for the warring armies. Therefore the Austrian as well as the Russian military leaders are striving to have the petroleum fields in their possession. It is not out of place to mention here the fact that the discoverer of the petroleum and the first one to use it and to make it available for lighting purposes was a Galician Jew of the name of Abraham Schreiner. This discovery which had an extraordinary influence upon the economic life took place in the year 1858.

NEWS FROM LONDON

BY OUR CORRESPONDENT DR. M. EPSTEIN

London, February 18, 1915.

The war conditions have produced in London a unique thing—a self-contained home for a family of 900 people. Whose children are all these? None other than the children of Israel, fleeing from the hand of the oppressor and the noise of war. Their homes are for the most part in Antwerp. But there are many homes in Antwerp desolate and empty just now. The present masters of the city desire to put pressure on the inhabitants to return. Those who are not back again by the first day of March will have to pay the ordinary local taxes ten times over. Failing their appearance, the contents of the silent houses will be seized. So little do the victors in Belgium understand freedom, they will not allow the citizens of Antwerp even the freedom of being in exile. Large numbers of them have lost all their worldly goods and are refugees in London, and to give them succor was an immediate problem. The greater part are Russian subjects. As our readers already know, numerous hostels have been established all over the capital wherein small numbers of these helpless fellow Jews are under shelter—and comfortable shelter it is. Among the rest the London Lodge Hostel continues to thrive. But excellent as the hostels are, they cannot provide for the needs of the entire host of the wanderers. A communal committee was formed therefore. Mr. Leopold de Rothschild, with the characteristic interest of his house, took the matter up, Mr. Hermann Landau backed up the committee with his usual energy, and Mr. Otto Schiff and his brother Ernest were appointed treasurers. An old workhouse in Poland street was about to be pulled down. The work was stopped; the building was taken over by the committee, and before long some 900 men, women and children were housed and kept in the extensive structure. This is the self-contained home whereof we spoke.

Those who know London will recall the position of Oxford Circus, right in the heart of the gaudy west. Not a stone's throw from that point is Poland street, where the old workhouse may be found. A visitor there would be surprised to note how all the wants of the residents are catered for within the walls of the building. Just think of the kitchen alone! Food for 900 people to be prepared daily! A school has been provided for the children; a small infirmary is there; a chemist's department; a forge; workrooms; a gymnasium; last and not least, a synagogue. But even all this did not suffice for the total number. Another building had to be taken—an old and disused hotel, which is likewise self-contained, though not to the extent of the Poland street institution. Some 600 souls find a home there.

So the Belgian Jews are provided for. It need hardly be added that what the Jewish community has done for its coreligionists the general community has done for the mass of the Belgian refugees. A homeless people, strangers in a strange land—who but the Jew knows so well what this means? But while the community has made provision, and goes on with it, for the Jewish Belgian homeless folk—and it all costs money and means hard work—there is a cry to be stilled from afar. Jews in Palestine are hard put to it: Jews in Poland even more so. The Teuton and the Slav may be compared to the upper and nether millstone, and the poor Jew is crushed between them. Only the other day there was a mass meeting in the East End of London to set forth the situation in Poland in all its horror. Thirty thousand roubles have been sent to Baron Gunzburg in Petrograd and only one condition attached to the distribution of the money—"that the starving of other denominations should not be refused help." A characteristically Jewish attitude, for which we as Jews do not ask for commendation. It is just our way of doing things.

We do not doubt but that our brethren in Germany are acting in pretty much the same spirit. There would appear to be much suffering among the poorer classes in Germany; we are convinced that both the Lodge and Jews in general are to the fore in the work of relief. It is good to be able to feel that we in England are as one with them in this. The brotherly love and harmony for which we all stand must not be forgotten in these bitter and difficult times. But more: It behooves all thinking men to be careful of their words just now. When in the future we look back on these dark days, let us have no reason to be ashamed. War we know raises black passions; good sense must therefore be all the more on the watch to keep them down. We believe that we are voicing the feelings of the English brethren as a whole in uttering these sentiments. Recent communications from Berlin to the pages of the **News** appear to have overlooked the fact that brethren resident in parts of the British Empire would read them too. They were pieces of special pleading; they could not be otherwise. That we realize full well. But we feel that for us, members of the Order, it is of infinitely more importance to keep uppermost the grand words of our flag—harmony and brotherly love—than to score a small point (whether justly or not) in favor of our fatherland. And so we prefer to dwell on our common work of relieving those in distress—we in England, they in Germany—deploring all the time the accursed war and its misery.

Russia is very much in everybody's mouth just now. Commercial people with a keen eye to business are beginning to talk of learning Russian. Was it not a prominent American who prophesied that Russian would be the language of the future? Military critics again are concerned as to the results of the fighting conducted by Russian generals. But we Jews are interested more perhaps than others, and ours is no material interest. We think about Russia, we hope for Russia—what? A fateful question rises to the lips. Is Liberty coming there with healing in its wings, or are the powers of reaction to triumph as of old? It is much a matter of speculation, a toss-up, so to say. Yet there are those who know Russia well that tell us a new day is dawning in the land of the Tsar. In the current issue of the Fortnightly Review, Dr. Angelo Rappoport puts forth reasons for a decidedly hopeful view of the future. He is not alone in this. No less a man than Vinogradoff, a name known and honored the world over, is of the same opinion. So is Prince Kropotkin. The truth is that the Russian does not dislike the Jew. It is only the governing classes. And there are some who aver that Russian anti-Semitism in modern days drew its inspiration from German sources. It will do so no more.

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If this wonder in history will come about, no one will rejoice more than Jews. At any rate, it is a hope. But hope must be joined with action. Public opinion in England is tending towards a better understanding with Russia. Recently a "Russian Society" was formed to cultivate a mutual knowledge between the two peoples. This is hopeful once more. If the Russian Society grows in strength it must of necessity bring strong influence to bear on Russia to give the Russian Jew his due—only his due as a citizen. Moreover, are we to place no hope in the British cabinet? No one can foresee anything in the final arrangement of things. But we do feel that the position is full of hope, especially now that there are two Jews in the British cabinet. If we asked for favors we might be told that it cannot be. But we ask for rights. Surely the British constitution stands for political rights; it must sympathize with those who do not possess them. Certainties? Who can talk of certainties just now? But hopeful possibilities—it seems we are justified in these.

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The Jew who has joined the cabinet is Mr. Edwin Montague, the second son of the first Lord Swaythling, and cousin of Mr. Herbert Samuel, president of the Local Government Board. The new minister, who is chancellor of the Duchy of Lancaster, has had a very successful political career and his abilities have received universal recognition in the House of Commons. It is interesting to note that in his official capacity the new minister is the patron of some forty livings in the Anglican church. In the circumstances the church patronage connected with the office will be exercised by the Prime Minister. While we are on the topic of appointments, we have to note also that a Jew, Mr. S. H. Emanuel, has been nominated Recorder of Winchester. Mr. Emanuel comes of an old stock, well known in the South of England; he is the grandson of the late Alderman Emanuel of Southampton, who was sheriff and mayor of that town. Finally, we have to chronicle the appointment of a Jew as Belgian minister in London—M. Paul Hymans.

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Once more the thought comes to the mind that these appointments are hopeful signs. All fair observers are agreed that the Jews possess gifts. Relgion owes them much; they have produced numerous politicians from the ministers of Haroun al Raschid to Cremieux and Beaconsfield. Seeing that they have talents, why not enable them to be utilized? Surely it is one of the accompaniments of democracy that the state shall be able to utilize the best services within it, regardless of race or creed or color. One of the things that is bound to come to the fore, especially after the war, is that the state may contain differing ethnological and religious elements, and yet be a compact whole. The British Empire no less than the United States of America bears witness to this tendency. Sooner or later the idea will be universal—one of the results of the painful strivings of mankind, one of the landmarks of progress. Jew or Gentile, if he have the necessary capacity let him serve the state. Which is only another way of saying "let him serve his fellows."

In times of stress and difficulty it is the duty of every man Jack to keep his brain clear and to continue his intellectual avocations. "Business as usual" is most appropriate in this connection. It is pleasing therefore to be able to place on record that the intellectual side of the community's work has gone ahead. Our literary societies have had as busy a season as ever. The Presidential Address of the Union of Jewish Literary Societies is to be delivered on March 1st by the Chief Rabbi, with Sir Lionel Abrahams, K.C.B., in the chair. Furthermore, the Jewish Historical Society of England is arranging for a series of ten university extension lectures under the University of London, on "The Jew in the 19th Century." It will interest American readers that the impetus for these lectures came from your own Chautauqua Society, and Drs. Rosenau and Berkowitz will see that their visit here last summer has borne fruit. Nor is activity of this kind limited to lectures. A project is on hand to issue a series of pamphlets reviewing the Jewish orthodox position. The inspiration comes from Jewish members of the University of Cambridge, and Mr. Herbert Loewe is the guiding spirit of the venture. His own general survey has already appeared, and others are to follow. Moreover, a new Yiddish paper was recently published. It is called the "Daily World," is nationalist in tone, and sells for one halfpenny (say a cent). It is significant that the East End should require another paper. The population must be increasing. It is significant that the paper should be nationalist. Does it not seem that nationalist sentiments are growing quickly among Jews? Reliable observers are agreed that it is. In making this statement it is needful to add another. An increasing Jewish nationalist feeling does not mean a lessening of British or American sentiment. The Welsh are keen nationalists; the Scotch no less so. But are they on that account less British? Is not the Australian a warm patriot? Is he not also at the same time keenly British? This note is necessary, seeing that many people cannot yet understand the compatibility of a large citizenship including differing national traits. The ideal citizenship of the future will be of just this kind.

The London Lodge is keenly alive to the need of being ready to plead for fair treatment of oppressed Jews when the time of settlement arrives. Only the procedure is not yet settled. Shall it work alone? Shall it co-operate with the sister lodge in Manchester? Shall both join other bodies? These are questions that require careful thought. What is the most effective method? Seeing that all are agreed that justice is our plea, it is to be hoped that some way acceptable to all views may be discovered. Even the hide-bound Conjoint Committee appears to be waking up. They have declared their willingness to "welcome assistance and advice from any quarter and they will always be found ready to consider sympathetically any scheme of co-operation with other Jewish bodies on questions in which such bodies are specially interested or with which they are specially qualified to deal." This is much, and it is hopeful. For one thing we all desire—a unanimous solid body of opinion. Altogether the horizon seems clear, so far as this is concerned. Some good will and much good sense ought to lead us to our goal.

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THE JEWS OF ANTWERP

In the year 1480 a charter gave the Jews permission to settle in Antwerp. The Jews who then settled there were rich Portuguese who escaped from the ensnaring arms of the Inquisition and sought a safe refuge in Antwerp. They established a number of business houses, and spread a net of commerce reaching in all directions. But they were not permitted to enjoy their prosperity for a long time. When the Low countries were united with Spain, under Charles V, the Jews of Antwerp met the same fate as their coreligionists in Spain. By an edict of March 31, 1526, they were granted permission to stay for 30 days only, a term which could be extended. At that time the Portuguese commercial houses of Gabriel de Negro, Emanuel Serano, Diego Mendes and Emanuel Menriques were opened there. As they did not feel themselves safe in Antwerp they emigrated to Salonika. After the Edict the Jews could only remain in Antwerp under the mask of Maranas, or New-Christians. After the peace of Westphalia the government lost all interest in the persecution of the Jews.

The government even protected the rights of the Jews, as the following incident shows:

When, in the year 1682, a son was born to a Portuguese merchant, Diego Curiel, a priest made the attempt to baptize the child, claiming that in consequence of the **birth** of a child in a Catholic country it must also belong to the Christian church. The case came to trial, and the claim of the priest was dismissed (Revue de Belgique, II., 144, 1871. S. Ullmann, Studien zur Geschichte der Juden in Belgien). In the same session of the Council of State, on April 21, 1683, it was resolved to demand of the Jews not to give "ostentatious, public evidence of Judaism." The magistracy went so far in its zeal that it sought to hinder the Jews from holding religious services. When the Jews held their services on the high holidays of the year 1694 in a secret synagogue, they were surprised by the military authorities and were attacked by the soldiers. But they defended their house of prayer with such bravery that the soldiers and their officers abandoned their daring undertaking and had to give up the plan to close the synagogue.

After this act of heroism the government paid no more attention to the synagogue, and the Jews gained in high measure the respect of the native population. They were active in almost every sphere. We find a certain Curiel Nuez da Costa as agent of the King of Portugal. Manuel Gomez was a well-known physician and poet. At that time Jewish merchants introduced the diamond trade in Antwerp, which is still there to-day in a flourishing condition.

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RUSSIAN ANTI-JEWISH LAWS.

Recently the Imperial Economic Society has adopted a resolution memorializing the government to remove all anti-Jewish laws.

The Russian people have been appealed to by the Gorki to emancipate the Jews.

A fine of three hundred roubles has been ordered levied on such Jewish families who had failed to present members of these families to the recruiting commissioners, even in such of the ruined Polish villages where the Jews are nearly starving. The absentees are invariably persons who had emigrated to America some time ago.

The new assistant minister of commerce has announced that Russia, anxious to improve its commerce, does not intend to introduce new nationalistic restrictions. The new minister of education is being credited with the desire of immediately abolishing the ballot system of admission of Jews into educational institutions.

Thoughts and Tidings--A Review of Passing Events

By H. Eliassof

History Repeats Itself.

The familiar adage that history repeats itself is certainly true of Jewish history. The Jewish people have seen their history of sorrow and suffering, of misery and martyrdom repeat itself almost in every age, from the beginning of the diaspora up to the present modern era. Is the history of the Russian pogroms, the Roumanian relentless persecution of the Jews, the world's cruel cry: "Down with the Jew," and the thousand and one outbursts of hatred and calumny against the children of Israel in our times anything else than a repetition of the acts of the rulers and mobs of the dark ages? Truly, the spirit and aim of the Jew-haters and the Jew-baiters of to-day are not much different from the spirit and aim which animated the tyrannical rulers of the unenlightened epochs to rob the Jew of his human rights, to drive him from his hearth and home, and to despoil him of his goods and chattels, or which incited frantic mobs in the middle ages to murder Jewish women and children. To-day, as well as in those times, the persecuted Jew can purchase peace and safety if he is only willing to relinquish his religion, and to-day, as well as in those times, he prefers to suffer rather than give up his spiritual treasures. The very fact that the history of his people repeats itself gives him the courage and fortitude to endure his tears and torments rather than to become a traitor to his God. He is sure that the history of his deliverance and redemption will also repeat itself, for he knows that the guardian of Israel never slumbers and never sleeps, and that He always provides a helper and sustainer in the darkest day of distress and in the moment of the greatest misery.

Yes, history repeats itself in the good as well as in the evil things, and what has often seemed to bring the Jew to the very depths of despondency turned out to be a way to hope and salvation. When the Jews were expelled from Spain the Jews of the world lamented and looked upon it as another destruction of the Temple, but America was discovered simultaneously with the expulsion, and it has already proved to be a new promised land for over two millions of the persecuted Jewish people.

It is, indeed, remarkable that so many points of resemblance can be found between the mission of the Jews of America to-day, in their relation to the house of Israel, and the mission of Joseph, the son of Jacob, the Egyptian minister of agriculture, in his relation to the house of Jacob. The history of the closing period of the patriarchal age relates that more than three thousand years ago the hand of Providence led Joseph, the son of Jacob, to the land of Egypt, placed him near the throne of Pharaoh, permitted him to help to develop Egypt into a land of plenty, and endowed him with the power to turn the course of the stream of the history of the house of Jacob into wider channels. With great dramatic force the historian of the Bible depicts the scene when Joseph makes himself known to his distressed brothers. Their hearts were filled with fear and trembling. They had tasted the bitterness of being falsely accused of crime and they had experienced the misery of being persecuted by the Egyptian government officials. When Judah approached the seat of the mighty minister and pleaded for right and justice, the heart of Joseph was profoundly touched and his soul was stirred to its very depth. He could no longer deny himself to his flesh and blood, and he uttered the significant words: "I am Joseph, your brother and God hath thus sent me before you to prepare for you a permanence on the earth and to save your lives by a great deliverance."

Many of the phases of this history of Joseph and his brothers are now repeating themselves in the life of modern Israel. American Israel, the modern Joseph, is living in the land of peace and plenty, near the throne of liberty. The [illegible] his brothers among the warring nations are full of anxiety and anguish. They drink the bitter cup of [illegible] and taste the misery of persecution by the Russians, the Roumanians and the Poles. Their days are pregnant with [illegible] and their [illegible] restless with [illegible] and dangers. Their [illegible] and [illegible] are in despair. They find no [illegible] and no help in the lands of their [illegible] Providence points to the only [illegible] They look to American Israel as the sons of Jacob looked to Joseph, whom God has sent before them to prepare for them a permanence on the earth and to save their lives by a great deliverance. American Israel must now assume this exalted position of bread-giver and of attainer of right and justice for his Jewish brethren.

The European war has indeed created the most critical conditions for the Jews of Europe, especially for the millions of Jews of Russia and Russian Poland. These Jews hoped that by showing patriotism and loyalty to their native land they would gain an improvement in their political and civil standing in the land which refused them all the rights of citizenship. Many thousands of Jews, therefore, readily answered the summons of the military authorities to take up arms and to fight for the flag of the land of their birth, and many thousands of Jews, who were not summoned, voluntarily offered their military services and rushed to join the ranks of the armies which were marching to the battle fields. As the war progressed the Jewish soldiers of all the warring nations gained name and fame as fearless fighting men. Even the leaders of the notorious Russian Black Hundreds were forced to acknowledge the prowess and the patriotism of the Jewish soldiers. Many of them, in all the different armies of the belligerent nations, found a heroic death in the front ranks of the battle lines or as volunteers for the performance of specially dangerous duty. In fact the Jewish soldiers of all the various armies, the Russian as well as the Austrian, German, English and French, have been praised and lauded by the different military commanders and many a Jewish soldier's breast, even in the Russian army, has been decorated with medals of distinction for extraordinary valor and heroism.

Nearly one-half of the entire Jewish population of the world lives in the war zones, but most of these Jews are to be found in Russian Poland and Galicia. The Jewish non-combatants have everywhere willingly brought the greatest sacrifices in support of their fatherlands in this stupendous war crisis. The Jews of Russian Poland and Galicia have been the greatest sufferers from the ravages of this war. The world knows and acknowledges it, and openly expresses its deep sympathy with these unfortunate war sufferers. Yet, in spite of all these facts most of these Jews can see no hope for any improvement in their political and civil conditions after the war. Here too, history repeats itself. The Russian pogroms continue with the former bestiality. Jewish massacres have taken place in 215 towns in Russian Poland since the outbreak of the war. Wives of Jewish soldiers who have been wounded while fighting for Russia and have been placed in the hospitals of Petrograd and Moscow, are not permitted to visit their husbands because they have no right of domicile in those cities. It is even reported that the Russian Premier said that he was surprised the Jews of Russia should now expect emancipation. True, he said, the Jewish soldiers are doing their duty in the present war, but what else could they do? If they failed to do their duty they would have been shot. The hatred of the Jews by the Poles, who are expecting the restoration of their disrupted kingdom, has broken out into flames. They are excluding the Jewish war sufferers from participation in the general aid distributions and have doomed many Jewish women and children to perish of starvation. They have even delivered many innocent Jews to the executioner by falsely accusing them of espionage. German anti-Semitism still lives and rabid anti-Semitic German papers, like the "Hammer," are still permitted in Germany to hurl absurd accusations against the Jews, to belittle every Jewish virtue and to magnify every Jewish fault. The London Times, following in the footsteps of its business associate, the "Novoe Vremya" of Petrograd, is attacking the Jewish character and besmirching the Jewish name. Neither England nor France, the two liberal allies of barbaric Russia, have so far had any beneficent influence over the Muscovites. The Russian Czar and the Russian bureaucracy are as brutal now in their treatment of the Jews as they ever were and whether Russia wins or loses in this war, the Russian Jews can expect no improvement in their bitter conditions from barbaric Russia. The Russian Jews are shedding their blood like water for their step-fatherland in vain, their endless sacrifices are useless and all their bitter sufferings will avail them nothing. It is now plainly evident that Russia will never grant them the least human right of her own free will. The Russian Jews know that there is now one hope only left for them and that is the help of the American Jews. A strenuous endeavor must be made to rouse the mighty public opinion of the civilized world against Russian barbarity. The Russian Jews are fully entitled to their human rights and by the part they are taking in the world war they have fully earned their political emancipation in every country of the world. They have a right to claim full citizenship in every land and this claim must be brought before the peace conference which will have to settle the fate of all the smaller nations after the war. The sympathy of some powerful neutral government must be won to espouse the Jewish cause before these peace conferences. Such a mighty pressure from without only can influence Russia to change her policy in regard to the Jews and force the other countries to abandon all restrictions and grant the Jews full rights of citizenship. The American Jews are fully cognizant of the facts that by virtue of their exceptionally high position they are the only ones who can undertake to create such an outside pressure and that the Jews of the world hope that the American Jews will readily assume this sacred duty. Surely, the American Jews can be depended upon to do everything within their power to hasten to the rescue of their unfortunate brethren in faith. Here too history will repeat itself and American Israel, the modern Joseph, will prove the deliverer of the house of Israel. As the American Jews are now opening the storehouses of their wealth and are sending material succor to the Jewish war sufferers to deliver them from the pangs of hunger, they will also employ their power and influence for the greater deliverance of their people and to help them to attain justice and liberty in all parts of the world.

Model Citizens.

Judge Clarence N. Goodwin of the Superior court of Cook county recently recommended the great German-American statesman and soldier Carl Schurz, as an example of a model citizen to a class of sixty foreigners who applied in court for final naturalization papers. We all must acquiesce in the high tribute of praise which the learned Judge paid to the memory of Carl Schurz. Nobody can deny that Carl Schurz, the German university student and fighter for the liberty of the German people became a model American citizen after he adopted this country as his new fatherland. He espoused the cause of the Union, supported our immortal Lincoln in his epoch-making policy of emancipation, helped as general to lead the Northern forces to victory over slavery, rose to the exalted position of member of President Hayes' cabinet and became an imposing figure in American history. But we must not overlook the fact that almost all the groups of foreign nationalities who came here and permitted themselves to become absorbed by the American commonwealth count among their numbers many model American citizens. True, not all of them possessed the superior education and the brilliant gifts of mind with which Carl Schurz was endowed. But they have all done their full duty to the country of their adoption and have proven their ardent American patriotism by becoming useful American citizens.

If these facts were often properly brought to the attention of the American public there would surely be less disdain for the foreign element in America. In most cases it is the ignorance of these facts that furnishes the fuel for the flames of prejudice, contempt and scorn which break out from time to time against the foreigners in certain circles of the American population.

DR. MAX NORDAU IN MADRID

It is reported from Madrid that Dr. Max Nordau and his family are at present enjoying the hospitality of Spain. Dr. Nordau is receiving high honors in Madrid from all classes of the population. Recently Dr. Nordau delivered two lectures, one in the Atheneum and the other in the Casa del Pueblo, which were attended by the most prominent citizens of the Spanish capital.

Dr. Nordau spent New Year's eve in the family circle of his friend, Dr. Philip Hauser, a native of Austria, who is a prominent physician and writer in Spain, to whom the grand council of Sevilla has recently awarded a gold medal.

PREPARATIONS FOR THE CONVENTION OF THE ORDER IN SAN FRANCISCO

By Eugene B. Block

Members of the Order B'nai B'rith in San Francisco have risen graciously to the pleasant obligation of playing hosts to the world's leading Israelites who will come here in May to attend the convention of the Constitution Grand Lodge, the highest body of the order.

The tentative program of entertainment, more elaborate than anything of its kind before considered, was prepared by the 1915 committee, which has in charge the reception of the delegates and their families. While this program has not been finally decided upon and is subject to change, it reflects the efforts which will be exerted to entertain the delegates in a manner befitting western hospitality and the high position of the visitors.

It consists of a series of brilliant social events, formal and informal, at which the members of District Grand Lodge No. 4 will outdo all past efforts to show their guests the esteem in which they are held by western Jewry.

The convention will open on Sunday, May 2, and it is expected that the first session will take place in San Francisco's new $1,000,000 Auditorium, which is to be one of the lasting monuments of the Panama-Pacific Exposition. It is here that all of the important conventions of the exposition period will take place.

One of the first social affairs that probably will take place, according to the tentative plans, will be a "stag" luncheon, to be followed by a reception at the auditorium, where the delegates and their families will be greeted by their hosts.

A theatre party and supper have been included on the program under consideration, as has an automobile ride through Golden Gate Park to the ocean beach that the visitors may see the beauties of San Francisco's outdoor life.

"B'nai B'rith Day" will be celebrated at the expisition May 5, and it is expected that special exercises will take place on this occasion. Delegates and San Francisco members of the order will attend the exposition in a body on this day.

One of the most interesting and delightful features considered on the tentative program is a trip to Mount Tamalpais, which, if taken, will show the visitors one of the most beautiful natural playgrounds of California.

If permission from the Government can be secured a barbecue lunch may be served the visitors on their descent from the mountain in the far-famed Muir Wood. It is believed that this would be a pleasing departure from customary banquets and at the same time would afford the delegates and their families an opportunity of enjoying outdoor life of California in one of the most scenic retreats.

"We realize the honor that is being conferred on us in permitting us to be hosts to the Constitution Grand Lodge delegates," said I. J. Aschheim, grand secretary of District Grand Lodge No. 4, and secretary of the entertainment committee.

"That is why we are anxious to excel all previous efforts in entertaining our guests. We are planning a program which we hope will reflect true western hospitality. We realize the importance of the convention, and want to do our share in receiving the delegates and their families and making them feel at home. While the program suggested by the committee is only tentative and still subject to change, it shows the extent to which the entertainment will be carried on. Indeed, May, 1915, will be a banner month in B'nai B'rith annals."

THE MISSIONARY SCHOOLS IN TURKEY

In consequence of the war the Turkish government closed the French and English missionary schools of Turkey. Many Jewish children were attending these schools. The poorer classes of Jews were induced by the missionaries to send their children to these schools, where they were lured away from the faith of their fathers, and influenced to embrace the Christian faith, by feeding the children during the day and by granting pecuniary assistance to their parents. In Constantinople alone nearly 1,000 Jewish children were pupils of these missionary schools, and when the Turkish government closed these schools all these Jewish children remained without any instruction. The Chief Rabbinate of Turkey has therefore undertaken to provide Jewish schools for these children, where they will learn to remain faithful to Judaism.

Joint Meeting of St. Louis Lodges and Banquet. Meeting of General Committee of District No. 2.

Sunday, February 21st, was a gala day in St. Louis B'nai B'rithdom.

A morning and afternoon session of the General Committee of District Grand Lodge No. 2 was held at the Washington Hotel, in that city. Besides the resident members of the Committee present, there were in attendance from other points Rabbi Joseph S. Kornfeld, President, of Columbus, O.; Samuel J. Kornhauser, 1st Vice-President, of Cleveland, O.; Victor Abraham, Secretary; William Ornstein, Treasurer, and Moses Schwab, of Cincinnati, O.; Jacob L. Lorie, of Kansas City, Mo.; Rabbi Louis Bernstein, of St. Joseph, Mo.; Louis J. Borinstein, of Indianapolis, Ind.

There were also present Past Presidents Emil Mayer and Jacob Furth, member of the Executive Committee of the Order, who announced that the B'nai B'rith War Relief Fund contributions amounted to one hundred thousand dollars.

Reports were made of District propaganda work and of other activities of the District.

It was resolved as the sense of the General Committee that there should be employed, by the Executive Committee of the Order, a permanent Secretary on Propaganda, to supervise work of that character, in lieu also of any cash allotments from the Executive Committee to the several Districts for propaganda purposes, and it was further resolved that the purpose and idea of the District Grand Lodge favoring two members of each Grand Lodge upon the Executive Committee of the Order can be best effectuated by the President of each District, during his term of such service, being constituted a member of such Committee in addition to its regularly elected member.

At the conclusion of its sessions the members adjourned to witness the initiation of a class of fifty-nine at a joint meeting of Missouri Lodge No. 22 and Ebn Ezra Lodge No. 47.

The meeting of the two St. Louis Lodges was held at Harburger Hall at 3:30 P M., Mr. Jacob Furth presiding. The initiation services were conducted by a team composed of members of both lodges, Rabbi Samuel Sale occupying the President's position.

The beautiful ritual of the Order was splendidly and most earnestly and impressively given, after which addresses were made by Bros. Jacob Furth, President Kornfeld and Vice-President Kornhauser, and Messrs. Jacob L. Loric, William Ornstein, Louis Bernstein, Victor Abraham, Moses Schwab and Louis J. Borinstein of the visiting brethren.

At 7 o'clock five hundred members of the Order and invited guests participated in a dinner at the Columbian Club. The regular speakers of the evening were Rabbi Jos. S. Kornfeld, President; Samuel J. Kornhauser, 1st Vice-President; Victor Abraham, Secretary of the District, and Rabbi Louis Bernstein, at the conclusion of which Mr. Jacob Furth responded to the call upon him with a short address. The keynote of the addresses, which were of the highest character, was the duty, the obligation, the opportunity and the altruistic achievements of the Order.

Mr. Karl M. Vetsburg, 2nd Vice-President of the District, proved his excellent ability as a most graceful and successful toastmaster.

Intervals between the addresses were enlivened by music and song, the latter set to original words full of appreciation of the Order and its work.

During the evening a beautiful watch fob bearing a golden menorah was presented by President Kornfeld to Past President Harry Simon, as a testimonial to him from the District and as a mark of its appreciation of his splendid work as President during his term of office, to which Bro. Simon most feelingly responded.

The enthusiasm of this, one of the most successful gatherings in the history of District No. 2, was most marked, the inspiration which the visitors brought was repaid in kind by the encuragement they received and the assurance that the day was but a beginning of continued grand work for the Order in the city of St. Louis.

WASHINGTON LODGE NO. 19, I. O. B. B.

Sixty-first Anniversary.

In spite of the inclement weather, the sixty-first anniversary and Purim celebration of Washington Lodge No. 19, I. O. B. B., was well attended. The celebration was held at the Hotel Marseille, February 24, 1915. Everybody seemed to be in "Purim" spirit, even though Purim was not here yet; the musical programme tended greatly to enliven the guests. The following quite an elaborate programme was rendered:

Orchestration, Mr. John Leffler; Introductory Remarks, Mr. Samuel Koffler, Chairman Advancement Committee Washington Lodge; Selections, Balallaika Orchestra; song Miss Sally Sanders, accompanied by Mrs. Frances Goldberg; address "What a Purim Play Should Be," Rev. G. Lipkind; piano solo, Mr. Wm. Goudeket; songs, "Das Goldene Kreuz" and "Le Reve du Soldat," Mr. M. Goudeket; address, Dr. Meyer M. Stark, President Washington Lodge; song, Aria from "Traviata," Mrs. Nathania Anspacher Kalish, accompanied by Mr. Relkin; Address, Mr. Herman Asher, President District No. 1, I. O. B. B.; selections, Balallaika Orchestra.

The main feature of the evening was the address by Bro. Herman Ascher, the newly elected president of District No. 1. In his remarks, which were very interesting, he praised highly the patriotism exhibited by the Jews in general, and especially here in the United States. Bro. Ascher urged more interest to be exhibited in Judaism and Jewish affairs and thought that the B'nai B'rith tended to create such interest. He also felt that the lodges should celebrate the Jewish holidays in some suitable manner. The work of the Order was highly lauded not alone by the President of the District, but likewise by Bro. Dr. Meyer M. Stark, President of Washington Lodge, and by Bro. Samuel Koffler, Chairman of the Advancement Committee of the Lodge.

The Advancement Committee, with the earnest support of the President of the Lodge, earnestly hoped that the occasion of this celebration would be an interesting and entertaining one, and hopes it has succeeded in its purpose.

DES MOINES LODGE, DES MOINES, IOWA.

On Sunday, February 28, 1915, Des Moines Lodge, No. 330, of Des Moines, Iowa, held one of the best attended meetings which it has held for some time. About fifty members were in attendance and seven candidates were initiated by Brother Charles L. Aarons, President of District No. 6, and Edward Sonnenschein, Chairman of the Propaganda Committee of the District. After the initiation, short addresses were made by both President Aarons and Brother Sonnenschein, which were cordially received, and addresses were thereafter made by a number of the officers and members of the Lodge.

In the evening a public meeting was held in the temple. This was attended by a large crowd which completely filled the temple, consisting of the members and their families and many non-members and their families.

Rabbi Eugene Mannheimer, Chairman of the Intellectual Advance Committee of the District, presided, and addresses were delivered by President Charles L. Aarons on the subject "The Needs and Scope of the Order," and by Brother Edward Sonnenschein upon the subject "Present Day Jewish Problems in America." Both addresses were well received, and the Lodge already has a number of candidates who became pledged through attendance at the open meeting and through the enthusiasm of the members engendered by the celebration.

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SACRAMENTO, CAL.

Etham Lodge No. 37 of Sacramento, Cal., held an interesting meeting on Tuesday evening, Feb. 9, 1915. Rabbi Michael Fried called the attention of the lodge to the fact that Dr. J. Faitlovitch of Falasha fame will be touring California during the month of April, and suggested the advisability of arranging for a lecture by Dr. Faitlovitch at Sacramento. A committee was appointed by the lodge to make the necessary arrangements.

The lodge held memorial services at Temple B'nai Israel on the evening of February 26, 1915.

WINNIPEG LODGE CELEBRATES B'NAI B'RITH DAY

Unquestionably the most successful B'nai B'rith Day ever celebrated at Winnipeg Lodge took place on Sunday, the 7th of February, 1915.

Brother S. N. Deinard, Rabbi of the Temple at Minneapolis arrived in Winnipeg on Sunday morning and was received by the officers of the lodge and escorted to the hotel. At noon he was entertained at luncheon by the past presidents and officers. In the evening the annual celebration of the lodge took place at the largest hall available in the Jewish quarter of the city. Long before the time set for the commencement of the program an audience of about 1500 packed the hall and galleries beyond their capacity and hundreds were turned away because the building could not possibly hold any more. The Jewish men and women who crowded into the hall represented every walk of life, every shade of thought and almost every age from the young university student to the gray bearded orthodox Jew.

An orchestra rendered selections while the audience was assembling.

When the meeting was called to order the President of the lodge Brother M. J. Finkelstein, in a few appropriate remarks outlined the work of the order in general and the aims and aspirations of the lodge in particular.

This was followed by a memorial service for the departed brethren. The prayer was chanted by Brother Rev. E. Cashdon. The large audience remained standing during the memorial service.

The program included a piano solo by Miss Edith Finkelstein, a violin solo by Miss Gofine, accompanied by Miss Gardner and a song by Rev. Joseph Wolfe. Brother H. E. Wilder, Secretary of our Lodge, read the annual report setting forth the activities of the lodge for the past year and Mrs. M. Cates read the annual report of the Ladies Auxiliary.

The speaker of the evening Brother Deinard received one of the most enthusiastic receptions ever given to a visiting Jew in that city. In an able manner he outlined the purposes and aims of the order, and his whole address was punctuated with repeated applause. A vote of thanks was proposed by Brother Steinkopf and seconded by Brother Levinson and presented to the speaker of the evening by the President.

At the close of the program hundreds of the audience crowded up to the platform in order to receive Brother Deinard's hearty hand-shake.

The concensus of opinion in Winnipeg is that the B'nai B'rith Day was the most successful Jewish affair which had ever taken place in this city. Undoubtedly the whole affair will be a stimulus to the members and an unexcelled propaganda as far as outsiders are concerned.

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MOUNT ROYAL LODGE, MONTREAL, CANADA.

An official visit was paid by Brothers Edward Sonnenschein, chairman of the Propaganda Committee of District Grand Lodge No. 6, and A. B. Seelenfreund, Secretary of the Grand Lodge, both of Chicago, to Mount Royal Lodge No. 279 of Montreal, Canada, on February 7, 1915.

The lodge made extensive preparations for the reception and entertainment of the visiting Grand Lodge officers. A regular meeting of the lodge was held in the afternoon, for which occasion a class of candidates was secured and initiated by the visiting officers. At the conclusion of the initiation ceremonies short addresses were delivered by the visiting officers on the work of the Order.

In the evening a public meeting was held in the large auditorium of the Baron de Hirsch Institute, which was attended by several hundred people. The principal speakers of the evening were the visiting Grand Lodge officers. Mr. I. Levinson, President of the Lodge, called the meeting to order and introduced as chairman of the evening, Rabbi Nathan Gordon. In addition to the addresses well known local talent contributed vocal and musical selections.

On Monday afternoon the visitors were taken on a tour of the city and vicinity. In the evening a banquet was tendered them by the members of the lodge at the Montefiore Club.

The visit of the Grand Lodge officers tended to create much enthusiasm and as a result of their visit efforts have been made and plans arranged for the organization of sister lodges in the cities of Ottawa and Kingston.

The success of the meetings was mainly due to the efforts of the President of the Lodge, Mr. Levinson, and those who assisted him.

ARGO LODGE, WASHINGTON, D. C.

A meeting of Argo Lodge was held on February 4, 1915, at the Eighth Street Temple with the attendance of half the membership. This lodge has initiated during the past three months about forty college men who are in the governmental service. Louis D. Brandeis, Esq., of Boston and Washington, was elected a member of the lodge, and it is planned to have Mr. Brandeis initiated with the other candidates now awaiting initiation at the next open meeting of the lodge.

The committee for the annual "Get-together" dinner decided to hold it at the Metropolitan Hotel on March 1, 1915. Brother Joseph Strasburger was appointed chairman of the committee and Julius I. Peyser was appointed toastmaster. The following speakers have been invited to be the guests of the lodge and to give informal talks: The President of the Board of Commissioners, of the District of Columbia, Oliver P. Newman; Commissioner Louis Brownlow; Hon. Wm. E. Borah; Senator from Idaho; Hon. George E. Chamberlain, Chairman of Committee on Military Affairs of the Senate; Hon. Ben Johnson, Congressman from Kentucky, Rev. Dr. Frank L. Rosenthal, President District Grand Lodge No. 5; Rev. Dr. George Solomon, Secretary District Grand Lodge No. 5; and Hon. Simon Wolf of Washington, D. C.

The following officers were elected in Argo Lodge: Frederick M. Pelzman, President; Leon Pretzfelder, Vice-President; David Weiner, Inside Guard; Harry O. Sandberg, Outside Guard; Joseph L. Tepper, Monitor. Hon. Simon Wolf, Rev. Dr. Abram Simon and Julius I. Peyser were suggested as delegates to attend the meeting of the Constitution Grand Lodge in San Francisco. Brother Sol Herzog was selected Editor of the **Argo News**, the official publication of the lodge.

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GULF LODGE, NEW ORLEANS, LA.

Gulf Lodge No. 221 of New Orleans held a well attended regular meeting on the evening of Feb. 24th. The lodge passed favorably upon a proposition to hold the annual meeting of the District Grand Lodge in New Orleans instead of Little Rock and that each lodge send only one delegate. The lodge favored also the proposition to refrain from arranging for any social entertainment in order that the expense of holding the convention may be kept as low as possible.

The most important feature of the meeting was the presentation of a testimonial to Brother Solomon Marx, who for more than 40 years has been a member of Gulf Lodge and who recently celebrated his golden wedding anniversary. The presentation address was made by Brother Steeg, who made brief mention of the work of Brother Marx for the lodge and the Order. The speaker also took occasion to dwell upon the regard for Mr. Marx, which is not confined to the people of his home city but extends beyond its limit and even into the world. Mr. Marx was much touched and in a few words expressed appreciation for the honor conferred upon him. After he had resumed his seat the entire lodge rose and recited Kaddish in memory of Mrs. Marx. Rabbi L. Volmar prefaced the Kaddish with an eloquent prayer.

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HOREB LODGE, NEW HAVEN, CONN.

The regular meeting of Horeb Lodge No. 25, of New Haven, Conn., held on Jan. 24, 1915, was unusually successful. A class of candidates was initiated by the new degree team of the lodge and this served as an opportunity for the judges sent by the District Grand Lodge to view the merits of the team, in the contest among the various lodges of the District. The initiation was preceded by the drill, in which eight members took part. The ritual work was carried out excellently.

After the work of initiation was ended, Mr. Herman Asher of New York, who since then has been elected president of the District, addressed the lodge. In his remarks Mr. Asher related his experience in appearing before President Wilson, representing the Order, in company with other men, to protest against the recent immigration bill. Among the other speakers who followed President Asher were Brothers R. E. Hyman and J. H. Ullman, who urged the co-operation of the members and appealed for their assistance in supporting the officers in their work. The evening concluded with a smoker and the serving of refreshments.

What Our Lodges Are Doing

HARMONY LODGE OBSERVES WASHINGTON'S BIRTHDAY

An unusually large gathering of the children of the members of Harmony Lodge No. 711 of Bridgeport, Conn., and their friends were present at the public meeting held in the afternoon of Feb. 22d, Washington's birthday, to celebrate the event. Mr. Maximilian Stein, president of the lodge, presided at the exercises and Rabbi David Levy delivered an address on the life of Washington. The program of various forms of entertainment was concluded with dancing and games. The lodge hall was handsomely decorated with patriotic ornaments. The children received souvenirs of the occasion and many prizes were awarded the winners of various games.

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LASKER LODGE OF SAN DIEGO HOLDS ENTERTAINMENT TO AID WAR SUFFERERS.

In line with the world-wide effort of the Order to afford relief to the Jewish sufferers throughout the countries affected by the war, Lasker Lodge No. 370 of San Diego arranged for a concert and reception at the U. S. Grant Hotel ball room on Jan. 21, 1915, the net proceeds of which are to be devoted to the B'nai B'rith relief fund. The affair was a social as well as a financial success. The fine array of talent that participated in the program rendered the evening a most enjoyable one from a musical standpoint, while socially the reception and dance which followed the program proved one of the most successful events held in the local Jewish community. Dr. Hyman Lischner, chairman of the committee of arrangements, and those who assisted him are entitled to much credit for the successful outcome of the entertainment .

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ZION LODGE, COLUMBUS, OHIO.

Zion Lodge No. 62 of Columbus, Ohio, held a well attended meeting on Monday evening, Jan. 25, 1915, at which Dr. Jos. S. Kornfeld, president of District Grand Lodge No. 2, delivered an address on the subject "Social Service." The newly elected president of the lodge appointed the standing committees for the year. Vice-President Mr. H. J. Schanfarber, as chairman of the entertainment committee, announced that the lodge is going to have the best social year in its history and as a beginning he announced that a minstrel show will be put on in the near future.

On Monday, Feb. 15, 1915, the lodge held an entertainment and dance, which was well attended.

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BANQUET OF HARMONY LODGE

Harmony Lodge No. 711 of Bridgeport, Conn., gave a banquet in honor of Mr. Isaac Moss, who has just completed his term as president of the lodge. The affair was held in the lodge rooms and was one of the most successful events arranged by the lodge. Dr. David Levy offered prayer and Mr. Maximilian Stein served as toastmaster, introducing the various speakers.

A beautiful silver mounted gavel was presented to Mr. Moss by Brother Henry Harris. Short addresses were delivered by many of the members present and after the banquet was over those participating proceeded to the Park Avenue Temple, where Dr. Levy delivered a lecture on "Abraham Lincoln."

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KANSAS CITY LODGE, KANSAS CITY, MO.

Kansas City Lodge No. 184 is fortunate in having a set of officers composed principally of young men. At a meeting of the lodge held on Feb. 8th the vice-president, Mr. Herman Stern, as chairman of the propaganda committee, announced that special efforts will be made by his committee to secure 100 new members during the year. The lodge has so far 20 elected candidates awaiting initiation and at that meeting six new propositions were presented. The propaganda committee has been duly organized and it consists of 3 members of the lodge divided into ten sub-committees. A list of names of eligible men of the city numbering more than 400 was prepared by the chairman and was referred to the various sub-committees.

The entertainment and intellectual advancement committee of the lodge arranged for a social evening on Feb 22d, which was well attended and proved not only entertaining but instructive as well

OPHIR LODGE, SAN FRANCISCO, CAL.

Ophir Lodge No. 21, the mother lodge of district No. 4, within the past few months has set a pace which the younger lodges find hard to keep up with.

Being the oldest lodge on the Pacific Coast it was avoided by prospective young members as a lodge full of old men, but lately this has all been changed.

Within the past few months at least two members have been initiated into our ranks at every meeting, and what has made the other lodges sit up and take notice is the fact that every new member has been a young man.

At the last meeting of the lodge six candidates were initiated and after the meeting a banquet was served and in the speeches that followed the future success of the lodge was assured.

In the latter part of March Ophir Lodge will hold a Dansant to which all the young folks are anxiously looking forward.

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JOSHUA LODGE, PHILADELPHIA

A well attended meeting of Joshua Lodge No. 23 of Philadelphia was held on Tuesday evening, February 9, 1915. After the business had been transacted a social evening was spent by the members. Mr. Chas. E. Asnis was the speaker of the evening, his subject being "1812 and 1912, Two Aspects of the War." After the meeting adjourned refreshments were served.

Arrangements have been made by the lodge for prominent speakers to address the members at future meetings and preparations are also being made for a large class initiation to be held in April next.

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HILDESHEIMER LODGE, SEATTLE, WASHINGTON.

A novel feature in initiatory work will be displayed by Hildesheimer Lodge No. 503, I. O. B. B., of Seattle as a result of the translation into Spanish of the ritual by Past President Aubrey Levy. Hildesheimer Lodge has in its membership a number of Spanish-speaking Jews, whose ancestors were expelled from Spain in the fifteenth century, many of them settling along the Mediterranean, some on the Island of Rhodes, others on the mainland, including Turkey and other countries. An interesting part of their history is that ever since they have retained their mother tongue and feel proud that they are numbered among the Spanish-speaking peoples.

There are a large number who are desirous of joining Hildesheimer Lodge, and for their benefit Aubrey Levy, with the assistance of some of the Spanish-speaking brothers of this lodge, will render the initiatory ceremony in the Spanish language.

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RAINIER LODGE, SEATTLE

The meeting of Rainier Lodge No. 627 of Seattle, Wash., held on Feb. 11, was well attended. In addition to the regular routine work of the lodge two highly interesting talks were made by Brothers Wise and Neider. Brother Wise spoke upon the need of preparing to meet the influx of Jewish immigrants which will inevitably occur at the close of the present European war. Brother Neider, who spent time in the Orient and the Islands of the Pacific, narrated in a vivid way the habits and customs of the natives in general and of the Jews in those lands in particular.

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ALEXANDRIA, LA.

B'nai B'rith Day was celebrated on Sunday, January, 31, 1915, by Rebecca Lodge No. 240 of Alexandria, La. In the afternoon a regular meeting of the lodge was held, at which a class of candidates was initiated and the newly elected officers were installed for the ensuing year.

In the evening a program was rendered in the Temple, consisting of vocal and musical numbers. Rabbi Rothstein presided at the meeting and presented as the principal speaker of the evening Rabbi Abr. Brill of Meridian, Miss. Rabbi Brill spoke eloquently upon the purposes and principles of the Order, emphasizing the point that no organization better exemplifies the truth contained in the Bible that "Man is his brother's keeper."

Refreshments were served at the close of the meeting.

CINCINNATI LODGE HOLDS OPEN MEETING

Dean William P. Rogers of the Cincinnati Law School was the speaker at the open meeting of Cincinnati Lodge No. 4, B'nai B'rith held in the auditorium of the Rockdale Avenue Temple Annex on the evening of February 22. The room was completely filled with a highly appreciative audience. Dean Rogers had for his subject "The Individual and the Public" and handled his theme in a highly interesting and instructive manner. An excellent musical program was provided, Josef Adler playing several piano solos, including Rachmaninoff's Prelude in C minor and Chopin's Etude in C minor. Isadore Cohen sang two tenor solos, "Mother of Mine" and "Besta la Guibba." Owing to the absence of Edwin Memel his place was taken by Miss Helen Adler, 'celloist.

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VANCOUVER, B. C.

A regular meeting of Samuel auxiliary to Samuel Lodge of Vancouver, B. C., was held on the evening of February 15. An interesting paper was read by Miss Grossman, on "Telegraphy," which was much appreciated. The meeting closed with an amusing story, read by the president, from Zangwill's "Ghetto Comedies."

The second conjoined open meeting of Samuel Lodge was held on February 17 and was a distinct success. The program provided was instructive and entertaining. Two papers were read: the first by Mr. Luckoff, on the subject of "Should the Punishment Be Made to Fit the Crime or the Individual?" The second paper was by Mr. Lang, on "Modern Drama." A musical program was also rendered.

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GAN EDEN LODGE, TERRE HAUTE, IND.

Gan Eden Lodge No. 110, of Terre Haute, Ind., has shown much activity of late.

The lodge collected the sum of $500.00 for the relief of the war sufferers, and hopes to raise an additional sum in the near future.

From a social standpoint the lodge has also been most active, having been honored by visits of Brother Alfred M. Cohen of Cincinnati, and Leon L. Lewis of Chicago. Brother Cohen visited the lodge in the latter part of December, delivering an address on the work of the Order, which was very much appreciated by a large attendance present. Brother Lewis made a special visit to the lodge to acquaint it with the work of the Anti-Defamation League of which he is the managing-secretary.

At the last meeting of the lodge, held on Feb. 11th, a general discussion on the subject "What Have We Jews to Expect After the War?" was led by Rabbi Kaplan, and discussed by Brothers A. Herz, S. J. Goldstine, C. Abelowitz, and others.

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RIMMON LODGE, RICHMOND, VA.

The regular meeting of Rimmon Lodge No. 68 was held in Temple Beth Ahaba, Sunday night, February 28, 1915, at which time Brother Alvin B. Hutzler, President of the Lodge, presided. After the regular business of the Lodge had been completed, and several candidates initiated, the members heard a most interesting address by Brother H. T. Ezekiel, past president of the Lodge, and one of the delegates to the Grand Lodge, on the subject "The Jews of Richmond During the Civil War." The address was received with enthusiasm by all the members present, and Brother Ezekiel was offered a vote of thanks for his able paper on this question.

At the close of the meeting refreshments were served and enjoyed by the members present.

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UNITY LODGE, SAN FRANCISCO, CAL.

Unity Lodge No. 273 of San Francisco will celebrate the 38th anniversary of its institution on Thursday, March 11th. The lodge will observe this event with a theater party for the members and their ladies, for which reservations are being made in large numbers. After the performance the guests will assemble at a prominent cafe for refreshments and dancing.

DAVENPORT, IOWA.

Davenport Lodge No. 174 held a "get-together" dinner at the Commercial Club of Davenport on February 23d, which was attended by practically all the members of the order in that city and in the neighboring cities of Rock Island and Moline, Ill. Past President Isaac Petersberger presided at the meeting and in his opening address dwelt on the influence of the order in removing prejudice against the Jew. He introduced as the speaker of the evening Brother Leon L. Lewis, of Chicago, Managing Secretary of the Anti-Defamation League, who spoke at considerable length on the work of the League and on the plans for the future. President A. L. Weinstein then addressed those present and made a strong plea for co-operation of all Jews in the three cities. All the members present pledged themselves to attend regularly all future meetings of the lodge, and to do their best to bring the lodge to an even higher degree of power and efficiency.

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WM. McKINLEY LODGE, OMAHA, NEBR.

The Ladies' Auxiliary to the Wm. McKinley Lodge No. 521 of Omaha, Nebr., entertained the members of the joint lodges, at the club rooms of the Metropolitan Hall on Feb. 25, 1915, with a very interesting musical and literary program.

Miss Ella Fleishaman gave an interesting discussion of Mary Antin and her work. The Misses Solomon presented vocal numbers of merit. The story and criticism of the play "As a Man Thinks" was creditably analyzed by Miss Esther Belmont, followed by recitations given by Miss Malvina Newman. Miss Ruby Isaacson gave the story of Zangwill's. "The War God." The program ended with the rendition of further numbers by the Misses Solomon.

Light lunch served by the members of the Ladies' Auxiliary helped to complete what was acknowledged to be one of the most enjoyable meetings held during the present winter.

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MONSTER CLASS INITIATION ONE OF THE FEATURES OF THE COMING CONVENTION OF THE ORDER.

A membership campaign for a class of 250 has been launched by the Committee of Fifty of the ten San Francisco B'nai B'rith lodges and will be vigorously waged throughout the city.

The "250 class," as it is to be known, will be initiated before the Constitution Grand Lodge at its convention in May and the honor of coming into the order on so auspicious an occasion is being argued as inducement enough to bring strangers into the fold.

Each of the ten local lodges having elected new officers for the ensuing term, the Committee of Fifty, composed of five delegates from each lodge, met for reorganization Wednesday evening, March 3. New officers were elected and plans formulated for a systematic and widespread campaign for new members.

The "250 class" will be initiated by a crack team and the occasion will be one not soon to be forgotten in local lodge circles.

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EDAR LODGE, SAN ANTONIO, TEXAS.

Edar Lodge No. 211, of San Antonio, Texas, celebrated B'nai B'rith Day on Tuesday evening, Feb. 23, 1915.

The following was the program of exercises:

Program

Remarks................Mr. Ben Adler
President Edar Lodge 211 I. O. B. B.
Consider and Hear me—By Alfred Wooler ....Mr. Chas. M. Lee
Sixth Hungarian Rhapsodie—By F. Liszt
Maestio J. M. Acugna
Aria from Samson et Delila—By Saint-Saens ....
Mme. Virginia Colombati D'Acugna
Address—The I. O. B. B. as a Social Power.............Rabbi N. Gerstein
Jewel Song from Faust—By Gounod
Mrs. Reuter
Paper—The Jews of the United States ....Mr. S. T. Eldridge
Duet from Il Trovatore, "Ai Nostre monti"—By Verdi...................
Mme. Virginia Colombati D'Acugna and
Mr. Chas. M. Lee
Dancing

What Our Lodges Are Doing

INSTITUTION OF B'NAI B'RITH LODGE IN MORGANTOWN, W. VIRGINIA

A B'nai B'rith lodge was instituted at Morgantown, W. Virginia, on Sunday, Jan. 31, 1915, with a charter membership of twenty-six. Considering the size of the community it speaks well for the future of the lodge that it was able to secure such a large charter membership. The ceremonies were conducted by Mr. Isador Sobel of Erie, Pa., Past President of District Grand Lodge No. 3, assisted by Brother E. Hengle, of Pittsburg, to whose special efforts the establishment of the new lodge is due.

ISAAC LODGE, MILWAUKEE, WIS.

An enthusiastic meeting of Isaac Lodge No. 87, of Milwaukee, Wis., was held on the evening of March 4, 1915. The new hall of the lodge was dedicated. The principal speaker on the occasion was President Charles L. Aarons, of the District Grand Lodge, and a class of candidates was initiated by the degree team of the lodge.

MILWAUKEE, WIS.

The Central B'nai B'rith Council of Milwaukee, in behalf of Gilead and Isaac Lodges of that city, arranged a banquet and dance on Tuesday evening, March 9, 1915, at the Hotel Pfister. Hon. E. L. Phillip, governor of Wisconsin, and Hon. Samuel Alschuler, of Chicago, together with District President Charles L. Aarons and other officers, will speak. This affair will be open to the members and their families and friends.

DISTRICT NO. 1

Rev. Dr. Joseph Silverman will act as Chairman of the new Committee on Religious Activities.

Zion Lodge No. 2 anticipated the Purim Festival by a very interesting entertainment. Rev. Dr. Richard Stern delivered an address followed by interesting musical selections rendered by Bro. Dr. L. Lieberman and Mrs. M. Weinstock. Secretary Brother Bernard M. Kaplan gave a report of the convention. Brother Barnard Steinberg acted as Chairman of the evening.

Brother Myron Sulzberger has been acting as President of the Board of Governors for the Home at Yonkers in place of Brother Louis Kempner, who has been ill, but who, we are happy to report, is on the way to complete recovery.

Rev. Dr. B. M. Kaplan, the new secretary of the District, and Brother Joseph Levenson addressed large gatherings of young men at New Haven, Conn., under the auspices of Horeb Lodge.

Several of the officers and members of the General Committee headed by President, Brother Herman Asher, attended the Memorial services of the late Brother Julius Harburger, held at Temple Rodeph Sholem.

Flatbush Lodge gave a delightful dance at Savoy Hall, Flatbush Avenue, Brooklyn, preceded by an eloquent address by Brother Maurice P. Davidson. About 150 guests were present. Several applications for membership were received. The Lodge intends giving such social evenings every month.

Samuel Lodge No. 63 of Brooklyn, celebrated its Fiftieth Anniversary on March 7th. President Herman Asher, Second Vice-President Joseph Rosenzweig and Secretary B. M. Kaplan were the guests at the Golden Anniversary dinner given by the lodge and delivered appropriate addresses on the occasion. Brother I. Trum acted as Secretary of the Committee on Arrangements.

Edward Everett Lodge No. 97 and Washington Lodge No. 19 of New York, held a very interesting joint meeting at Terrace Garden. Brother M. Jablowe of Washington Lodge entertained the brothers by a very instructive lecture on "Jews in the Legal Profession."

Henry Jones Lodge No. 79, through Brother Joseph Levenson and other active members of the lodge, have lately added a number of new members to the roster of that lodge.

Brother Emanuel Stern of Chananiah Lodge delivered an address recently at Chananiah Lodge which was greatly enjoyed by the brothers present. Brother Stern is a very earnest and enthusiastic member of Chananiah Lodge.

Manhattan Lodge No. 156 gave a smoker on Tuesday evening, March 2d. The gathering was marked by a spirit of good fellowship so characteristic of Manhattan Lodge.

Brother Maximilian Stern reports that Harmony Lodge No. 711 of Bridgeport, Conn., gave a dinner to Past President Isaac Moss February 12th, followed by a religious service at Temple B'nai Israel, Harmony Lodge, March 7th. Bro. B. Alexander, Governor of the State of Idaho, through Brother Charles H. Shapiro, has accepted an invitation to address Harmony Lodge in April.

B'nai B'rith day will be observed at Temple Emanuel, New York City, with an appropriate service. Brother Dr. Joseph Silverman will deliver the sermon. The date selected is Sunday, March 28th.

President Herman Asher has circularized the various lodges in the District in the name of the General Committee, requesting them to set aside either Friday evening, Saturday or Sunday before Passover, the 26th, 27th or the 28th of March, as a special B'nai B'rith Day for special propaganda work, when the ideals and the practical achievements of our Order in general and District No. 1 in particular, be brought to the earnest attention of our people so as to enlist their affiliation and co-operation for the good of Israel and humanity.

President Brother Herman Asher is devoting every spare moment to the work of the District.

The Ladies' Auxiliary Society of the Home at Yonkers gave a most delightful entertainment to the old people at the Home on Purim day. Myron Sulzberger, acting President of the Home, Governor M. Minzesheimer, Dr. J. L Blumenthal, and Senator H. W. Pollock made some happy remarks on the accasion. The members of the Home were presented with suitable Purim gifts.

Washington Lodge No. 19 of New York City celebrated its 61st anniversary. Grand President Mr. Herman Asher delivered an interesting address on the occasion.

Mr. Jos. Levenson, chairman of the special B'nai B'rith Relief Committee of New York City, called a meeting of leading men of the Order to devise ways and means of helping many destitute worthy families on the east side that are too proud to apply to the charities.

Memorial services for the late Julius Harburger were held at Temple Rodef Sholem, New York, on February 22nd, which were attended by several of the officers and members of the General Committee, headed by President Herman Asher.

Harmony Lodge No. 711 of Bridgeport, Conn., held a well attended meeting on March 7, 1915, on which occasion Mr. A. H. Fromenson, assistant editor of the Day of New York, delivered an address.

DISTRICT NO. 2.

At a meeting of Sholem Lodge No. 78 of Leavenworth, Kan., held on Sunday evening, February 14, 1915, Mr. Morris Abels read a paper on "My Trip to the Holy Land."

Cleveland Lodge No. 16 of Cleveland, Ohio, is making arrangements for the entertainment of Mr. Moses Alexander, Governor of Idaho, who will visit Cleveland some time in April. Governor Alexander is Past President of Joseph Lodge of St. Joseph, Mo., and an enthusiastic B'nai B'rith.

Sunday, Feb. 28th, the commencement of the second year of holding Jewish service, was celebrated in connection with the feast of Purim at the Ohio State Penitentiary, Columbus, Ohio. Mr. Simon Lazarus of Columbus, member of the General Committee of District Grand Lodge No. 2, and a member of the Social Service Committee, was the speaker.

DISTRICT NO. 3.

The members of Saar Sholem Lodge No. 154 of Pittsburgh, Pa., made special preparations to honor the 75th birthday anniversary or Brother Louis Cohn, the secretary of the lodge for the past continuous 33 years. A large number of the members gathered at the meeting of the lodge held on Feb. 7th and by their presence gave special honor to Brother Cohn. A testimonial was presented to Brother Cohn by the members of the lodge as a token of love and respect.

The B'nai B'rith Orphanage and Home for Friendless Children of District No. 3 situated at Eric, Pa., closed the fiscal year with 21 inmates. The total receipts for the year were $12,653 and the disbursements $9,225.

A charter has been granted for the establishment of a B'nai B'rith lodge in the city of Reading, Pa. The institution of the Lodge is expected to be held in the early part of the month.

A charter has also been granted for the establishment of a B'nai B'rith lodge at Parkersburg, W. Va.

The officers of Uniontown Lodge No. 471, of Uniontown, Pa., were installed at the Standard Club rooms on Feb. 4, 1915, by Mr. Louis Sulzbacher, of Braddock, secretary of the District Grand Lodge. After the installation of officers a musical program was rendered. Addresses for the good and welfare of the lodge were delivered by Brother Sulzbacher and others. At the close of the program a social evening was spent, during which time refreshments were served.

DISTRICT NO. 4.

The Daughters of the Covenant, auxilary of the Portland B'nai B'rith lodges, gave a card party in the B'nai B'rith club building on Tuesday afternoon, March 2nd.

Washington's Birthday was celebrated by Theodore Herzl Lodge No. 314 and its ladies auxiliary on Tuesday evening, Feb. 23d, 1915, with an elaborate program in the B'nai B'rith club building.

Mr. L. R. Alderman, superintendent of public schools, delivered an illustrated lecture on the life of George Washington, which was received with much enthusiasm. A description of the public schools of Portland also made a marked impression on the audience. The feature of the evening was a musical and vocal program.

Mr. M. Mosessohn acted as chairman, and opened the meeting with remarks regarding the effect of Washington's accomplishment on the life of the Jews.

On Tuesday, March 16, Portland Lodge No. 416, or Portland, Ore., will entertain its members with a dance in the B'nai B'rith club building. This will be the first of a series of social evenings to be given by the lodge.

Theo. Herzl Lodge No. 314 of Portland, Ore., jointly with the Daughters of the Covenant celebrated Washington's birthday on Feb. 16, 1915, at a joint session. Mayor Albee delivered an address on Washington, and musical selections were rendered by noted artists.

Memorial services under the auspices of the B'nai B'rith lodges of Portland, Ore., were held on Friday evening, Feb. 19, 1915, at Temple Beth Israel. Rabbi Jonah B. Wise delivered the sermon.

B. F. Peixotto Lodge No. 421 of Salt Lake City gave an entertainment on Feb. 16, 1915, at the B'nai B'rith building. The feature of the program was a talk on "The New Phase of the Crucifixion" by Mr. Daniel Alexander, followed by discussion of the subject. Refreshments were served during the evening.

Columbia Auxiliary No. 1, Daughters of the Covenant, of San Francisco gave an apron and necktie party on Monday evening, March 8th, at the B'nai B'rith hall.

Los Angeles Lodge No. 487 held a social meeting on the evening of Feb. 9th. It was largely attended. A musical program, arranged by Brother J. Weinstock, and address on the work of the order were the entertainment provided for.

Various standing committees of the lodge were appointed by the president. The membership committee was particularly urged to secure a large class of candidates to present to the visiting delegates of the Constitution Grand Lodge, who will stop over in Los Angeles on their way to San Francisco.

The Daughters of the Covenant, auxiliary to the B'nai B'rith lodges of Portland, Ore., gave a card party on Feb. 2, 1915, at the B'nai B'rith Club for the benefit of their fund.

The Samuel Auxiliary of the B'nai B'rith of Vancouver, B. C., gave a card party and dance on Feb. 10, 1915, at the Labor Temple, the proceeds of which will be devoted to the fund of the Hebrew Aid.

Under the auspices of Baron de Hirsch Lodge No. 420 of Butte, Mont., an entertainment and dance was given in honor of the newly elected officers, which was an enjoyable affair. A short program consisting of vocal and musical numbers and a comedy act was well carried out. Dr. David Wittenberg gave an interesting talk on the work of the order. Refreshments were served throughout the evening.

At the last regular meeting of B. F. Peixotto Lodge No. 421 of Salt Lake City, Utah, a class of several candidates was initiated. After the business meeting cards and other pleasures were indulged in.

The 5th annual dinner under the auspices of the Committee of Fifty representing the San Francisco B'nai B'rith lodges was held on Wednesday, Feb. 3, 1915, with Mr. Henry A. Zekind, chairman of the Committee, presiding. More than 100 members gathered about the tables, pledging earnest co-operation during the year in the work of the Order. President Morris N. Schneider of the District Grand Lodge, one of the principal speakers, delivered a stirring address, urging the members to continue efforts in behalf of the Order.

April 27th will be B'nai B'rith Day at the Panama-California Exposition in San Diego, it being the occasion of the visit of the members of the Constitution Grand Lodge on their way to the convention of the order in San Francisco.

Twenty-two new members were initiated at a meeting of Theo. Herzl Lodge No. 314 of Portland, Ore., on Feb. 9, 1915, by the new uniformed degree team. The ceremony was impressive and much appreciated. After the meeting a Dutch lunch was served.

Victoria Lodge No. 758 of Victoria, B. C., initiated a class of candidates at its meeting on Feb. 16. The Victoria club was utilized for the purpose and after the initiatory work was completed the lodge adjourned and members of the ladies auxiliary and friends joined with the lodge members and were entertained by a dance and the serving of refreshments.

DISTRICT NO. 5.

Joseph Lodge No. 76, of Savannah, Ga., observed B'nai B'rith Day on Jan. 31, 1915, with an elaborate program. Rabbi Geo. Blumenthal discussed "Cultural Aims and Accomplishments," while Rabbi Geo. Solomon spoke on "Certain Significant Aspects of B'nai B'rith Endeavor."

The annual convention of District Grand Lodge No. 5 will be held in the city of Norfolk, Va., beginning March 14, 1915.

Joseph Lodge No. 76, of Savannah, held a well attended meeting on Feb. 14, 1915, at which 20 applications for membership were presented. These applications were secured at the B'nai B'rith Day celebration of the lodge held a few days prior.

Maon Lodge of Norfolk held a largely attended and enthusiastic meeting at which ten candidates were initiated. Dr. E. N. Calisch, member of the Executive Committee, conducted the initiation and also installed the newly elected officers. Norfolk will be the scene of the Grand Lodge Meeting and Maon Lodge is preparing to give the convention a cordial welcome and entertain it with genuine Virginia hospitality.

Argo Lodge, of Washington, D. C., gave a large and enthusiastic get-together dinner on March 1st. Grand Secretary Rabbi Geo. Solomon of Savannah, Ga., attended and gave an address. Spirited addresses were also made by a number of the brethren and the dinner was voted a great success both fraternally and gastronomically speaking.

DISTRICT NO 6.

Abraham Lincoln Lodge No. 190, of Bloomington, Ill., held its annual election recently, at which officers for the ensuing term were elected. The lodge also voted to hold a social meeting and initiation of a class of candidates at the next meeting of the lodge.

A B'nai B'rith Bulletin is being issued under the auspices of Minneapolis Lodge No. 271, of Minneapolis, Minn. The membership of the lodge has increased almost two-fold within the last five years, and it has been found impossible to keep the members well posted on the activities of the lodge and the Order. To overcome this difficulty the lodge decided to issue a bulletin as a medium for the dissemination of all news pertaining to the Order.

(Continued on page 16)

WHAT OUR LODGES ARE DOING.

(Continued from page 15)

A well attended meeting of Minneapolis Lodge No. 271 was held on Monday evening, Feb. 15, 1915. The speaker of the evening was Prof. D. S. Swenson, head of the Department of Philosophy of the University of Minnesota. His sbject was "Human Nature and Business."

Under the auspices of Minneapolis Lodge the Intellectual Advancement Committee is arranging for a series of five public lectures, illustrated and popularly presented by authorities in their respective fields of endeavor.

At a meeting of Oriental-Hillel Lodge No. 72, of Chicago, held on Thursday evening, Feb. 25, 1915, Rev. Dr. Jos. Stolz delivered a delightful talk on the subject of "Purim," and at its conclusion a general discussion was participated in by various members.

Senator B. J. Ettelson of the Illinois legislature was scheduled to speak on "Abraham Lincoln" at a meeting of Ramah Lodge No. 33, of Chicago held on Feb. 11, 1915. Owing to public duties which kept Senator Ettleson at the state capital it was impossible for him to deliver his address. The manuscript of his address however was read by Brother J. J. Gusfield and was very much appreciated by the members present. In addition to the social feature of the meeting a class of candidates numbering 14 were initiated by the degree team of Oriental-Hillel Lodge, who were specially invited for that purpose.

Under the auspices of Green Bay Lodge No. 618, of Green Bay, Wis., and under the personal supervision of Rabbi B. A. Daskal, the children of the Hebrew school of Green Bay presented a play entitled "Festival of Feasts" on Purim evening, at the synagogue. A large attendance was present and enjoyed the address of Rabbi Daskal, who spoke on the importance of Purim.

Calumet Lodge No. 502, of Hancock, Mich., gave a Purim dance on Sunday evening, Feb. 28, as a result of which $50.00 was realized and this amount was donated by the lodge, in addition to its previous contribution, to the B'nai B'rith fund for the relief of war sufferers.

A revival of interest is attending the inauguration of the new term of officers of William McKinley Lodge of Omaha, Neb., and special effort to make this the most successful year of B'nai B'rithdom in Omaha is manifesting itself among all the members. Negotiations are under way to secure a Grand Lodge officer to visit the lodges in Omaha some time in April.

The lodge gave one of the most enjoyable dances of the season at the Metropolitan Hall on Feb. 28, 1915.

DISTRICT NO. 7.

The 15th anniversary of the institution of Isidor Strauss Lodge No. 519, of Ft. Worth, Tex., was celebrated on Sunday evening, Feb. 7, 1915. The address of the evening was delivered by Dr. Greenberg of Dallas and a program consisting of musical numbers was also rendered.

Herzl Lodge No. 608 of Houston, Tex., adopted resolutions in opposition to the movement started within the District to dispense with the holding of the annual convention and to devote the moneys usually expended by the Grand Lodge for such conventions for the relief of the sufferers in the present war.

Memphis Lodge No. 35, of Memphis, Tenn., through its president, Mr. Henry J. Lewis, issued a circular letter to the members of the lodge urging them to begin an active propaganda for the purpose of materially increasing the membership of the lodge.

Beth Zur Lodge No. 84, of Mobile, Ala., adopted resolutions favoring the omission of the convention of the Grand Lodge this year.

B'nai B'rith Day was celebrated by Muskogee Lodge No 628 of Muskogee, Okla., on Feb. 28, 1915. Rabbi Blatt was the principal speaker, delivering an address on the work of the Order.

DISTRICT NO. 8.

[illegible] Lodge of Nuernberg reports that nine of its members and a number of the sons of members are serving in the war. Several of the brothers have been recipients of the Iron Cross. The lodge has contributed for the relief of war sufferers nearly three thousand marks.

The members of Eger Lodge of Ostrowo, are active on the committees appointed to render relief to those who have been left destitute by reason of the war. The lodge contributed one thousand marks to the various national funds. Under the auspices of the lodge, a public kitchen has been installed, which furnishes food daily to from five to six hundred persons.

Victoria Lodge of Goerlitz reports that a number of the sons of the members of the lodge are in active service. The lodge contributed fifteen hundred marks to the various relief funds. The ladies' auxiliary of the lodge has taken up the special mission of caring for thirty children whose fathers have been called into the field.

Lessing Lodge of Breslau celebrated on January 30, 1915, the thirtieth anniversary of the institution of the Lodge.

Kant Lodge of Koenigsberg reports that although the lodge is located in the direct war zone, and in spite of the fact that much loss in property has been incurred by the members of the lodge the lodge has not as yet been called upon to render assistance to any of its members. Immediately upon the outbreak of the war the lodge appropriated five hundred marks for the Red Cross and tendered its club-rooms for hospital purposes. Immediately after the outbreak of the war the various Jewish organizations of the city under the leadership of the lodge organized a Jewish war relief association. This society rendered much service to Jewish refugees from Russia. To the funds of this society the lodge contributed 1200 marks. The ladies auxiliary of the lodge has been very active in the matter of affording relief to needy persons.

Friedrich Lodge of Karlsruhe contributed over four thousand marks for various relief purposes. Its beautiful club rooms have been turned into a military hospital.

Rhenus Lodge of Mainz reports that its club rooms have been used for public place wherein poor children of families whose husbands were called to the war are being daily fed. The lodge contributed for war relief purposes two thousand marks. From the members of the lodge fourteen are in active military service, of which number two have received the Iron Cross, and two have been commissioned as officers.

JEWISH PRISONERS HONOR SOCIAL WORKER

Mr. I. Jashenosky, social worker and prominent business man of Columbus, Ohio, who has been conducting Jewish religious services at the Ohio penitentiary, was presented on January 31, 1915, with a testimonial by the Jewish inmates on the occasion of his 65th birthday anniversary. The presentation speech made by inmate Bloch, who reviewed Mr. Jashenosky's services and thanked him and the Order of B'nai B'rith, of which he is a member, for services rendered to the Jewish boys. Among those present and who assisted in the ceremonies were Mr. Jacob Myers, member of the Social Service Committee of District Grand Lodge No. 2, Mr. A. Nassau, and Mr. Paul Karger, superintendent of the Columbus charities, who delivered an address on the work of the different branches of the organization.

BAR MITZVATH AT THE B'NAI B'RITH ORPHANAGE AND HOME FOR FRIENDLESS CHILDREN OF DISTRICT NO. 3.

On Saturday morning, February 6th, 1915, Morris Blum of Philadelphia was Bar Mitzvath at the West Eighth Street Temple, Erie, Pa. Morris was the second boy to be Bar Mitzvath from the Home. The boy received his instructions under Rabbi Currick and acquitted himself splendidly. The Services were well attended and was a great inspiration to the boys of the Home who listened to the exercises. The services were very impressive and the happiness of the boy was a stimulant to all to render every possible assistance for the success of the B'nai B'rith Orphanage and Home for Friendless Children of District No. 3. As in the instance when the first boy from the Home was Bar Mitzvath, Mr. Isador Sobel, the President of the Home, presented the boy with a gold watch and chain. Among other gifts was a purse from friends, the money being used to start a bank account which may some day prove of service.

ANTI-SEMITISM IN BULGARIA.

A strong anti-Semitic movement is spreading in Bulgaria and the Jewish population is greatly disquieted. The press is daily publishing accusations and slanders against the Jews. Never before has the Jew-hating agitation assumed such proportions in Bulgaria. Although the government condemns the anti-Semitic campaign it has so far done nothing effective to stop it.

List of Subscriptions in Response of B'nai B'rith Appeal for War Sufferers, from February 16, 1915 to March 10, 1915

Further Subscriptions will appear in next issue of the News.

District No. 1.	
Ararat Lodge, Hartford, Conn....	$ 375.00
Lodge Treasury, $300.00; proceeds of whist party, $25.00; Benj. Kashman, $10.00; I. R. Blumenthal, Abe Hutler, $5.00 each; S. Salad, S. Gross, S. Kashman, $2.00 each; D. Marks, A. Simons, Gus Goldstein, S. Katzenstein, J. Kashman, J. Leipzicken, S. Bacharach, H. Marks, J. Goodman, G. Elsner, O. Elsner, S. Plaut, M. Epstein, S. Nussbaum, D. Glanz, L. Elsner, K. Nussbaum, E. Ellowitch, M. Bromberg, L. Hubert, L. Herzfeld, G. L. Rapport, D. Nussbaum, H. Ellowitch, $1.00 each.	
Maccabee Lodge, New York.....	500.00
Flatbush Lodge, Brooklyn, N. Y...	87.97
District No. 2.	
Louisville Lodge, Louisville, Ky. (Additional)	11.00
General Collection, St. Louis, Mo..	3,000.00
District No. 3.	
B. Brounstein, Ellwood City......	2.00
District No. 5.	
Rimmon Lodge, Richmond, Va. (Additional)	2.00
D. W. Mayer, $2.00.	
District No. 6.	
Calumet Lodge, Hancock, Mich. (Additional)	50.00
Oriental - Hillel Lodge, Chicago (Additional)	25.00
P. A. Gross, $25.00.	
Emes Lodge, Springfield, Ill. (Additional)	18.75
Grand Prairie Lodge, Urbana, Ill. (Additional)	5.00
Jacob Bach, additional, $5.00.	
Henry Schulhoff, Chicago........	10.00
D. M. Zemans, Chicago...........	6.00
Chippewa Valley Lodge, Eau Claire, Wis. (Additional).......	20.00
Chippewa Valley Aid Society, $20.00.	
Julius Houseman Lodge, Grand Rapids, Mich. (Additional)......	5.00
Max Baer, $5.00.	
Minnesota Lodge, St. Paul, Minn. (Additional)	101.00
Winnipeg Lodge, Winnipeg, Manitoba (Additional)	500.00
District No. 7.	
Emanual Lodge, Montgomery, Ala.	110.00
General Collection, New Orleans, La. (Additional)..............	375.00

THE RUSSIAN JEWS IN PALESTINE.

The greater part of the hundred thousand Jews of Palestine remained Russian subjects, as by reason of the capitulation act the Russian consuls refused to release the Jews from their allegiance to the Russian state. They were therefore forced to remain subjects of Russia. The Turkish government being fully aware of the sympathy of these Jewish inhabitants for Turkey, showed its kindness to these Jews in their difficult position after war was declared with Russia, by allowing them to become naturalized en mass and by suspending the legal requirement of five years' residence in Turkey previous to naturalization. Many thousands of Jews were at once naturalized. The reason why so many Jews still remained unnaturalized was because the naturalization fees are too high (40 francs per capita). But while the government did nothing to molest the unnaturalized, the local authorities created considerable difficulties by allowing a short time for naturalization. After the expiration of this time Djemal Pasha, the commander of the troops stationed in Palestine, issued the order to expel the Russian subjects from Palestine. The central government afterwards sent a revocation of this order. But before this order of revocation arrived from Constantinopole the Kaimakam of Jaffa carried out the order of expulsion against 600 Jews, who were forced to leave Palestine and board a neutral ship going to Egypt. It was too late for the central government to interfere in this expulsion, but the local authorities received the instruction that it is the wish of the central government that also the foreign Jews should be treated with kindness.

THE KEHILLAH.

(Continued from page 3)

intercepted by imperial soldiers, and the letters were sent to Vienna to be deciphered. Austria never had a reputation for prompt service, and it may be supposed that these letters were pigeonholed, until some lucky antiquarian discovered them accidentially. There is a great deal of information on the inner life of the Jews to be found in these letters, but we shall limit ourselves to the letter written by Lipman Heller. A relative had proposed to him a match for his daughter. He had inquired about the young man and had heard that the latter had a brother much superior in attainments to the one who was proposed as his son-in-law. He asked whether it would not be possible to give him the choice. There is another difficulty in regard to the dower demanded. The sum asked is 1,000 florins, but Lipman Heller finds that this is too much. He does not wish that his daughter should be married for sweet charity's sake, but he thinks, considering his reputation as rabbi and author that his 800 florins should be equal to the 1,000 florins of somebody else. The social life of the Jewish people has changed considerably, and it is hardly probable that a similar calculation of the values of marriageable young ladies would be made today, though the schadchan who is mentioned as early as the 13th century in rabbinic works, as a man who has to take his risk, when he initiates transactions, is still found in the advertising columns of the Jewish press.

Official

DISTRICT GRAND LODGE NO. 7, I. O. B. B.

New Orleans, Feb. 27, 1915.

To the Officers and Members of the Lodges of D. G. L. No. 7, I. O. B. B.

Brethren:—

As it is absolutely necessary that a convention be held and in order to do so at a minimum expense so that as much of our funds as possible shall be used to assist our coreligionists who are in distress, I have been directed by President Leo Goodman, to submit for your immediate consideration and approval the following propositions:

First—That a convention of D. G. L. No. 7 shall be held in New Orleans on the first Sunday in April, to-wit, April 4th, 1915, and thereafter until its business is concluded.

Second—That each Lodge in the District shall elect **only one delegate** and that the mileage of said delegate shall be paid from the treasury of the Grand Lodge.

You are earnestly urged to call a special meeting of your Lodge if necessary, and to make your report to the undersigned so as to reach me on **or before March 10th.**

This matter is one that requires immediate action and the best interests of the Order will be conserved by your Lodge voting in the affirmative.

Trusting to have a prompt and favorable reply.

Fraternally yours,
NAT STRAUSS, Secretary.

ISIDOR STRAUS LODGE, FORT WORTH, TEX.

At a regular meeting of Isador Straus Lodge No. 519, I. O. B. B., held February 2, 1915, the following resolutions were offered and unanimously adopted:

Whereas, Word has been received from the President of District Grand Lodge Number Seven, recommending that a convention of the Grand Lodge be held at New Orleans, La., April 4, 1915, with one delegate from each Lodge.

Whereas, The date mentioned is the last days of the Passover Feast and as B'nai B'rith stands for a deeper loyalty to Judaism and its essentials,

Whereas, A convention with one delegate from each Lodge would be a crippled convention without any benefits,

Whereas, This Lodge has previously expressed through the general committeemen Bro. U. M. Simon and Rabbi Geo. Fox that a large enthusiastic convention would be more beneficial to the cause of raising funds for the war sufferers than the few dollars saved from the expense of omitting or crippling the above convention, and,

Whereas, On account of the distress of our brethern in Europe and social functions usually given for the delegates be omitted this year,

Therefore, Be it resolved that the Grand President be requested to call the convention on the 11th instead of the 4th day of April, 1915, at New Orleans, La., account of this city being located in the center of the District. The convention to be held with a full attendance as previously.

Further Resolved, That the New Orleans Lodges be requested not to make any expense with social functions at this convention.

And Further Resolved, That a copy of these resolutions be sent to the Grand President, Grand Secretary, B'nai B'rith News, and the Southern Monitor for publication.

B N

B'NAI B'RITH NEWS
BENEVOLENCE BROTHERLY LOVE AND HARMONY
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If I Were the Convention

By Dr. EMIL G. HIRSCH

When we were children, we were very fond of speculating concerning what we should do were we President or King. Serious newspapers occasionally deem it of great interest to their readers to ascertain what this or that man of prominence would do had he accumulated a million of dollars. I even have had the momentous and exceedingly important query put to me, though what a million possibly signifies transcends my boldest imagination. It shows the poetic bend of newspaper interviewers that they regard even me in the light of one competent to discuss this utterly improbable contingency. Books also have been written with the caption. One in French and another in German occur to my memory devoted to the detailing of what the authors would do were they cloaked with the ermine of sovereignty. I may therefore be pardoned for venturing on taking my brethren into my confidence and whispering into their ears what I should decide to have done were I the "only pebble on the beach" or in a culinary idiom of American coinage, "the whole cheese" of the convention.

To begin with I should curb the inclination to emphasize the achievements of the Order in the days of its glorious past. When Israel was asked by God for hostages to his fidelity to the Torah about to be placed in his keeping he offered the Patriarchs as security for his resolve to be scrupulous in the observance of God's law. But the proffer was rejected. The thought of this interesting bit of Rabbinic construction is plain. The great men of the past spell an obligation rather than an assurance. Their loyalty and their accomplishments must not be urged as substitutes for the sincerity and enthusiasm of their descendants. Certainly the splendid record of days gone is not a pledge that the days that are give forth similar lustre. True it is, the annals of the Order proclaim valiant devotion to high ideals. The Order had a vital part in the making of Amercan Israel and later in the enspiriting of All-Israel. It carried into effect the self-assumed task of uniting Israel on the broad basis of benevolence and brotherly love. It was a beneficent disciplinarian. The Lodge room taught the Jew to restrain his natural bent toward stubborn individualism. It made him amenable to parliamentary order which after all is in its rules co-operation and co-ordination crystalized in established procedure.

Moreover, let it not be forgotten, that the Order in this land of ours was indeed a very melting pot for the Jews. They had come hither from the four corners of the globe. They had carried across the ocean as luggage but little of this world's goods. But they brought along a goodly portion of local idiosyncracies and prejudices. In the Lodge room the recent immigrants learned to lay aside the petty localisms of the older continent. They were moulded over into American Jews. Besides, while the heat of controversy about liberalism and orthodoxy was intense without, in the meetings of the fraternity the harsh Shibboleths of the combatants were hushed and both Reformers and Reactionaries came to know that of greater importance than the issues their party cries syllabled was the unity of all Israel dedicated to the service of God in the sense in which the whole Torah from its beginnings to its conclusions is Guemilath 'Hassadhim. Much more might be adduced. But the proof is not required. The past of the Order is glorious. And yet I should advise speaking of it in reverent tone, not in the declamatory and boastful modulation which I am afraid has altogether too often been a favorite on our lips and very grateful to our ears. To the order applies as clearly as to an individual the caution, "Let another praise Thee."

EMIL G. HIRSCH

The Order in this generation cannot claim in excuse for present lethargy the Zekhuth Abhoth the merit of the founders and the fathers. The merit will inure to it, but as a responsibilty. That noblesse oblige neither the Jew nor the brother in the fraternity must ever forget. To the glory of the fathers new glory must be added. New situations have arisen in our time. What the founders aimed at and accomplished cannot absolve us from buckling down to our own, and perhaps new, task. Their work must be an incentive. If it is not this it is an accusation. The greater the glory of the Patriarchs, all the deeper the shame of our self-sufficiency and supineness it is. We must not be content to be merely a very serviceable organization. We are this. We have demonstrated this noticeable certainty repeatedly and not least tellingly in very recent months. Foolish enemies of the Jews have invented and circulated the misconception that the Jewish people is an international conspiracy most thoroughly organized for attack and defense. For good and for evil Jewry presents a situation the very reverse of that assumed to exist in the hallucinations of anti-Semitism. The terrible catastrophe which has broken upon the nations of Europe must have revealed among other things the absolute falsehood of this curious suspicion. Our own nationalists also might give their speculations some pause. The solidarity of Israel is far from being actual. Yet there is need for an organ subserving the whole of Israel. Many societies have sprung into being with this in view. None, however, has succeeded in winning the confidence and securing the co-operation of all Israel. And that for reasons which are so plain as not to require further analysis. The Order is the only organization which is so equipped as to fill the function of the International Clearing House of All-Israel. As it ignored the disputes of religious partisans, the sectional suspicions and local superstitions and prejudices when it lept into life, so now it alone of all Jewish corporations is fitted without relinquishing or obscuring a single one of its traditions and principles to rise above national patriotisms and passions and bridge the chasm gaping between the sons of Jacob residing as they do under various skies and marching to the music of differing national anthems. But this function for which the Order is adapted as no other body in all Jewry, and which it has been glad to fill whenever there was call and need, cannot be regarded as the sole justification for the Order's existence in our decade.

Biology is very emphatic in its teachings that organs decay unless there is something for them to do. The fish in the Mammoth Cave of Kentucky are sightless. There being no light where they swim about, the optic nerve soon shriveled away and finally the eye itself was not reproduced in the successive generations of the offspring. Or perhaps the piscatorial population of the subterranean streams never had developed the mechanism of sight. At all events the warning is strong. Only they will live who make their life worth while. What should I urge were I the convention as the one chief preoccupation of the Order during the next ensuing period? It must be a purpose which as yet no other Jewish organization has made its own or for which the others are not as well equipped, nor as free to pursue. It seems to me the Order should aim at constituting itself the moral and spiritual and intellectual aristocracy of Israel. Something of this sort has been kept in view by the European Lodges. Membership in them is a credential of high standing which the best will not disdain and all may well covet. We are to make of our band the elite of Israel, like the Levites in the Biblical scheme of the march of God's hosts grouped around the ark, its bodyguard as it were. But what does this imply? Certainly besides rigid scrupulosity in the choice of the recruits provision for the fostering of all those traits of character which, according to the best Jewish standards as established in Jewish consciousness make up the mental and intellectual and spiritual distinction of the true Jew.

The Order to achieve this must turn the Lodge room into a school of Jewish thinking. The literature of Israel must once more be made accessible as the textbook of true living. Ignorance of our own literary treasures must be made intolerable and the Ben Berith should indeed spurn to rank among the uninformed. A corps of instructors should be developed. This may be achieved if the Order sees to it that scholarships and fellowships be endowed. In the old Kehilloth of Europe by bequests and legacies often Klaus foundations, as they are called, are maintained with Rabbis appointed just to "study." The Order might wisely modernize the institution. In every district such fellowships ought to be maintained. These students could be looked to to visit the Lodges and give the instruction prerequisite for the making of every brother a true aristocrat by virtue of deeper knowledge of Judaism's history, its literature, its aims and ambitions.

The fight on ignorance should also be carried into the very trenches of the common enemy. The root of prejudice always is ignorance. The Christian world has been wilfully ignorant of the Jew and of Judaism. This ignorance is well fortressed in dogma. The universities of the land often are its main supporting basis. Here is work of prime importance for the Order. The fellows under its sponsorship could be commissioned to go and bring the light of their erudition into the universities. Easily in this way the Order could induce the university authorities to recognize the academic value of Jewish law and literature. The suggestion, I think, requires only to be thrown out to impress upon attentive minds the possibilities for invaluable service which it projects. If our fraternity in addition to the things now near its heart were to take up this as its distinctive work I believe the reproach of being a mummy recalling one who long ago was alive will be lifted off it. And new enthusiasm would flush through all of its activities. New recruits could be won all the more numerously when it is understood that none is received except he have in him the promise of being an aristocrat in the good sense of the word, one of the best and by virtue of the best that is in him chosen to be the leader.

Something of this kind I should attempt to undertake were I the—convention.

JEWISH MAYOR EXILED TO SIBERIA.

Dr. Weisselberg, the former Mayor of Czernowitz, capital of Bukowina, has arrived in Asiatic Russia, where he will be kept in the concentration camps for prisoners of war. Dr. Weisselberg was asked by the Russian authorities, after Czernowitz was taken, to point out to them several of the more prominent members of the community whom they might take as hostages, to insure the loyalty of the inhabitants to the Russian Government. Dr. Weisselberg refused to do that, and offered himself as a hostage. He was taken prisoner by the Russians and brought to Russia, whence he was transported to Siberia.

Czernowitz has since been retaken by the Austrians.

Reform Judaism in America

By RABBI DAVID PHILIPSON, D. D.

"Judaism requires only the liberating breath in order to be rejuvenated from within." Thus wrote the great scholar and reformer, Abraham Geiger, fifty years ago. This winged word describes well the course of Judaism in America. Its characteristic notes are liberation and rejuvenation. The reform movement bulks largely on the horizon of the history of Judaism in the modern era. Religiously speaking, this is the most significant phenomenon in the onward march of our old-age faith in these latter days. The great changes brought about by religious reform in Judaism are connected directly with the emancipatory movements in the world at large that during the past hundred years and more removed the civil inequalities and disabilities imposed by mediaeval legislation, and, as far as the Jew is concerned, struck from him the shackles of ghettoism, made him free and gave him the rights of man. The beginnings of the rejuvenation took place in Germany, but the illiberal atmosphere of that land in the first half of the nineteenth century was not conducive towards the broad and unhampered development of any free movement. It was with the insight of rare penetration that Isaac Mayer Wise recognized even while living in unfree and tyrannical Austria that the hope for the rejuvenation of Judaism lay in a land where the Jew was a man among men and where no caste, class, racial or religious distinctions were known before the law. And for that reason he sought these shores in eighteen hundred and forty-six, and from the very start devoted his great powers to the task of giving Judaism an expression consonant with the spirit of the age—even the American spirit of freedom and human rights.

It shall redound to his everlasting renown and the renown of his great contemporaries of the formative years of liberal Judaism in the United States, David Einhorn, Max Lilienthal, Samuel Hirsch, Samuel Adler and others, that they brought order out of chaos and interpreted the religion in a manner fitting to the new environment and expressive of the true inner spirit of the faith. Therefore have they earned a high place on the register of achievement.

What Judaism in America has achieved lies clearly and plainly before us. The past three quarter-century has witnessed a remarkable growth. Congregations have been organized all over the land. It is only a few years ago that the oldest congregation in the region of the Great Lakes celebrated its sixtieth anniversary; a few weeks thereafter the oldest congregation in the far west had a similar anniversary. Only sixty years; the congregations which are older number scarely a score; the great development has occurred during these six decades. The story of this development is in great part, the advance along the lines of prophetic Judaism, the weaving of the noblest traditions of our historic past with the ideals of the messianic future. The institutions which the Jews of America have founded as the visible embodiment of their loyalty to a great past and their aspirations to an even greater future, the synagogues and the theological seminaries, the religious schools and the educational institutions the homes and the asylums; the part they take in all forward movements for the benefit of the commonwealth, Judaism's representation through its earnest men and women in every high cause for the progress of the human race—all these things have given Judaism in America a significance and a standing such as it has in no other country in the world. And I believe firmly that this is due in very great part to the fact that the liberating spirit breathed upon the dry bones and made them live; in America as nowhere else has Judaism had the opportunity of free development. Although mistakes have been made, and serious ones at that, yet on the whole the course has been onward and upward. In contemplation of what Judaism had accomplished in the United States, such men of international fame as Professor Moritz Lazarus, the great German psychologist and ethicist; Zadoc Kahn, France's famous chief rabbi, and Claude G. Montefiore of London, that fine religious spirit, said on different occasions that the hope of the future of Judaism lies in this country.

If this prophecy is to come true, then must the reform congregations of this country remain faithful and loyal to the cause wherein they are enlisted. But the cry has arisen in some quarters of late that Reform Judaism has failed and that [illegible] we must retrace our steps. Such [illegible] the past at the expense of the present. We, as well as our reactionary friends, recognize that the present state of affairs in Jewry is far from perfection. We may even agree in part with their diagnosis of the ills, but we do not agree at all with them in the claim that healing will be found for these ills by setting our faces backward towards an outgrown past. American reform Judaism will solve the issues of the future as it has worked out the problems that have arisen during the past century, the problems of the adjustment of our religious views and practices to the need and the outlook of modernity. Whatever will be the line that the future will take, we, the adherents of the prophetic universalistic interpretation of our religion feel convinced that it will not be the surrender of the high hopes of our reform pioneers, the heralds of our liberal faith, it will not be the despair of the ultimate triumph of the American spirit of progress, it will not be the reversal of our belief in the forward march of our religion and a substitution therefore of the cry, backwards to mediaevalism, ghettoism, neo-nationalism. Because of the very difficulties and emergencies of the present situation we must be all the steadfaster in our stand for the principles of our liberal faith, and all the readier to do and to dare for the final victory.

Yes, in all truth, here with us in America lies the hope of the future. Let us then not lose heart nor be panic stricken because we, the followers of liberal progressive Judaism are now in the minority owing to the great immigration of our orthodox Russian brethren during the past quarter of a century. Time and the American spirit are fighting on our side. As surely as the day will dawn tomorrow the great numbers who have arrived on these shores thus recently will pass through a similar development as did the first large immigration of German Jews. Let us have no fear. American Judaism will not be mediaevalized nor ghettoized, but our brethren who have come from Russia, Roumania and Galicia, or at least their descendants will in time join with us in an interpretation of Judaism that will appeal to their rising generation and keep them from rushing to the extreme of irreligion as is now the case frequently because the form that Judaism has taken in their fathers' homes and synagogues no longer appeals to their new view of life and the universe. This is the great task before the reform congregations singly and collectively. Upon them rests primarily the grave responsibility of Judaism's future in this land.

If Judaism in America is to attain the highest reach then must the Jews of America who have been prospered so wonderfully everywhere throughout the length and breadth of the country rise to the needs of the hour. I have sufficient faith in the faithfulness of the men and women of our American Jewry that at the critical moments they will not be found wanting. The spirit of loyalty to the best traditions of our past and the best possibilities of our future breathes in the devotion of thousands. This has shown itself many a time and oft and will continue to be apparent as occasion shall arise.

Judaism in America, free, noble, aspiring! Unhampered by the restrictions of iniquitous disabilities, equal before the law with all other faiths, at liberty to teach and to preach, to do and to act in accordance with the spirit of its own development, Judaism in this land, to use the beautiful phrase of our American poetess, Emma Lazarus, has "burst her cobweb sheath and flown forth attired in the winged beauty of immortality." Here indeed the Jew has once again risen to the full stature of free manhood; here Israel has come to a new Sinai where God has revealed himself anew in thunderous words of truth and reverberating tones of justice; here Judaism, the religion of the prophets, spring of inspiration of all the religious uplift of our western world, has taken an honored place and come again to its own. As the years pass and the centuries revolve, may the faith of our fathers, growing older only in time but remaining eternally young in spirit, proceed from strength to strength, and continue ever devoted to the truth which has given it immortality, sounding from age to age the mighty watchword of God's Oneness. Thus is Judaism in America but the latest link in the chain. Ages meet. From the hills of Palestine the prophet's voice floats adown the generations, enjoining the soulful command, "Hear, O Israel, the Lord is our God"; from the broad plains of America the answer is sent back in ringing tones, "God is One."

A New Field for An Old People

BY

RABBI JOSEPH KRAUSKOPF, D. D. : : Philadelphia, Pa.

The terrible stories of persecution and expulsions that are reaching us from Russian Poland, are opening up numerous problems with which American Jews will be compelled to struggle at the end of the great war.

Seven million six hundred and fifty thousand Jews dwell in misery where the shock of Russian, Austrian and German arms is greatest. Over 350,000 are cannon fodder in the Czar's armies. Hundreds of thousands are deprived of even those wretched opportunities in trade and industries which were not yet denied them six months ago. Hundreds of thousands of Jewish women and children have parted with their bread-winners—most of them, forever—for a cause they do not understand, and which is not theirs. Slaughter, devastation, rapine, pillage, ruin—this is today the Jewish lot throughout Russian Poland. Even in Palestine, where, in ever-increasing number, the Jewish agricultural colonies were flourishing, even there the back-wash of the debacle is felt.

Whatever the outcome of the war, on whose banner the bird of victory may rest at last, it seems that the Jew will lose. With the end of the war, America will probably witness the largest immigration in the history of our people.

From war-riven Europe Jews will flock hither by the thousands as soon as the avenues of escape will be opened. When they come here, what will we do with them? Shall we repeat the colossal blunder of the early 80's?

To make even the most serious mistake once is unfortunate, but pardonable. To make the same serious mistake twice would be a crime.

When the first refugee rush overwhelmed the small American Jewish community, there were few who knew how to grapple with the situation, and our resources were even less than our knowledge. We know the consequences of that mad rush from the pogroms in Darket Russia. Today the American Jewish community is armed with knowledge and resources. It has ample warning of what is impending.

What is our plan of action?

Are we to permit greater congestion than already exists in the tenement-house districts of all our large cities?

Are we to double and treble our relief institutions?

Are we to build additional tuberculosis sanatoria?

Or are we to profit by the lesson of thirty years ago, and lead our people to that vocation from which they have all too long been barred? Should we not now begin to take those measures which will lead our people "back to the soil?"

Optimistic and special pleaders have had much to say recently about the benign influence that England will exert over her ally in the Jews' behalf. The question might well be asked: will England influence Russia, or will Russia influence England?

I am reminded of the scion of a German-Jewish family, whose speech was tinged by a decided Yiddish accent. The father, despairing over his son's "jargon," sent him off to a village where was not a single Jew, there to acquire a perfect German accent. About a year later, the father went to visit his son, and as he entered the village and spoke to the natives he was horrified to discover that they all "jargoned." The lad's personality was stronger than that of the simple peasants', and had impressed itself on them. May not England's association with Russia in the realm of "Welt-politik" cause it finally to assume toward the Jews the "speech" of Russia?

If at this time, when all the allies are bidding in every conceivable way for the sympathy of neutral nations, the Russian government has not moved one iota from its position on the disabilities of her Jews, and England looks quietly on, what can we expect for the Jews when, perchance, Russia and England will be in a position to dictate terms of peace?

We need not discuss the attitude of the other nations. We know that Germany is the birthplace of "philosophic" anti-semitism; that Austro-Hungary, shamming liberality, boycotts may of its Jews to the point of starvation.

But, after all, six million Jews live in Russia, and the bulk of the impending immigration will be from Russia.

This must be clear to all by now—that, as soon as the walls of steel are down, the rush will begin. We must be prepared to deal with the situation. We must prepare for it now, while we still have the time.

If we permit an even larger congestion than that with which our large cities are now afflicted, the restrictionists, who are eager to slam the doors of this country in the faces of the millions who want to make this wonderful country their home and the home of their children and children's children, will prevail. If that dreadful calamity befalls, we shall have only ourselves to blame, because in the moment of opportunity we lamentably failed.

The Jew is wanted here. Nay, more, he is needed! And there is room for him, not in the big cities, not in the tenement houses, not in the sweat-shops, but upon the millions of acres sighing for human caress, and ready to respond richly to human effort.

There need be no fear that America lacks the room, though we are conscious that American cities are already overcrowded. Large as our immigration has been in recent years, so vast is our country and so sparse our population that, were as large a number as was admitted last year to be admitted every year, for the next two centuries, even then would the density of our population, per square mile, be far below that of European lands at the present day.

England has 428 people to every square mile, Austria 320, Germany 213—the United States has but 22. While Pennsylvania has 140 persons to the square mile, Oregon, Wyoming, Idaho and Nevada together do not average one person. Were the United States to be settled in anything like the density of European lands, it could hold and support a population equal to that of Europe, Asia, Africa and Australia combined. The state of Texas alone is larger than the whole of the Austrian or German empire, and while Germany is obliged to support a population of 60,000,000, Texas, with its more than 250,000 square miles, has to provide for but 3,000,000. Were all the arable land of Texas to be cultivated, its harvest would equal the principal crops raised in all the rest of the United States. Were all the 250,000,000 acres of idle farm lands in the United States to be cultivated, we could feed and clothe and shelter the population of all the earth.

There is, therefore, little danger of our being overcrowded. With all the cry about the millions of immigrants, who of us has been crowded out, whose wages are less, whose mode of living poorer, in consequence of this immigration? Has the cry for labor in the South and West, the cry for farm hands all over the land, the cry for domestics in our homes, grown less? Has not the scarcity of labor rather increased, because of the opening up of new territories, the entering upon new enterprises, the enlarging of old industries, all made possible by the large influx of immigrants?

The terrible plight of our brethren on the war-racked continent is stirring us all. We are raising tremendous sums of money for the relief of their distress. This work must have our whole-hearted support—every dollar raised, no matter how large the sum, will hardly suffice for the great need.

But, we shall be acting in statesman-like manner, we shall rise to the heights of our opportunity, only if, side by side with our relief measures, we set apart a separate fund, as large as that for relief, to purchase land whereon to establish Jewish agricultural colonies—and these colonies may be in Palestine as well as in America—and for the training of young Jewish men to take the refugees in hand, lead them "back to the soil" and guide, direct and teach them to become successful agriculturists—as successful as were our forefathers.

This would be the safest, wisest plan of all—a plan redounding to the greatest welfare of our people and of all mankind. This is the plan for which The National Farm School stands. This is the great cause to which it is dedicated. Nothing short of the restoration of the Jew to the soil—nothing short of this great contribution to progress, will content us.

American Jews ought to make it possible for The National Farm School to expand its work, to increase its facilities, its farm lands, its dormitories, its school and farm buildings, that it may be enabled to serve not hundreds, but thousands, not a limited few, but the whole people.

The National Farm School is eager to be one of the chief agencies of American Jewry for the weal of Israel, as well as for the weal of our blessed Republic.

Brethren of the B'nai B'rith, The National Farm School is at your service. Utilize it! Strengthen it! Better it! Enlarge it! Do for it, and the work it is doing will do for you!

The Past, The Present, The Future

By. SIMON WOLF :: :: Washington, D. C.

The coming General Convention of the Order of B'nai B'rith to take place in San Francisco on May 2, 1915, brings to my mind not only the origin and founding of this great organization, but the notable achievements attained. I have attended, as a representative, every General Convention of the Order; the first in New York City in 1868, the second in Chicago in 1874, the third in Philadelphia in 1879, the fourth in New York City in 1885, the fifth in Richmond, Va., in 1890; the sixth in Cincinnati in 1895, the seventh in Chicago in 1900, the eighth in New Orleans in 1905, and the ninth in Washington in 1910. I am therefore fairly conversant with its leaders who have gone to their final reward, as well as with those who are still living to bless and to aid the great work for which the Order stands sponsor.

It is the brightest page in American Jewish history when four German immigrants, who had become American citizens, conceived the lofty idea of organizing the society that should prove not only a benefit to the individual members, and not only to the Jewish, but to the entire community. Contrary, possibly, to the spirit and genius of American institutions, it was to be a secret society—not that they had anything to conceal, not that they desired to make it sectarian, as between neighbor and neighbor, but simply in the spirit of education, knowing that under the then existing conditions in a greater portion of Europe, and which unfortunately exists in a part thereof today, the Jew as a man and citizen had been so ostracised and naturally so bent under the yoke of oppression, that they needed the friendly advice and helping hand of their own co-religionists, within closed doors, where their jargon, or the lack of a knowledge of the English language, would be no bar or hindrance to their advancement, either in social or civic life. In other words the lodge room became a night school for young and old, and from its sacred precints have gone out into the world, men of the highest prominence in the respective communities of the Republic. Men who have been leaders, not only in Jewish communal life, but who have been at the forefront of every duty that constitutes American citizenship. It was not only a school, it was also the synagogue and temple, where the purest and most elevating ideals of Judaism were instilled, and in addition thereto, patriotism with all its obligations and opportunities was spoken in eloquent words in the presence, not of any foreign or sectarian emblem, but of the American flag with all its inspiring stripes and stars. From a financial standpoint, thousands of men when stricken with sickness or misfortune were aided by their Lodges and Grand Lodges. Hundreds of thousands of widows and orphans were cared for, either by means of the endowment fund, or by having homes and asylums for the aged and the helpless children, in which they found welcome refuge, and from which men and women have gone out into the world of activity, thoroughly equipped for the battles of life. Some of the most noted and eloquent Rabbis of our time were thus reared in orphan asylums, founded, endowed and supported by the Order of B'nai B'rith.

The Order has also endowed, and annually contributes to the support thereof, the National Jewish Hospital for Consumptives, situated at Denver, whose motto is "a free hospital for poor consumptives, irrespective of nationality or creed." The highest possible tribute that can be paid to any human work.

It has also endowed, and pays annual contributions to the Leo N. Levi Memorial Hospital, situated at Hot Springs, Arkansas—another of those human benefactions for which the Order has worked zealously and humanely ever since the creation of the organization.

From a sentimental and patriotic standpoint, the Order of B'nai B'rith is the only organization, whether Jewish or Christian, that has ever given to the United States a monument dedicated to Religious Liberty. It is now standing as a work of genius by a brother of the Order, Sir Mosely Ezekiel, at Fairmont Park, Philadelphia, and nothing so symbolizes American institutions and the recognition of the sacred obligation that each and every citizen owes to those institutions, especially the Jew, as that great work of art.

Again when the cry from Roumania came, it was a past-president of the Order, who had contributed his brawn, brain and money to the betterment and growth of the organization, Benjamin Franklin Piexotto, who was sent by President Grant to Bucharest as a messenger of peace and good will, and who accomplished such splendid work in that mission, and it was the Order of B'nai B'rith that twice came to his financial support, each and every lodge in the United States contributing generously to make that mission a possibility. And time and again when the cry of distress or persecution rang through the world, the Order responded promptly and generously. This culminated in the celebrated Kishineff petition, under the leadership of its then president, Leo N. Levi, which is still regarded by the entire world as a document worthy, as John Hay, secretary of state, so aptly said, of being not only placed within the archives of the State Department, but of being transmitted to future generations as an example of an undying principle, and a vindication of the patriotism of the American Jews, as represented by the Order of B'nai B'rith.

But independent of all these splendid contributions to the history of our time, the Order did not stand still. It had ambitions. It recognized the golden moment to build still greater monuments, and thus the Order came into being in Austria, Germany, Roumania, the Holy Land, in England, Switzerland and Denmark, making it an international body, and only those who are cognizant of what has been achieved in Europe and Asia by and through the Order, can have any adequate conception of what has been and is being done to alleviate, to aid, to strengthen, to educate, and to bring into closer touch, all elements of Jewry, whether Orthodox, Reform or Zionistic. It has more than realized the altruistic dreams of its founders, and is at this present moment, in the most crucial hour of the world's history, an important and dominant factor in bringing to the suffering and stricken of our faith, not only kind words, but substantial aid, and in doing so, emphasizes the ethics and vindicates the principles on which and for which the Order has been created and has battled during the whole of its existence. No calamity, whether in the United States or elsewhere, has been unheeded by the Order. Prompt and generous support has been given, and while doing this as members of this great organization, it has never forgotten either in its individual or concrete form, to recognize the other duties as Jews, as citizens, and even as members of kindred organizations, thus demonstrating that in every form of philanthropy, there is no such word as creed or nationality. The founders and those supporting them in authority, are no longer in our midst to see the great structure rise to the eminent position it now occupies, but what they did is embalmed in the history, not only of the Order, but of our common country, and their names will go down in the ages as heroes who battled, not on the fields of carnage, but on the fields of peace and humanity. Henry Jones and his compeers, the founders; Benjamin Franklin Peixotto, the statesman and orator; Julius Bien, who for thirty-three years guided the ship so admirably and successfuly, and whose attainments, the scientific world recognized in many of its World's Expositions; Leo N. Levi, whose untimely death is still a source of the keenest sorrow; Adolf Kraus, who has given the best years of his life for the development, for the constructive work, for the broadening liberal ideas that dominate the era, whose unselfishness and devotion are a marvel to his best friends, a man of the most fearless independence, accurate judgment, sober and sane thought and who has proven the right man in the right place.

And now with all these glorious pages of national and international history—what of the future? Can there be any doubt as to that? Is the Order not growing in the spirit of its founders? Has it not illustrated by work unselfishly done that it is worthy of the trust and confidence of the general community? Is it not raising and elevating the standard of true and progressive Judaism? Is it not coming to the help of those who need our support, our advice, and our unselfish friendship? Is there any reason why in the future, the Order should not claim, not only for its continued existence, but for its generous recognition, the support and strengthening co-operation of American and European Jewry? The Order is not a self-speaking body. It does not arrogate to itself, supreme control in any direction. It forms only one great constituent body of citizenship that dares to do right, that fears not criticism, and that while recognizing other organization, and we constitute ourselves as trustees of a sacred mission that has not only borne fruit in the past and in the present, but which will ripen to still greater vintage in the days yet to come. I glory in having been an humble participant in the great caravan that has made pilgrimage to the altar of humanity, and I can conceive of no prouder title to be inscribed on the stone that shall mark the last resting place than "He was a member of the great Order of B'nai B'rith—a body of men that gave life and emphasis to American Jewry, that has stood before the President and cabinet in council; that has founded homes, asylums and hospitals, trade and technical schools; that created missions of humanity; that stood against tyranny; that made a gallant fight against the defamation of the Jew—in short, a body of civic soldiers who fought in serried ranks, and will forever fight against prejudice, wrong and oppression."

In conclusion I cannot but repeat in part what I stated in an address at the banquet given to District Grand Lodge No. 5, during their annual meeting in Washington in April, 1913: "The B'nai B'rith as an international factor is not a mere phase, but a living reality, and to have reached this potential epoch, we must naturally trace the history of this great humanitarian organization. Briefly then, its founders were German immigrants, who with prophetic vision, saw and grasped the golden opportunities that this Republic afforded, and therefore founded an order composed of Jews, who, while true and loyal to the faith of their fathers, would at the same time evidence their devotion and patriotism for the country of their birth and adoption. Citizenship based on equality, assimilation on civic lines without abandonment of their faith, was made the "Leit Motif" of their platform; to educate the alien, to encourage the striving, to aid and assist the sick, the widow and orphan, to worship and adore the flag of the Republic, were the foundation stones of this new Temple of Humanity.

"The Jew, wanderer for centuries, by the humanizing process inspired by the Order, became in due time a full fledged American citizen, and it is in this lofty spirit we salute and greet you tonight. Great and beneficient as has been our past, we are battling for greater principles today. The world is in a state of revolutionary unrest, and it well behooves the people of the Bible and the Ten Commandments,, the people of sobriety and conservatism, to lead the advance for righteousness, justice and equal rights. In this spirit of brotherhood the Order was planted in Europe and Asia, becoming a vitalizing factor, bearing the wireless message of hope and peace, from the great Republic of the West to the Nations across the sea. With the aid of the leaven of our brain and soul activity, we have kneaded these masses of men, who are still suffering the sting and arrows of persecutions, into a living product. They look to us and our God given institutions for succor and relief and their fondest hopes will not be disappointed. From the days of the immortal Washington to this fateful hour, our Government has never proven recreant to the great trust.

"The Order of B'nai B'rith is an organization striving to bring into closer communion all shades of Jewish thought, to the end of bettering the condition of all men irrespective of faith.

"We are keeping pace, as an organization, with the giant strides of the Republic. As Byron woke up and found himself famous, so we, since 1898, have been awakened from our Rip Van Winkle sleep, and today our influence at home and abroad is most potent.

"Our fleets, circle the world, bringing messages of cheer and hope, and the future, rich in promise, will bring still greater opportunities to the end of dispelling prejudice at home and abroad and harmonizing into one grand uplift the United States of America—God bless it."

The Cult of Efficiency

By Rabbi Henry Cohen, Galveston, Texas

The whole trend of our latter day education, and I use the term education in its broadest sense, points to the value of efficiency. It is the laggard who makes no progress, as it is the adept who stands at the head. The inefficient man in any profession can exist only so long as his inefficiency is not noticed, or until he can be replaced. The average man does average work—hence he is an average man.

I need not assure my readers that this is true in all walks of life, even in those not apparent to the cursory onlooker. To such an extent is this an eternal verity that efficiency has been termed a cult, not in the exact sense of the word, but in the sense that the cultivation of skill is a prerequisite to reaching heights of expertness and depth of exactness. The Biblical adage has it, "Whatsoever thy hand findeth to do, do it with thy might."

There is no trade, profession or business in life but what efficiency is desirable, yea, imperative.; The locomotive engineer, with his hand at the throttle, has a thousand lives within that very hand. The common, ordinary, every-day elevator attendant would take his toll of human mishaps, were he not competent in the simple art of holding the wire cable as it should be held; and thousands of lives have been sacrificed by the blundering chauffeur. I have but spoken of the machinery of motion, the common carriers of mankind. The sedentary occupations of life also need the proficient worker. The man at the desk, the cashier at his till, the bookkeeper at his ledger, the shipping clerk at the warehouse and the freight handler at the depot. Nowhere is the lack of ability more noticeable than in the commercial side of life, and because of this lack, wherever it exists, the wheels of barter become clogged, to the detriment of the whole of the commercial system.

The improper placing of a comma has often altered the sense of a whole sentence, and the telegraph companies have been mulcted of heavy damages for the common mistakes of its employees. In the writing of books, the postulating of theories, in the development of philosophies of the problems of the day, efficiency plays a peculiar part; we find, because one generation has not been thoroughly qualified for its work, the next generation must reverse it, alter it, or entirely undo it. Because a philosopher of the eighteenth century generalized, making sweeping statements here and there, his successors of the nineteenth and twentieth centuries must rectify his work.

I am now referring to those sciences that depend upon the passage of time for their unraveling—for the world was flat until time proved it to be round—I am not now referring to those philosophies that can only be taught as the centuries develop—those built upon human endeavor, the experience to be gathered from every age—I refer to the ideas incorrectly thought out, carelessly worked over, haphazardly given to the Universe, conjecture taking the place of truth and feebleness of power! Many a splendid dream of art or science has been marred by inefficient handling, to the detriment of the whole cause.

Since it is so well known that large bodies of men are swayed by smaller ones and these in turn are influenced by individuals, the need of the adequacy of the work of the smaller in relation to greater, or of the individual to the aggregation, at once becomes apparent. The silver-tongued orator that sways an audience must be exact in his statements and correct in his diagnosis, if he wish his theme to make a real and lasting impression. The skill of the physician is the touch-stone of the usefulness of one portion of mankind for another. The reasonable interpretation of the law by the attorney is proof positive, not only of that particular advocate's intellect, but of the high estimation in which the science is held by civilization. The efficacious life of a minister of religion is a guarantee of the usefulness of his profession and the consequent influence of his ministry.. Schools, colleges, universities, extension movements along educational lines, need able expounders, or the usefulness of these institutions becomes stultified.

In all works of life the same tale is told; exactness or aptness win the day, make for better things, and lead in all lines. Many a man has been wrecked on the shoals of misfortune, material and intellectual, because of an insufficient understanding of the theory of adequacy, and as time passes more stress than ever will be put upon competency. No greater lesson can be taught to the young man or woman of any trade, profession, or vocation than this: the problems of civilization are so complex that the cult of efficiency is at once a prognostication of the result of the work in hand, and a sure test of the work of its author. We do not always reach the heights we would.

"Our largest hope is unfulfilled,
  The promise still outruns the deed,
The Tower but not the spire we build.

"Our whitest pearl we never find,
  Our ripest fruit we never reach,
The flowering moments of the mind
  Drop half the petals in our speech."

Must we, therefore, be content to plod along in unquestioning lines, to reproduce our kind, like ourselves or worse, with no thought for our betterment or for the betterment of the coming race? Or shall we not rather fit ourselves to do our share of life's work in such manner that the generation that succeeds us will be abler and stronger? Be efficiency our aim and target!

A RUSSIAN INQUIRY ON THE JEWISH PROBLEM.

The eminent Russian writers, MM. Gorki, Andreyeff, and Sologub, have addressed an inquiry on the Jewish problem to all Russian authors, notables, statesmen, aritsts and scientists. They asked for answers to the question whether anti-Semitism had been imported into Russia from the West, and whether the anti-Jewish laws had a bad influence on the culture and commerce of Russia. They also invited views on the influence of the Jews in Western Europe on art, science, and public life, and on the best method of arresting racial hatred. They intend to publish the replies in a volume, which will be utilized in the campaign for the emancipation of the Jews.

THE SIGNIFICANCE of the STUDENT SYNAGOGUE MOVEMENT

By RABBI LEO M. FRANKLIN - - Temple Beth El, Detroit

Pessimism is something of a habit. Men accustom themselves to singing a dirge of lamentation about existing things and then they persuade themselves that there is no help for today and no hope for tomorrow. Moreover, the pessimistic spirit is contagious. One cries that the world is going to the bad and immediately a mighty chorus take up the doleful note. Nowhere perhaps has this tendency better illustrated itself than in the domain of our present Jewish life. It is true, he would be foolish who would have the temerity to assert that with the Jew all things are as they should be. Blind indeed must that student of our situation be who is not struck by the apathy and the indifference that abounds in many quarters. Those of us whose lives are consecrated to the furtherance of the ideals for which the Jew and Judaism have stood through centuries, cannot honestly be buoyant at the conditions which an intelligent survey of Jewish life in America reveals. Nor can it comfort us to any great degree to be reminded that our situation is not dissimilar to that of other religious denominations. If the decay of religion is general, so much the more bitter is our plight. If men are so sunken in the slough of materialism that the call of the spirit means nothing to them, then must the Jew confess that all the sufferings that he has endured through countless centuries for the sake of an ideal, have counted for little. And that confession, I, for one, do not care to make. I do not believe that it is founded in fact. I believe that even if the church has in large measure failed, the inference is not justified that the cause of religion has proved itself a failure. I may see as clearly as any that prevailing conditions are not such as to rejoice the heart of the idealist, and yet need not believe that all is lost. I may find myself confronted on every hand by the most rabid materialism, and skepticism and disloyalty, and yet I need not sacrifice my optimism. The essential difference between the pessimist and the optimist lies in this very fact. The pessimist is he who, seeing the evil that abounds, believes that there is no power in man to overcome it. The optimist, on the other hand, is he who equally alive to the untoward conditions that exist, yet has a firm faith that in man is the power to prevail against them if he so wills to do.

Now, it seems to me that it is because the pessimistic rather than the optimistic spirit has been dominant in these last years in our Jewish life, manifesting itself in the utterances of our rabis, of our platform orators, and in the Jewish press, that we have rather lost our perspective and so have actually been blind to many of the signs that are really full of hope and promise. Because many attempts, some of them ill considered and some of them inadequately carried out, have failed to restore the enthusiasm of the Jew for his ancestral faith, we have leaped to the conclusion that for us there is no salvation. To this conclusion the practically empty synagogues in many communities, the lack of Sabbath observance almost everywhere, the dropping of ceremonial practices in the home, the increasing number of mixed marriages, and most of all the slipping away of our young men and our young women from their ancestral faith, have all contributed corroborative evidence. When on rare occasions the note of hope has been sounded, it seems to have been feeble and forced. Few have been our leaders who have had the courage born of honest conviction to proclaim that all is well with the Jew. For one, I have always felt that many of the discouraging conditions by which American Israel finds itself confronted could be overcome if our problems were properly attacked. Nay, I have a deep rooted conviction that our very cry of despair has led not only to a distorted perspective, making our condition seem [illegible] than it actually is, but has conduced as well to an actual atrophy of our power to make things better.

I had observed as clearly as others the distressing fact that a large proportion of our younger men and particularly of the educated classes had little or nothing to do with the synagogue or its institutions. Indeed, many a boy who had left his home city to attend college, returned, after his four years of study a skeptic, a scoffer or a cynic. With all that he had learned at college, he had unlearned his religion. What was the pernicious influence at work to accomplish such a result? It needed no extraordinary clear insight to answer the query. The years of a man's college career are, from the standpoint of his Jewish life, perhaps the most crucial. Away from his home surroundings and from the influences of organized religious life, he finds himself suddenly thrust into a community where more than ever before he represents a minority class. Say what one will to the contrary, and deplore it though we may, the spirit of our great educational institutions in this country is dominantly Christian. Whether this should be so or not is beside the present argument. Perhaps there is some justification for the fact. But justification or not, your Jewish young man finds himself suddenly thrust into an atmosphere that is strange to him. He feels himself outside the circle of his fellow students. If they have not their church home in the university center, at least they are not unchurched, as to all intents and purposes he is. Nor, however nonchalantly he may accept his distinctive religious situation, is he permitted to remain altogether unmindful of it. Because he is a Jew, the fraternities—though this is by no means an unmixed disadvantage—refuse to accept him into membership. He is made conscious in more ways than one of the fact that he is "different." As a result of this the Jewish college student sinks in his own esteem and begins to feel as Heine put it, that "Judaism is not a religion, but a misfortune." What more natural, under the goad of such a feeling than that he should turn his back upon things Jewish and lapse, not indeed into Christianity, but what is far more to be deplored, into atheism, skepticism and denial?

Another influence of an entirely different kind, making for the same end, is the opening to the student of entirely new fields of intellectual activity. In college he gets his first taste of science and philosophy, and because some of the theorems enunciated from the professor's chair seem to contradict and to invalidate the preachment which he has, through his youth, heard from the pulpit of the synagogue, he at once accepts the conclusion, illogical though it be, that religion is not in harmony with the pronouncements of science and philosophy, and that, therefore, for him, religion must go by the boards.

Until a very recent time preachers and communal leaders among the Jews were content to accept with the utmost complacency the situation as thus outlined, regarding it as almost inevitable that the young man and the young woman who should be sent to college would be lost to any active interest in synagogal or even Jewish matters after their graduation. It was a notorious fact, accepted not without some distress indeed, that the professional men among the Jews were, as a class, less loyal than most others to their religious obligations. As a result, preachers and writers in the Jewish press libeled the Jewish college student by saying that once emancipated from his ignorance in regard to secular matters, he could by that token no longer be counted upon to maintain an interest in things Jewish. ,

The only way in which this pessimistic theory could be overcome was by an aggressive handling of the situation and of actually testing out the real attitude of the Jewish student. Attempts were made to organize the Jewish students in our colleges into Jewish fraternities, always with the plea that since they could not be admitted into existing fraternities, they must in self defense form similar organizations of their own. The short-sightedness and unwisdom of such a policy should, of course, have been immediately apparent. For when all is said and done, it is true here as elsewhere that he who defends himself accuses himself. The Jew has nothing to hide; there is no reason in heaven or earth why as Jews any body of students should organize themselves into a secret society.

To discuss in detail the mischievous results that in general are accredited, by competent authorities, to fraternity life is not my purpose, but it may be said without fear of successful contradiction that though here and there the Jewish fraternity may bring about an "esprit du corps" among a limited number of young men banded together under the goad of a worthy ideal, on the whole the influence of the Jewish fraternity is unwholesome.

The establishment of the Menorah Society in a large number of our Jewish college centers was undoubtedly a step to be commended, and too much praise cannot be given to the leaders of this splendid movement for what has already been accomplished by them and for the promise that the future holds. But after all, the Menorah Society is frankly created for the furtherance of Jewish *culture* and the study of Jewish literature. With the religious life of the Jew, except in so far as through a knowledge of our literature we become better Jews, the Menorah Society has no direct concern. What was needed to win back to the faith of our fathers our Jewish young men was that a new emphasis should be laid upon the *religious* side of Judaism. Whether or not all agree that the mission of the Jew is solely and wholly a religious one, none can fail to give assent to the proposition that of the Jew's religious life, the congregation is the one logical and legitimate representative. Upon this basis was established in February, 1914, at Ann Arbor, the Jewish Student Congregation of the University of Michigan. It was the first organization of its kind in this country, though a Jewish student congregation has for some years existed in the University of Cambridge, England. It was organized not in opposition to any existing institutions, but with the distinct purpose of supplementing and in some sense of further inspiring the legitimate activities of such organizations as the Menorah Society. To the credit of both these organizations, let it be said that they have worked in completest harmony and to their mutual good. But the Congregation has been successful beyond the most expectant dreams of its promoters. Week after week large numbers of young men and women assemble in MacMillan Hall for worship, and to hear preached to them by men who may speak with the authority of knowledge, the message which the Jew and Judaism have for the men of today. It may be said without exaggeration that perhaps nowhere does there assemble week by week a more reverent and devout congregation than that of the Jewish Student Congregation of the U. of M. The services are conducted and the sermon preached by representative rabbis who, for this single purpose, journey week by week from their homes to Ann Arbor; and of all who have enjoyed the privilege of occupying this "Student Pulpit," there is not one who has not reported an enrichment of his own life through the experience. As a result of the existence of this Congregation, the Jewish students at Ann Arbor no longer feel themselves in a class by themselves. They, too, like others, have their church organization, and to be a Jew is no longer a thing to be hidden by them, but a matter to be proclaimed with decent pride.

The organization of this Jewish Student Congregation at the U. of M. has led to large results, among them the holding in Hill Auditorium on February 21st of the current year of a great Jewish service for which all other churches in the city of Ann Arbor closed their doors. It is unlikely that there has ever before been held a service like this—a Jewish service attended by approximately five thousand men and women of all faiths, and among them literally thousands of eminent professors and students who, because of this service, will, through their lives hold the Jew in greater esteem than before seemed possible to them.

But most of all this congregation has proved that the belief that the educated Jew has no interest in Judaism is absolutely false. It has justified the position of the optimist who holds that however discouraging conditions may be, they may be counteracted if approached from the proper angle. The Student Congregation at Ann Arbor has blazed the way for similar organizations in other universities. It it likely that their number will grow very rapidly and as this becomes true, it is safe to predict that the educated man will become the intenser Jew, and that he who heretofore was a negligible quantity in our affairs, will become a most important factor.

BETTER UNDERSTANDING BETWEEN JEWS AND POLES.

A conference was recently held in Petrograd between Russian and Polish progressives to discuss the Jewish problem. Maxim Gorki was the principal speaker at the conference and his plea on behalf of the Jews was received with much enthusiasm. It appears that the Poles, especially the more progressive among them, are beginning to realize that it would not pay them to incur the disfavor of the more liberal Russians. The statement issued recently by Professor Milyukov that if the Poles do not treat the Jews with more consideration they are not deserving of the gift of autonomy had the desired effect. The Polish press is beginning to employ a milder tone in speaking of the Jews and declares itself ready to give them some rights and effect their emancipation gradually, since they are not as yet fit for complete emancipation, in the opinion of these people.

A certain Orlov, whom the Moscow branch of the Real Russians sent to Poland to investigate conditions there, brought back a report that according to his view the Jews were more loyal to the government of Russia than the Poles.

The Educational League

By Dr. Daniel A. Huebsch

It has come to be accepted by the community that defectives of every nature are a charge upon them, so that hospitals, orphan asylums and relief societies are supported without question.

In the year 1896, it occurred to Mr. Martin A. Marks, of Cleveland, that the work concerning orphan children was not complete by merely housing, feeding and educating them up to the period of adolescence. And he was right: twenty years later, the average citizen is alive to the fact that it is a mistake to shove the average boy or girl—whether orphan or not—out into the world and expect them to make their way with no further aid than the physique and education given in the years of childhood.

He saw clearly that the orphan's lot was doubly hard, for the orphan's entry into the world had no parental wealth or influence to make it auspicious. His idea was to construct some means which should take the place of father, mother, counselor and friend.

With peculiar sympathy, Mr. Marks hit upon the happy idea that the future of the poor orphan child ought to be the care of the rich and well-favored child. And that idea he organized into what is now the Educational League, with a history of eighteen years of blessed activity written on its books.

The children of the rich form the League and they sustain it by payment of one dollar per year. Until the age of twenty-one each child pays his dues, but upon attaining his majority, he automatically becomes a life member.

These dues are used as a loan fund, and the record shows $18,000 have already been loaned to worthy orphans, helping them to go through higher educational and professional schools.

The time has come when this work is assuming larger proportions than the present income can take care of: in consequence, the time has come when the children of the rich must be urged to take up their responsibility to the orphaned children of the poor. A trifling sum is asked from each, but the aggregate performs a gigantic task.

When the Educational League idea came to the notice of the late Emanuel Lehman, of New York, he made inquiries concerning it and was so impressed by its possibilities that, upon his death, he willed the sum of $100,000 for the purpose, restricting his fund to the use of graduates from the New York Hebrew Orphan Asylum.

The originator of the idea is the President of the Educational League and he may well be proud of the idea and of the extent to which it has been a helpful element in the American life. Every parent ought to enroll his child's name as a partner in this enterprise, and make the child understand what it is doing for its unfortunate playmates. The lesson of responsibility for his brother is worth teaching at any price.

[Editorial Note.—At the last meeting of the Constitution Grand Lodge the work of the Educational League was approved and it was virtually made one of the institutions in which the B'nai B'rith would take an active interest. It was believed then that the lodges throughout the order would most heartily co-operate in instilling this beautiful thought into the minds of the children of their members as well as making use of the benefits of the League for gifted orphans who could be assisted to receive a higher education.

Let us hope that at the next convention the Committee on Educational League will suggest some method by which the plan, the purpose, and the benefits of the League shall be brought to the attention of every Jew in the land.]

A MIGHTY FORCE.

From the official Catholic Directory we compiled the following figures:

There are 16,300,000 Roman Catholics in the United States, showing a gain of 3,846,517 in the last ten years, and a gain of 7,231,445 during the past twenty years. According to the editor, at least 10 per cent should be added for "floating" Catholic population of which no record can be kept. There are 18,994 Catholic clergymen in the United States. There are 14,961 Catholic churches, showing that 310 new Catholic churches have been established during the past year. The statistics for New York State are as follows: Catholics, 2,885,824; churches with resident priests, 1,120; missions with churches, 311; secular clergy, 2,041; priests of religious orders, 687; seminaries, 8; seminarians, 1,051; parochial schools, 561; pupils, 235,569; colleges and academies for boys and girls, 134; students in colleges and academies, 17,710; homes, asylums and charitable institutions, 192.

FAITH—As a World Force

By RABBI TOBIAS SCHANFARBER Chicago, Illinois

Throughout the literature and history of the Jew the important lesson is taught of man's dependence upon God and the sovereignty of God's overruling Providence in the affairs of men. This universe is sane and rational and is governed by a sane and rational God. It is not the product of the fortuitous coming together of atoms. It is ruled by eternal and unchangeable laws. We are not the creatures of chance and circumstances, the sport and prey of unregulated and ungovernable forces and powers, but "there's a divinity that shapes our ends, rough hew them as we may." Judaism did not have to wait for the coming of any new philosophy or any new religion to learn aught of faith or optimism. Upon the opening pages of the bible the declaration is sent forth: "And God saw all that he had made and behold it was very good." This is the message with which the religion of the Jew is vocal—an enlightened and chastened faith in the divine though often mysterious and ununderstandable decrees of God.

Nowhere, in all the literatures of all the world can we find such inspiring and comforting sentiments, inculcating a lofty optimism, a serene faith, an almost mystic and saintly trust in the dispensations of God as are to be found in those divine outbursts of the inimitable writers of the Psalms. When the writer of the Twenty-Third Psalm, with a peaceful and satisfied composure illuminates his soul with the buoyant thought, "the Lord is my shepherd, I shall not want," when, with perfect submission and pious resignation he declares, "Yea, though I walk through the valley of the shadow of death, I will fear no evil for thou art with me, thy rod and thy staff they comfort me," he must have been thrilled through by the very presence of God and surcharged with the thought of his nearness to him; he must have confidently believed that God was at his side, guiding and guarding his footsteps, and as a result no danger or harm could befall him.

When the Psalmist in mystic but with reassured accents asks: "Whither shall I go from thy spirit or whither shall I flee from thy presence? If I should ascend into the heaven, thou art there, and if I should make my bed in the nether world thou art there, if I should lift up the wings of the morning dawn, if I should dwell in the uttermost parts of the sea, even there would thy hand lead me and thy right hand seize hold of me," when thus he hopefully speeks he betrays a soul aflame with the love of God, and peculiarly in touch with the Great Ruler of the Universe whose majestic presence had become his anchor of hope and his heavenly haven in the hour of trial and tribulation. For him the night had no terror, for even in the darkest hour God was visible and illuminating his path. For him sorrow and even death brought no dismay, for with the divine effulgence of God radiating out of and into his life even sorrow and death became transfigured and have their beneficent purposes. Such sovereign trust is of the very spirit of God Himself. It is what we, the children of this age, so sorely lack and because of which no ray of hope comes into our lives when the hand of Providence lays heavy upon us.

In what has been termed the most wonderful drama that has ever been given to the world, the drama of Job, which is said to have furnished Shakespeare with the inspiration for Hamlet, and Goethe the inspiration for Faust, we are again reinforced by a sterling example of true faith. His property destroyed by the elements, his children snatched away from him by the hand of death, he, himself afflicted with a loathsome disease and his wife urging him to curse God, Job breaks forth in a reply which will last as long as the world abides: "Even though he slay me, yet will I trust in him." Similarly our post biblical literature teems with sentiments rich with lessons of true faith and trust in God. When the rabbis with pious resignation declare *Kol d'abid rakhmanah l'tab abid* whatever God does he does for the best, they voiced an optimistic philosophy of life which called for the highest trust in the operations and unfoldings of the Universe. Rabbi Akiba's maxim has become a classic in Jewish literature *gam zu l'tobah,* "also this is for the good," indicating that what seems evil to our limited mind must in the ultimate analysis turn out to be good.

Indeed the whole history of the Jew is an exemplification of the Jew's faith in God. Were it not for this faith the Jew would not be living today. It is the consecrated force that amid all the persecutions and oppressions kept him in the arena of life battling for what he believed to be true and right. The explanation for the disappearance of so many other nations from the theater of life might be attributable to the fact that they were not possessed of faith in themselves or God in a sufficiently high degree or had no definite aim or purpose in life. At any rate the existence of the Jew can only be explained in the way that God needed and wanted him and that he was commissioned into the world for a definite and distinctive purpose, that of bringing to mankind his purer conception of God and man and their mutual relations one toward the other. Not until that mission has been fulfilled will he be prepared to lay down his burden.

When we read of the martyrdom of Hannah and her seven sons in the time of the Maccabees, because they refused to abandon their faith; when we read of the slow torture to death of the ten martyrs in the days of Hadrian, because they would not forsake their law; when we read of the many Jewish maidens and matrons heroically breathing out their last breath on the funeral pyre in the days of the Spanish inquisition, because they clung to the Shma with undying attachment; when today we read of the heartrending and revolting massacres in benighted countries; when the long line of martyrs of our faith come before our mind's eye and we note that under it all they never wavered or faltered; they never forsook their faith, they never once thought of giving up the righteous fight in behalf of God and man, we are painfully but forcefully reminded of the fact that no people and no religion have undergone so many hardships and indignities, that none has suffered so much for the faith that is in them as the Jews, and yet with all these facts before us an attempt is being made by certain new faith cults to show that the world had to wait for their coming to learn something about the high value of faith. Judaism needs to learn nothing of any of the new cults in the matter of a hopeful outlook upon the world. It did not have to wait for the appearance of any fantastic faith cult to learn of man's aboslute submission to God's will and decree. It is only those Jews who know nothing about their own Judaism, who are ignorant of its beautiful and inspiring Psalms, who are not familiar with their own literature or history, who will have the boldness and effrontery to declare that they can get something out of these new modern text-books not to be found in the literature of the Jew. The text-book on faith and life is the bible of the Jew, that wellspring of religious inspiration from which all other religious organizations have quenched their spiritual thirst. If the Jew were to give a little more time to the study of his own faith, he would get all the uplift he needed without trying to drink from the stolen waters of other creeds.

Nor are we unmindful of the fact that in certain quarters faith itself is under suspicion. Faith has been for so long a time associated with superstition, with myth and miracle, that many have come to feel that it has not the consecrating force which we ascribe to it. Foremost among these doubting Thomases are our own people. They are losing whatever faith their fathers once had. They believe that science has dethroned faith, but they have reckoned without their host. It is only the socialist or pseudo-scientist who will venture the ill-considered and ill-digested conclusion that faith is a negligible quantity in the domain of life and the discoverability of truth. For none knows better than the scientist himself that science has its faith basis the same as religion. It could arrive at no definite conclusions except for a supreme act of reasoned faith. The fundamental principle of science is its belief in the uniformity of the laws of nature, that is, if certain phenomenon result under certain conditions, the same results will obtain under similar conditions an absolute proof of this proposition is not within the range of possibility. It is based upon a sovereign act of faith. Of what is the essence of faith? It is trust in an unseen power or force within or without. We cannot explain this force. We cannot explain this power. But it is just as real and tangible and it is just as vital for the inspiration of man as any palpable force that makes for the development of man and humanity.

Wm. Thompson, knighted Lord Kelvin by Queen Victoria, because of his making the transatlantic cable a possibility by his discovery of the mirror galvanometer and syphon recorder is said to have had the faith of a little child. In many respects he was one of the most remarkable men of the age. When he died about seven years ago, at the age of 83, the reviewers of his life spoke about as much concerning his devoted attachment to religion as they did about his great scientific discoveries. To younger and more dogmatic scientists he was always pointing out the severe limitations of knowledge. Let the wise young men who prate about science and want to believe that religion is fast being outgrown listen to the words of Lord Kelvin: "Proofs of an intelligent and benevolent design lie all around." Thomas A. Edison, the wizard of Menlo Park, recently declared, "I am not a non-believer in God." He furthermore declared that "all scientists in getting nearer and nearer to a first cause feel that about and through everything there is the play of an eternal mind" when asked what part imagination plays in his work, he answered: "Science is mostly imagination." I ask the question, what is imagination? Imagination is sister to faith. Science is sister to faith. Without faith science would make very few discoveries. When Alexander Graham Bell, the discoverer of the telephone, was asked if he understood precisely how a telephone conveys the sound of a human voice, his answer was: "No; I only know what is done. I do not know how it is accomplished." Similarly Lord Kelvin once said he knew no more as to the nature of electricity than when he first began to work with it. A woman finds that tons and tons of a certain ore produce a fraction of a grain of radium—and we go to work with it and behold the portentous results that it achieves, but we do not know what it is. A number of sapient alienists at a trial give expert testimony—but no man among them knows what his own brain is, nor how it gives instantaneous directions to the foot and the hand. We are being told that the next great wonder of the world will be the ability to talk across the ocean by the wireless method—a wireless telephone—so that a man talking into the air in New York will convey his message to one listening in London, and we are told by Sir Godfrey Isaacs, a Jew, the co-worker of Marconi, that the time is not so far distant when it will crowd out the business of the ocean cable, which seemed like a miracle when Lord Kevlin first made it possible through his discoveries about fifty years ago. And where is the field in which the wireless operates? It is in the boundless ether and nobody knows what that ether is. The bible refers to it as a void. Certainly it is not material. It is supposed to be half way between that and the spiritual. It is not subject to gravity and it offers no resistance to bodies passing through it. We use this half spirit to carry our messages through the ocean. It also bears the light of a star trillions of miles with which to brighten human life.

So we see that science is helpless to explain many problems. It cannot explain the nature of nature. It cannot explain so simple a thing as the principle in the blade of grass or a drop of water, or an atom. But even though it cannot explain these things, it will not extinguish its imagination or check its faith in the hope of discovering new and yet unrevealed phenomenon. With imagination and faith as their companions new Livingstons and Scotts and Pearys and Amundsens will go out to discover new lands and new territories. With faith and imagination as their co-workers, new Edisons and Marconis and Kelvins will go out to wrest new secrets from the heavens, the earth and the waters under the earth. With imagination and faith as its ally the United States of America will go out to dig new Panama canals and bring the nations of the world closer and closer together. With imagination and faith as their friends, the moralist and sociologist will go out in their search for the brighter and better day yet to be, despite the discomforting conditions of humanity that now surround us!

Faith is the electric torch in the hand of the scientist; it is the magic wand wielded by the philosopher in search of the philosopher's stone; it is the talisman touching into life with its witchery and wizardry what seems dull, dead and lifeless. Faith is the budding staff in the hand of every son of humanity, turning the bitter waters into sweet and extracting hope out of what seems dark and hopeless. Faith is a tonic to those prostrated on the sick couch and even in death it furnishes the key that unlocks the door to life everlasting.

Have faith in yourself and half the battle is won. Have faith in humanity and you will see humanity become humane, though the process be slow. Have faith in God and the burdens of life become bearable. Have faith in Israel and Israel will continue to live. Be without faith in yourself and what is easy of accomplishment becomes difficult. You can never hope to realize the divine possibilities implanted within you by God. Be without faith in humanity and slower will be the growth of humanity toward those ideal heights prophesied for it by all the seers of all times and all ages. Be without faith in God and the earth becomes a playground of hostile forces where the powers of darkness have universal sway and where blind chance is the governing force and hope becomes an unknown quantity and despair rules with undisputed authority. Be without faith in Israel and the deathlessness of Israel will no longer be an assured fact. O, thou of little faith, leave the lowlands of doubt and despair and rise to the mountain peaks of true faith, there to be transfigured by the illuminating rays of God's beneficent light and life and hope.

A Call—An Opportunity

By Mr. Samuel Fleischman, New York, N. Y.

There are upwards of 12,000,000 Jews scattered among the various nations of the world. Owing to their religious belief and observances, they form a distinct group in every country. They are bound together in sentiment by racial and religious ties, but are not united in any international organization. Therefore, when a Jewish question becomes acute in any country, though its solution may seriously affect, directly or indirectly, Jewry at large, there is no concerted action by or on behalf of all Jews. The defense of common Jewish interests is left to such individuals and organizations as may see fit to intervene. Frequently, in consequence of delay in action, unpreparedness and lack of effective co-operation, either nothing of value is achieved or the result of the intervention is wholly inadequate. It does not follow that all Jews of all nations should be gathered into one organization, authorized to represent and speak for them, or that all the Jews of any nation should so combine and be represented—such a course would, in my opinion, be unwise, and I believe that all attempts to effect such a combination should be strenuously opposed. But the conditions referred to, the ever present Jewish problem, at all times insistent for solution, sometimes most urgently in one country and at other times in another, demand the existence of a great organized body, fully equipped and at all times prepared to effectively handle any Jewish question, in whatever part of the globe it may arise. SUCH AN ORGANIZATION HAS BECOME THE INDEPENDENT ORDER B'NAI B'RITH. Started in New York City seventy-five years ago, its growth has been continuous. Its beneficent influence upon American Jewry has been tremendous. It has championed the Jewish cause whenever and wherever in any part of the world the Jewish people have been persecuted or the Jewish name assailed, and in every calamity it has brought substantial aid to our distressed co-religionists. It is international in scope—splendidly organized with Grand Lodges and local Lodges in Europe, Asia and Egypt, all active and comprising among their membership the flower of Jewish manhood in their respective communities.

Here we have a powerful, virile organization, with widespread international affiliations ready, when the great conflict now raging in Europe draws to a close, to strive for justice for our down-trodden brethren in Russia. It should have behind it the active co-operation of all American Jews. The unanimous sentiment of the people of the United States and of all advanced countries in Europe will support it in its demand for common justice to the Jew. If we act together, wholeheartedly, with faith in our cause, we cannot fail.

What Jew in America, be he leader or private, will refuse to enlist in such a cause?

LODGES OF THE B'NAI B'RITH, HEED THE CALL OF THE HOUR. STRENGTHEN YOURSELVES BY INCREASED MEMBERSHIP SO THAT YOU MAY BE PREPARED TO RENDER EFFICIENT AID IN THE STRUGGLE FOR UNIVERSAL FREEDOM FOR THE JEW.

Our Order will speak and act.
District No. 1 will do its duty.

DEMAND THE RESIGNATION OF JEWISH MEMBER OF PARLIAMENT.

The Conservative Club of Paddington has repeated its demand that Arthur Strauss, the Jewish member of parliament for that district, shall resign forthwith on account of his being a naturalized citizen and native of Germany.

After the previous demand of the Paddington Conservatives, the leaders of the Conservative party officially censured the Paddington association on their attitude, which they declared was stupid.

The Paddington Conservatives, however, ignored their leaders' reproval, and have now unanimously adopted a resolution calling upon Mr. Strauss to tender his resignation as their representative in the English parliament.

An Inspired Laity

By MARTIN A. MEYER
Rabbi, Temple Emanu-El
San Francisco, Cal.

With reference to the distinction between rabbis and Israelites in ordinary, the use of the terms ecclesiastic and layman is decidedly recent. In ancient Israel such a distinction existed between the priests and the Levites on the one hand and the Israelites, laymen, on the other. The destruction of the Temple, the cessation of the sacrificial cult, the dispersion of the people of Israel, and in particular the restatement of Judaism in terms other than that of the Temple cult, in terms of the Torah with its closely allied disciplines of Study and Prayer, broke down this distinction. From that time the priest continued their tradition of Aaronitic descent, functioning only as such on three occasions in the Jewish life; at the pronouncing of the Priestly benediction; on the occasion of the redemption of the first born; and being privileged to be "called up" first for the public reading from the Pentateuchal Scroll. The Wise Man took the place of the priest as the religious functionary in Israel of the Diaspora; the rabbi in his school house and synagog succeeded the priest at the altar in the spiritual unfolding of the people. But rabbis did not form a caste, nor did they regard themselves as endowed with any particular powers, save that of learning. Any adult Israelite of good character was allowed to read the prayers as the representative of the congregation. The rabbi did not earn his living as a religious teacher. He followed a business to support himself and his family, giving of himself without recompense to the service of God and Israel. It was an ideal arrangement for an age in which life was lived on simple terms. The Jewish communities were small, and the needs of the individual modest. The general tendency of life towards differentation of effort and specialization did not leave Jewish life unaffected. The decrease in Jewish learning, the *sine qua non* of the rabbinate, further aided in the movement which eventually set the rabbi aside and apart as a clerical and reduced his community of peers to a congregation of laymen. So in the evolution of Jewish life we have gone back to a condition of affairs which resembles that of an earlier age, though be it understood that the modern rabbi in no sense feels himself an ecclesiastic with special gifts or privileges as did the priests of old. His profession is the result of social and economic forces in modern life. The layman is once more an element to be recognized in the constitution of Jewry.

By reason of his learning, the rabbi of former generations enjoyed the leadership in Israel. Jews respected learning as such, particularly Jewish learning. Rabbinic leadership was unquestioned. There were both leaders and army. Today we hear complaints on both sides that there are neither leaders nor army. The layman is wandering about like a lost sheep without a shepherd, while the leaders cry out that they dream dreams and see visions, but that there is no responsive voice. The breach widens between the two and each becomes more conscious of his own interests and possibilities. Where there is any degree of earnestness of interest in things Jewish there exists a regretable antagonism, mutual distrust and misunderstanding between these two elements of Jewish life. In the meantime the cause is suffering harm. The pulpit indulges in sarcasm at the expense of the pew and the layman retaliates by absence from the synagog and overt and covert attacks upon the rabbinate. If any good could come from such a breach it might justify itself. As it is, it is pitiable in its betrayal of a great cause which needs the devoted service of all its followers. The exigencies of modern life have made it difficult to hope for a return to an earlier stage in which the rabbi was merely *"primus inter pares,"* a leader in scholarship and in action in a community of scholars. Pulpit and pew have become necessary factors in this modernized age. But it is possible to heal the breach and help the cause. For in our tragedy the CAUSE is the thing.

The first requirement is that of an *educated laity*. Much ill-considered criticism and consequent heartache has arisen because the rabbi and the laity speak as it were different languages; they do not understand each other in this confusion of tongues and all the noble aspirations to build a temple which would pierce the heavens and touch the throne of God are lost because of this misunderstanding. After all, the need is that of a particular kind of education, JEWISH EDUCATION. Thank God there is an increasing number of educated men and women in our ranks, who are in touch with all aspects of life and literature, science and art, all with one notable exception. There is no dearth of educated men and women, but there is a tragic absence of Jews educated in things Jewish. Many a ritual committee of our modern synagog, for example, has committed egregious blunders because of its ignorance of the content and the spirit of the traditional Jewish liturgy. It had no directing and controlling force save frequently that of reduction of the length of time of the service and the subordination of everything to the sermon, lecture or address. Ignorance of Jewish history in detail and in general has not helped the layman understand the aims and tendencies of Jewish life and evolution. There must needs be a common speech for layman and rabbi. The newcomers to Palestine found it expedient to sink their linguistic differences in a knowledge of the ancient tongue, and out of expediency has developed one of the most promising movements in modern Jewish life. So, too, in the common tongue of Jewish knowledge will there be the promise of a new and vigorous life for the Jew wherever he may be. The minimum knowledge of the average Jew of the Hebrew language has not made him a competent judge of its ritual value or of its historic importance for the expression of the Jewish soul and mind. Without doubt, an adequate knowledge of Hebrew would help many a Jew find himself and feel himself more in touch and sympathy with the stream of Jewish life.

The reduction of the Hebrew to a mere incident of the ritual has correspondingly weakened its hold upon the Jewish consciousness. An age which looks upon it as incidental will soon find itself regarding it as unnecessary and hampering. An appreciation of Jewish achievement and Jewish ideals will reinspire many a dying soul and offer satisfaction to many a weary and thirsty heart. If the rabbi be true to the ideal of Jewish scholarship and the laity make the necessary effort to join with him in his enthusiasms for these Jewish values, it cannot be gainsaid that the consciousness of difference will be decreased and eventually eliminated. Of course there is in some quarters a childish delight in the thought that the rabbi is a scholarly man. For the most part the judgment of scholarliness has no other basis than the ignorance of them who make such judgment. It would be a healthy thing for the rabbi, too, if he had an educated laity who would hold him up to better standards of scholarship than what he has derived from the reading of the popularized digests of the Encyclopedia. An educated laity would consequently be a healthy control on the rabbi—there be many who remember the frequent correction of the Reader in his rendition of the weekly section from the Torah—and such knowledge and understanding of the full content of Judaism would enable the rabbi to be the better appreciated and his work more correctly understood.

But even more than the need of an educated laity, is the call for an *inspired laity*. After all to preach week after week and to work year in and year out with a group of men and women who sit back comfortably in their pews and who bring no enthusiasm for things Jewish with them into the synagog is about the most deadening and soul-destroying experience that can fall to the lot of any man. Why do so many of our young rabbis—and for that so many of our young laymen—who start out to serve the cause with an overflowing enthusiasm wilt so quickly, and either fall into the class of bromidic platitudinists or even withdraw from the work altogether? A dead pew makes for a dead pulpit; and rare indeed is the genius that can overcome the handicap of the consciousness of the indifference of the great bulk of the laity. It must not be the inspiration of selfishness. Too often have *soi disant* leaders used the cause as "a spade to dig with." Many a one has built his own tomb because he has served himself rather than the Jew and Judaism. Nor has the vague sense of serving any old cause, whatever happens to come along, been any more salvational. In the flowery platitudes of generalities, many a good cause and many a high hope has been irretrievably lost. Even the constantly shrinking world of modern life and thought is far too big a thing to be served in the mass. There must needs be a sense of devotion to and loyalty for some definite cause. Many a man has started out animated by philanthropic ideals only to learn that philanthropy expresses itself in very definite forms and to one of these definite forms he must bend his best effort and lend his best service if aught is to be accomplished. So, too, must we find our inspiration in the cause of the Jew. It is, after all is said and done, our cause, and no one's else. If we do not serve it, none will serve it and it will inevitably be lost in the ocean of undifferentiated things. The sense that it is a cause, whether we be nationalists or religionists, matters little at this point, that it is a cause worthy of service and sacrifice offers inspiration and consecration, too. Such an inspired laity will force its leaders to the heights. It will not be content to be grovelling forever in the deep shadows of the valley. It will demand the rarified and stimulating atmosphere of the high places and will be ready and eager to struggle with the great difficuties incident to achievement and realization. And the happy leader who finds such a group about him will feel himself urged on to the very gates of heaven itself. After all the oft repeated criticism that the synagog service leaves this or that worshipper cold is as much a criticism of the worshipper as it is of the rabbi or the leader. They bring nothing save their physical selves; consequently they take nothing. The ignorant visitor to the art gallery will be impressibly bored by the very things which will enlarge the heart of the informed and enthusiastic spectator. The Jewish cause cannot be expected to inspire non-Jewish or un-Jewish hearts. The enthusiast will find new inspiration at every point. He will add to his store from every source. And I might add at this point that the lack of this sense of consecration and the impulse of inspiration is not apparent to the rabbi alone, but well nigh to every one who has given himself over to the problems of leadership and service. Our charity workers and our lodge organizers and our synagog trustees all encounter this chill attitude of heart and soul and mind. An inspired Jewish laity will find its leaders, for it will create them out of its own body. There can be no room for doubt as to what would have been the fate of the Maccabees had they not been able to count upon an enthusiastic and inspired following. When the dread day did come, that the sense of a cause was no longer in the hearts of the Jews of those days, even a Judas Maccabee was unable to rouse his people and to gather a sufficient following! and defeat and death were his tragic end.

"Come, let us reason together." Come let us understand that the world of life is a circle and that inspired leaders need inspired followers to continue to inspire these followers to greater effort and for big results. Mutually understanding each other, reciprocally inspiring each other, rabbi and layman, leader and army, can accomplish what the materially minded world calls the impossible. The Cause will be saved for the people and the people for the Cause. We shall serve ourselves to good advantage and so serving ourselves we shall add to the higher values of the world. Perfection lies in attention to the minutest details of things, thereby assuring completion. World safety lies in the perfection of each of its constituent parts. That way lies the hope of the Jew, through self realization in self reverence, self knowledge and self respect, the way of sovereign power.

The Jew in the Small Community

I. E. Marcuson, Pres. D. G. L. No. 5.

To one facing the question which confronts the writer undertaking anew the Presidency of District No. 5, the Jew in the small community is of first moment. It has often been asked why this district lags behind, and does not show the growth and increase which marks the advancement of other districts. It is, of course, a question of history why the Southeast has not been thickly populated by the Jews. As a matter of fact, he has been shown every consideration. The prejudice which has manifested itself in the New England States is practically unknown, and if it has appeared at all, it has been in very recent years, and in isolated cases.

In the early years the Jews settled very thickly along the South Atlantic Coast, but after the deyelopment of the Gulf States and the Middle West, they left in great numbers, and few have remained on the former chosen spots of the Southern States. But in considering the question today, we must face conditions as we find them. The number of Jews in any one community is small. The result is, surrounded as they naturally are by an overwhelming number of non-Jewish neighbors, they seem to feel that their safety and future lies in the fact of hiding or subordinating their religion. It is true that among the most ardent and sincere workers for the public good, that among the leaders in every movement for civic advancement, that among the benefactors in every line of philanthropy, the Jew stands out of all proportion to his number, and this is as it should be made secondary to the public when our Jews do realize that the day has come when they should subordinate individuality to public good, that there are times in life when even business should be made secondary to the public welfare. The tragedy of it all is that they are repeating the old story of Moses, who, eager enough to defend his brethren in private, is "slow of speech and heavy of tongue" when sent to publicly defend them or to fight their cause. "Send another, O Lord, in my place." This may have been originally a matter of self preservation; or at least the Jew of the smaller community thought it was. He failed to realize, that one living right and standing true to his colors could quickly change the public opinion, as to what the Jew stands for in the community. I fear that it was this craven attitude of the Jew in the small community, that gave prejudice an opportunity to increase because of misunderstanding of the Jew. Let us hope that this is all in the past. Today we stand like Kipling's "Tomlinson," and the question is put to us, "What have ye done?" It is no longer sufficient to tell in glowing terms the glory of Israel's past; it is no longer sufficient to enumerate the names of those who, in the past generation have brought glory to Israel's name. Ye have read, ye have heard, ye have thought and the tale is yet to run: by the worth of the body that once you had, give answer, what have ye done?" The sacrifices of the past of Israel have made for her a place glorious in history, but the words of the poet ring true today, "There's little room between the stars, in idleness to prate, oh, none may reach by hired speech of neighbor, priest and kin, through borrowed deed to God's good meed that lies so fair within." No matter how great its past, before the Bnai Brith there lies a mission more important than that which shaped its glorious career in the generation just past. Like Aaron of old, it must go forth to meet the brother who is unwilling or unable to assume the responsibility and burden which history has laid upon him. It must lead these brothers, who can or will not deliver God's message to the world into the presence of Pharaoh and must plead for them until they themselves become conscious of their power. and in a little while, their might and strength will come to them, and like Moses of old, they will take the rod of God into their hands and with the power they never dreamed they had, work miracles which will confound the astrologers of Egypt. If we can do this in district No. 5, I believe the future of the Bnai Brith, as well as that of the Jew, is assured in the Southeast. The larger cities are doing their best. If we can only make them realize their responsibility to the smaller community, and then awaken the smaller community to their responsibility to the House of Israel, and to the crying need for keeping in touch with the purifying source of the living waters of their religion, there will be hope for the future. We all know that the pool which does not receive fresh water soon becomes stagnant, and not only is it spoiled itself, but it becomes a source of danger and infection to the neighborhood. So the Jew, cut off entirely, not only from religious service, but from all contact with things Jewish, loses the influences which he could exert, and becomes rather a danger to the house of Israel. It is this problem that district No. 5 is undertaking to solve. The leaders of the district realize that it is a difficult and serious question. This religious "sleeping sickness" which has attacked our country co-religionists needs expert treatment, so that we can ascertain whether the infection has become so deep rooted that a cure is no longer possible We trust and hope that the Jew will awaken to his duty and to his responsibility, not only to Israel but to the world.

RUSSIA AND THE GALICIAN JEWS.

The report of the Russian Commission, headed by one of the officials of the Ministry of the Interior, M. M. Purishkevitch, on Galicia has been made public. Dealing with the demands of the anti-Semites for the confiscation of the land owned by Jews on the ground that they were hostile to the Russian occupation, the Commission boldly rejected the plan. The Commissioners, as a result of their close investigations, declared that the present attitude of the Jews towards the Russian conquerors could only be characterized as one of fear and uncertainty as to who their future rulers would be. However, the Commission anticipated that the Jews would be the first to assist in the union of the new provinces with Russia on the establishment of a firm regime in the country. The plan to confiscate the land owned by Jews, or even the discussion of such a suggestion could, in the opinion of the Commission, only destroy the chances of co-operation of Jews in the union of Galicia with Russia.

The Double Standard in Public and Private Life

By

Dr. SAMUEL SALE

I think it may be truly said of our age that we live by a double standard of morality in public and private life. We are yet in that state of moral imperfection, in which we see the mote in our brother's eye, but fail to remove the beam which obstructs our own vision. We recognize the need and excellence of honesty and fair-dealing in our private relations, and in a healthy state of society, we esteem and judge men by their adherence to these principles, but in the large life, in politics, in municipal, State, national and international affairs, trickery and cunning, injustice and inhumanity seem to carry it away in open day. Diplomacy, which is only another name for duplicity, is still the accredited art by which nations deal with each other in the settlement of their difficulties, and what we call international law, or the rights of nations, is a very uncertain and elastic term, whose meaning is determined by considerations of an intensely selfish and material nature, backed by their inevitable complement of brute force and injustice. The most eminent statesman of modern times gave unblushing countenance to the doctrine that there is no room for moral agencies in politics, and when the interests of the State are at stake, when the imaginary honor and aggrandizement of the nation demand it, foul means become fair. The past policy of all European governments has sanctioned the maxim that the end justifies the means, and since in the eyes of their greatest statesmen, there is no higher end than the material advancement of the State and nation, the plainest principles of justice and equity may be rudely brushed aside.

The prophets of ancient Israel, who were the world's greatest moral teachers, held that God and justice should rule in the State, just as they were to be regulative of the life of individuals. Their view was that justice was the cardinal virtue of man, and that both the State and society, being but larger agencies for its realization, must become its embodiment; if they did not become the instrument for its wider dissemination, they were, according to their conviction, not only unworthy of continuance, but would inevitably be doomed to destruction; "behold the eyes of the eternal God are upon the sinful kingdom and I will destroy it from off the face of the earth." In strict keeping with this belief, we are told in the book of Kings that extermination was denounced against the dynasty of the house of Omri on account of one act of injustice and inhumanity perpetrated against a simple peasant, a plain man of the people.

Ahab and his successors might have continued the idolatrous cult of Baal; it was not for that that their doom was pronounced, but for the outrage upon justice and humanity admitted in the murder of Naboth. In this connection, too, it were well to remind all those, even of the most liberal school, who are never sure of their own faith, unless they tax the religion of Israel with narrowness,—that these sturdy men of God played no favorites, and as this example of Elijah proves they were as quick to hurl their denunciations against the rulers of Israel and Judah, as against those of foreign nations. Nay, Israel was to be held to even a stricter account for its transgressions than other peoples, just because it had been called to a greater responsibility, and a more important service in the cause of humanity (Amos 3, 2). But this olden political ideal of our prophets, which lived in the founders of our Republic and found a classic expression in the declaration of independence and the constitution of the United States, seems now abandoned to dreamers. In these halcyon days of superior culture and civilization, when the idol-worship of material and national growth possesses the soul of men, a nation's plighted faith may be broken with impunity, and the right of self government for which this nation was builded, may be heedlessly trampled under foot. If old Isaiah came among us again, he might cry aloud as of yore: "If ye make many prayers, I will not hear, for your hands are full of blood." According to this ideal view, religion and bloodshed are at opposite poles, the one is the absolute negation of the other, and if we measure our age by this olden Jewish standard, what consummate hypocrites we must be! It seems that we only wear the mask of religion, the better to beguile, and in the very doing of the ugly deed, we expect and court the applause of an admiring world. We have yet to learn the significance of the ancient injunction: "Thou shalt not have a twofold measure in thy house." We cannot be sinners in public and saints in private life. This pernicious doctrine of practical politics and of sham religion, that there is one law of morality for individuals and another for nations, is eating away the core of our civilization and undermining the peace and prosperity of mankind. This ruinous principle, in the guise of imperialism, has knocked at the gates of our own country, but we have not lost hope that the better conscience of the nation may yet be awakened. It is yet time for America to return to its true self, and demonstrate to the raving world, that "righteousness exalteth a nation and wrong doing is a disgrace to the peoples." A vicious foreign policy is perhaps only the natural result of political profligacy to which we have become accustomed at home. Mr. Lecky has written, a book in which he undertakes to show that liberty and democracy are incompatible, or that popular government such as ours is a failure. His strongest arguments in proof of his thesis, are taken from the state of affairs in our own country, and Andrew D. White, who was a most competent critic and thoroughly acquainted with conditions abroad, after making a very unfavorable comparison between New York and Berlin, gives it as his deliberate opinion, that, while as a rule, in other civilized countries, municipal governments have been made generally honest and serviceable, our own, as a rule, are the worst in the world, and are steadily growing worse. Mr. Bryce, who is a fair-minded and sympathetic student of our government and its institutions, supports the view of Mr. White and says, that the government of cities is the one conspicuous failure of the U. S. He considers the faults of the State governments insignificant, as compared with the waste, corruption and mismanagement which mark the administration of our municipal affairs. These views may not hold today as unconditionally as when they were first uttered, but there is still enough truth in them, to make us blush in their telling. We are told that these are the inevitable consequences of a popular form of government such as ours.

Is it true that men are not worthy nor capable of a full measure of political freedom, for which the founders of this Republic believed the American people ripe, and for which we have believed a kind Providence, the genius that shapes the destiny of mankind, has builded this nation? We are not willing to admit that the pestilential conditions from which we are suffering, are either inherent in our form of government or inseparably bound up with incorrigible human nature. The abuses, I take it, are due to the fact that we have as yet developed no corporate conscience, and that we are woefully lacking in the sense of duty toward the commonwealth. We have not yet learned the first and most important lesson of citizenship in a Republic, that the obligations, which the community in which and through which we live, places upon us are paramount. We either postpone the affairs of the larger body to our own, or we neglect them altogether. We still acquiesce to some extent in the ruinous notion expressed by a prominent business man at the time of the Tweed regime; "we have thought this thing over, said he, and we find, it pays better to neglect our city affairs than to attend to them; we can make more money in the time required for the full discharge of our political duties, than the politicians can steal from us, on account of our not discharging them." This is the view that the making of money is the supreme object of life, and that the sole purpose of government is to facilitate that process. It is just this view which has brought us into deserved disrepute. Aside from the fact that those who hold such views are abettors of crime and compounders of felony, the companions of thieves, as Isaiah would have called them,—the assumption is false even from a practical point of view. Every neglect of public duty, every malversation in office must sooner or later come home to every individual in the community. The poison-germs of public immorality are as sure to find their way into our homes and to contaminate the various associations of life, as the microbes of an infectious disease, stalking through our city, will attack all classes of the community, rich and poor alike. The very fact that we live by a double standard, that we condemn in private what we condone in public life, makes the evil all the more insidious. The broad distinction which we make between political and other misdeeds is most pernicious. A public official should certainly be regarded in the same light as we do a trustee or a director of a bank. Why should the latter, in case of a betrayal of his trust, he made to feel the rigor of the law, while the former generally go free? It may be on the theory that the interests entrusted to a public official are larger than those of a bank-director, and he may therefore abuse or betray them with impunity, on the ground that little thieves are caught, and the big ones may roam at large. In our city just a few months ago, a judge created no little sensation by exhonerating a person who was charged with a petty offense, and assigning as his reason, that he wanted to reverse the usual practice of sending the little thieves to jail and the big ones to Congress. A community which is indulgent toward one form of dishonesty will soon learn to tolerate another, and those very conditions of society which go to make dishonest politicians, will in good time produce like results in other walks of life. We might almost imagine that old Isaiah was confronted by a political situation very much like ours and that he was describing some of our own worthies, when he says of the authorities of his day: every one loveth bribe and runneth after gratuities, and while he taxes all the people as a brood of evil-doers, he is especially severe against the leaders, because he knew that it was through them that the people were led astray. The maintenance of a high standard of honor in public life is undoubtedly one of our most vital needs. The momentous question, however, which is basic to our whole civilization, is the elemental one: shall there be one law of right and justice, one principle of morality to guide the conduct of individuals, to rule in the councils of the State, and to govern the intercourse of nations, and shall the policies and aims of the empires of the world be made to comport with this single standard, this universal law of ethics? Down through the ages, comes the message of our ancient faith: "though clouds and darkness be all around Him, yet righteousness and justice are the base of His throne." The nation that will not heed this gospel of Israel, this verdict of universal history, cannot survive, for with our own Lowell, we hold: truth forever on the scaffold, wrong forever on the throne,

Yet that scaffold sways the future, and behind the dim unknown
Standeth God within the shadow, keeping watch above His own."

CHRISTIAN SCIENCE COMMITTEE ON PUBLICATION REPLIES TO "JEWS AND CHRISTIAN SCIENCE."

Editor B'nai B'rith News, Chicago.

Now that the discussion of Christian Science by Dr. Deinard under the caption, "Jews and Christian Science," which began in the January issue, has been brought to a close, I should appreciate an opportunity to point out some of the misapprehensions regarding the religion under consideration which are created by the article. It is not my purpose to enter into the question at issue.

I have no hesitation in denying the charge that the members of the Jewish faith who have joined the Christian Science Church have been induced to do so by misrepresentation and falsification. While no religion can control or speak for the acts of all its adherents, such methods are opposed to both the teaching and practice of Christian Science. Dishonesty is bad Christian Science, and were it practiced, as is intimated, it would have exactly the opposite result from that attributed to it, and instead of attracting people to Christian Science, would have wrecked the movement. Nor are persons hurried into membership in the Christian Science Church. On the contrary, members are not accepted until they have passed an examination which shows them to have an adequate understanding and a reason "for the hope that is in them." It may be safely assumed that those who have adopted Christian Science have done so for what they find it to be, not on the basis of false representation.

It would be readily conceded by any Christian Scientist that if this religion were in fact what Dr. Deinard conceives it to be, it would have amounted to little and certainly would not have merited the extended consideration it has had in your publication. It is a matter of regret that in discussing a religion of such notable practical achievements he should have permitted himself to ridicule some of its fundamental postulates which he admits he does not comprehend, such for instance, as the Christian Science definition of God. The understanding of God and man's relation to God, derived by Mrs. Eddy from the Scriptures, is the very essence of Christian Science, and although there are those who, like our critic, have failed to find this definition intelligible, this does not warrant him in ridiculing it, since there are thousands of others who have succeeded in comprehending it and in such a practical way that their understanding has sufficed to heal them and others of sin, sorrow, misfortune and disease in its most malignant form.

There are those also who deny that God is, in fact, omnipotent and that He made all that was made, and who deny that man is made in His likeness. Nevertheless, to subscribe to these statements of Scripture and to accept them as the fundamental facts of existence does not require any irrational process. In fact a very strong presumption of rationality is created when, on the basis of this conception, the sick are healed.

With regard to this healing work the article in question conveys a wholly wrong impression, due no doubt to incorrect information. That Christian Science in less than fifty years has taken its place as one of the world's great healing agencies is a matter of fact, not opinion. Our critic states in effect that the healing to its credit is confined to nervous disorders, but this is so far from the fact that I believe it may be stated that there is not one of the list of so-called incurable diseases whose cure has not been accomplished through Christian Science. Among these are tuberculosis, tumor, cancer, and similar afflictions which can by no stretch of the imagination be classed as nervous disorders. Carefully authenticated cases of the successful healing through Christian Science of the above named diseases and many others, including heart disease, drink and drug habits, and rheumatism, may be found on pages 1107 and following pages of the Congressional Record of January, 1915, and testimonies covering disorders of various natures appear regularly in the Christian Science Journal and the Christian Science Sentinel.

Nor is there ground for the contention that Christian Science healing is the result of hypnotism or suggestion. In view of the unparalleled achievements of Christian Science, such a theory would necessarily mean that Christian Science practitioners were the foremost exponents of the practice of suggestion, a *"reductio ad absurdum"* resulting in making those who do not believe in, study or understand hypnotism and suggestion more skilled in their application than those who do. The fact it that they are the antipodes of Christian Science. The premise upon which suggestion is based, namely, that one human mind acts upon another, is denied by the fundamental theorem of Christian Science, that God, Principle, is the only Mind, and that true mental action proceeds only from God to man, not from man to man.

The healing of Christian Science is due in fact solely to the power of God, "who healeth all thy diseases" (Psalms)—to the understanding, in its relation to human affairs, of the truth of that statement in Genesis 1:2: "God created man in His own image, in the image of God created He him." The healing which results from this understanding is accepted by Christian Scientists as the proof of its correctness.

Every denomination is faced by the necessity of reconciling certain apparently divergent statements in the Scriptures. Our critic is mistaken in thinking that Christian Science "forgets" that there is both a spiritual and a material account of creation in the Bible. On the contrary, an extended treatment of these two accounts will be found in the Christian Science text-book, "Science and Health with Key to the Scriptures," by Mary Baker Eddy, in the chapter on Genesis, resulting in the acceptance of the spiritual as the true account, the other being understood as the false sense of creation presented in contradistinction to the true.

The Jew as well as the Christian Scientist has both accounts to deal with. If he queries what has been done with the material account, we may ask what disposition has been made of the spiritual account. Again, when asking what, in Christian Science, becomes of the material world, it becomes necessary to decide, if the Christian Science teaching be denied, what becomes of the omnipotence of God with omnipotent and indestructible matter accepted as a reality. In this connection our critic points to certain of the miracles of the Bible in which some material act was performed, and chooses to regard this material act as the essence of the miracle. There are, however, many other miracles in the Old as well as the New Testament which involve no material act and which therefore, on a material basis, become impossible of explanation. In Christian Science what are commonly called miracles are regarded as natural rather than miraculous manifestations of divine power, the result of belief in and understanding of God's omnipotence. The same results would, according to Christian Science, be seen today, under the same exalted thought, and let me point out that Jesus' acts of walking on the water and stilling the tempest are deemed attainable by any one who could reach His state of consciousness.

Whether the members of the Jewish faith can consistently accept Christian Science is not for me to say, but if they are to give the question any intelligent consideration, it must be from the standpoint of what Christian Science really is, what it actually teaches and accomplishes and this can best be gained by a study of its text-book and Bible.

Very truly yours,

AVERY COONLEY.

Ehrlich's Monumental Work

By Dr. MAX L. MARGOLIS

Let the reader at once be informed that the Ehrlich I am dealing with here is not the famous German physician. The discoverer of "606" is like the subject of this sketch, a Jew; his Christian colleagues know the fact too well, or else they would have long ago proposed him for a University professorship. What was denied him by fellow-students was made good in a way by the Emperor who created for him an institution for medical research and placed the noted investigator at the head of it. Our own Ehrlich—for we must own him as Americans and Jews—is like most Jews, muchly hyphenated; his birthplace was Russian Poland, his secondary education he obtained in Germany, but his ripe manhood he has spent with us. New Yorkers of the business world may and may not have heard of him; but wheresoever the Hebrew Scriptures are a matter of interest, the name and person of Ehrlich the Bible commentator will be found to be known. Nor is Ehrlich unknown to a number of young men now in American pulpits whom Ehrlich the teacher initiated into the mysteries of the Hebrew language.

The most renowned Bible commentators of bygone days were teachers, and teachers of younger students at that. When the famous Babylonian schools flourished, there were a few presidents—Gaons they were called—who had time and interest for the Bible study; the majority occupied themselves with the weightier matters of law that the students might know how to direct the people in their religious practices. Whatever of Bible work there was done in those days fell to the lot of the obscure teachers in the elementary grades. It is they who watched over the sacred text and established its correct readings; it is they who lovingly counted every letter; it is to them that we owe the beginnings of grammatical study. And so it was in after times. The Spanish grammarians and commentators complain that scant attention is paid by the Talmudists to correct reading or grammar. David Kimhi was in his day an obscure school teacher in the Provence; and yet all that is best in our current text-books goes back to him. His influence may be seen in every line of the English Bible of 1611. And to our own very days the rabbi, be he of the old type or the modern, is little of a Bible student or Hebraist. The notable exceptions prove the rule. Of the three Jewish Bible commentators of the last century only one was a rabbi. I mean Malbim. Luzzatto was the head of the rabbinical college at Padua, but he was no rabbi. And Ehrlich who is still with us taught in the New York Jewish Orphan Asylum the rudiments of Hebrew lore.

If Malbim and Luzzatto were hooted in Judaism which they loved with all their being, the one uncompromisingly orthodox, the other conservative in all that is essential and an implacable foe of modernism, Ehrlich, it must be owned, is somewhat of a detached Jew. No party will claim him as its own nor will he claim any party his own. An objective attitude in matters scientific is ordinarily a merit. One should think that the Bible meaning ought to be the same to all students. Christians and Jews, believers and infidels, ought to be of one mind as regards the interpretation of books composed in days of yore. So it ought to be perhaps, but in reality it is not so. Objectivity in matters affecting the holiest interests of mankind is possible within the narrowest limits only. As matters stand, there is a friendly and unfriendly attitude towards the Bible, and objectivity partakes of unfriendliness. Ehrlich goes out of his way to speak an unkindly word about Jews and Judaism. The sallies are the more shocking as they are quite unnecessary to the purpose. We Bible students have to put up with a good deal of this kind in the commentaries of Christian scholars. But when the thrust comes from one who is of our own blood, the attack is still more galling.

Ehrlich has deposited his comments on the Hebrew Scriptures first in Hebrew and now in German. For Ehrlich is a remarkable linguist He writes in English and in German and in Hebrew with equal fluency. Let the reader understand that neither the Hebrew work in three volumes nor the German in seven is a commentary of the kind we are ordinarily accustomed [illegible] commentator feels obliged to [illegible] on every aspect of an ancient [illegible] or writing. The bulk is naturally not new; many observations are carried from commentary to commentary. But the student gets a total acquaintance with the subject. Ehrlich has chosen to write only notes on selected points. In these he is original or at least he means to be original. How far Ehrlich has been anticipated by others remains to be seen. How much he has consciously or unconsciously taken over from Malbim and Luzzatta and others is a matter that will bear investigation. My own impression is that when the matter is sifted the substantial indebtedness to predecessors will be laid bare. Nevertheless there remains a large and preponderating part where Ehrlich is really original or novel. Ehrlich possesses an intimate knowledge of the sacred language in which he is equaled by the fewest of the living. Sometimes he seems to know altogether too much. He corrects the sacred writers as if they were schoolboys. I for one am willing to overlook all these aspects and idiosyncracies. There is enough in Ehrlich's observations that will challenge admiration. He delves deep beneath the surface. He understands idioms as none other. He brings to the elucidation of the language of the Scriptures recondite examples from out-of-the-way corners. A phrase in the Midrash serves to elucidate an obscurity in the Bible. If one remembers how ill-prepared the average Christian commentator is, how much of his energy is frittered away on questions of date and composition the great importance of Ehrlich's antidote will become apparent to every unbiased student. Verbose he may be at times but he is always interesting. He may fail us when we need him most and a difficult passage will still remain difficult after his work has been consulted but none that peruses his work will go away empty-handed.

Reserving for myself a fuller treatment of the merits of Ehrlich in a learned publication I have deemed it a duty to point out to the lay student of the Scriptures the general character of a work which none can afford to pass by with impunity. Our strictures notwithstandingi the Notes on the Hebrew Bible by Ehrlich will for long constitute a monumental work of which we Jews may be justly proud. We congratulate the author upon the completion of his life work. It is a source of pride to all Jews that Ehrlich is becoming known and appreciated in Christian learned quarters. Let the Jew repay his efforts by purchasing the work. It should be in the library of every rabbi and teacher. For it is a mine of erudition.

The Coming Industry

By Rabbi M. Friedlander, Oakland, Cal.

The man who is occupied with abstractions is seldom credited with understanding of practicalities. The student of transcendental subjects is generally considered unqualified to deal with life's realities. This popular belief has been fully disproved by the practical achievement of the founder and president of the National Farm School in Pennsylvania, the Rev. D. Joseph Krauskopf. Busily occupied with training and directing the thoughts of men in things spiritual he found spare hours to care for the practical welfare of his people, and, seeing in the occupation of the soil the cleanest industry and the surest future he founded a school in which young men are trained for the useful vocation of scientific farming.

Two decades ago Dr. Krauskopf started the propaganda "Back To The Soil," and, as a result of the call, 400 young men have since been equipped with skill and knowledge of cultivating the soil. Seventeen years ago the National Farm School opened with eight students, four teachers, a small farm and scanty facilities, and now the school has a faculty of twelve instructors, 137 students, and buildings, implements, dormitory, live stock and a farm of 400 acres amounting to over one-quarter of a million dollars. This certainly bespeaks the practical usefulness of the undertaking. And when it is shown that many of the graduates of that school have been found capable as heads of other agricultural schools, that some of the graduates have been called into the service of this government to teach American farmers better methods of obtaining richer harvests, that some of them are successfully operating in dairying, stock raising, and landscape gardening, and that thirty of the graduates are today owning and working their own farms, then this school must be regarded as having already passed the period of experiment, and must be recognized as one of the finest and permanent institutions of constructive philanthropy with a moral claim upon the generosity of American Jewry.

Besides holding out a definite career to the poor youth who has otherwise no other outlook than peddling, the school, with ample support, can be made the strongest and surest agency for ameliorating the distressing condition of our people in the congested sections of our large cities. More than once in the past quarter century when the situation of Jewish immigrants who fled to American shores from pogrom-ridden Russia, intolerant Roumania, and poverty-stricken Galicia, became alarming; when their overcrowding our eastern centers evoked restrictive immigration legislation by the government and threatened exhaustion of our resources of aid, means were devised and committees appointed to move and distribute these immigrants in the interior. After considerable output of money and exertion of effort but a very small number of the immigrants were distributed in the interior. The bulk of new arrivals remain, and have remained, in the port cities where they landed, and the problem of relieving the congestion is still vexing our philanthropists, our charities, and our social workers. And this problem will become more aggravating after the close of the present war which is devastating the whole of Europe. Thousands, and tens of thousands left financially crippled, will turn with their families westward in the hope of beginning a new life in the new world. What, then, will we do with these destitute thousands? To ignore them and their helplessness would be a glaring departure from the hitherto unbroken history of Jewish charity. We shall have to help them in their dire need; and will our charitable resources be equal to the situation?

The only agency American Jewry may look to for adequate relief from this critical situation and for a practical solution of this perplexing problem, is the National Farm School. Give that institution required support to enlarge its scope and increase its facilities for a thousand, aye, for two and three thousand poor young men to learn farming, and, before many years, there will be no more so-called Jewish Ghettoes in America, no more immigration problems, and no need of distributing committees. The farm school will take practical care of it all; every graduate will act as a self-appointed distributing agent, each graduate farmer will draw the immigrant to the interior and gradually establish a colony of a thousand or more Jewish tillers of the soil. And it does not take hard figuring to tell how many Jewish tillers of the soil 3,000 graduates from the farm school would distribute and happily settle throughout this vast country. Instead of one Federation of Jewish Farmers of America, consisting of sixty-three branches, scattered through eleven States, with a total membership of 1,500, as reported at the sixth annual conference of the federation in New York City, December last, there will be fifty such federations, with branches in every State of the Union, and a membership of 50,000 in each federation.

* * *

This may seem visionary. But when we bear in mind that present-day research and triumph in the field of applied sciences are about to change and revolutionize the whole aspect of the productive industries, our prediction might be regarded as future certainty. Tilling of the soil is to be the one fundamental important industry. The world is more and more fully realizing that mankind is dependent upon Mother Earth. Back of the struggle of nations for more territory is the fear raised by Malthus a century ago that the earth could not supply enough food for an increased population. Improved scientific farming will banish this fear. The application of constantly discovered scientific methods will make the earth yield all the sustenance the race needs. Human ingenuity will not only increase and enrich the harvests of already improved land, but will turn the 40,000,000 acres of arid land in the United States into flourishing fields and blossoming orchards. This will be accomplished by the artificial supply of the essential constituents of plant food, the deficit of which is the cause of more than one-half of the American soil now being barren. It has already been successfully demonstrated how this constituent, nitrogen, can be taken from the air, stored, canned, and shipped to the market as fertilizers of the soil. Indeed, it cannot be disputed that farming is the coming thing. There will be no fear of a dearth of food so long as there will be enough of brain and brawn to produce it; let the National Farm School supply a goodly share of it.

In 1905, when American Jewry celebrated the two hundred and fiftieth anniversary of the settlement of the Jews in the United States, suggestions came from several quarters to commemorate the event by the founding of a university to be supported by the Jews. If consideration of suggestions is still open, we would submit the proposition to enlarge the National Farm School, amplify its faculty, and raise it to the rank of a university. The constant advance of applied science is adding new branches of knowledge and research that are allied with, and indispensable to, the study of agriculture and horticulture. Who, for instance, could have believed that plants were susceptible to the treatment of anesthetics and other chemicals. Today the importance of chemical application is an established fact, it stimulates the protoplasm and hastens the production of fruit and flowers. A university for the study of farming and all its cognate branches supported by the Jews would certainly be recognized by the American public as a great educational acquisition, and would afford a lasting solution to to our own social and economic problems.

* * *

We would submit this proposition for consideration to the general committee of the Order B'nai B'rith that will shortly convene in San Francisco. The Order B'nai B'rith is pointing with pride to a number of philanthropic institutions which owe their existence to the order's initiative. To several of them the order is still contributing substantial support. But the B'nail B'rith cannot point to its credit the founding, or supporting, of any one of the great educational institutions in the United States. The time for the Order B'nia B'rith to prominently carry out its preamble of "supporting science" has never been more opportune. Dr. Krauskopf recently said to American Jewry: "The National Farm School is at your service. Take it; utilize it; strengthen it; better it; enlarge it; make it worthy of you." Will the B'nai B'rith take it and make it worthy of the world-wide Jewish organization? Will President Kraus see the way clear to press upon the convention next May to take the initiative for enlarging, bettering, and strengthening the farm school, and raise it to the rank of a university?

The author of the text we quoted above bases his prediction upon a passage in the XXVII chapter of Ezekiel, in which the prophet gives a minute and glowing picture of the commerce of Tyre, then the emporium of the world. The rabbi understands the prophet as seeing much evil in a people bent on commerce, and great blessing in the occupation of the soil. According to that interpretation, there is much similitude of circumstances between that of the people Ezekiel is denouncing and that of many of our people in our day. The world has driven us into the mercantile trade, and we are hugging it. We are designated as a business people, and we stick to the reputation. There are among us too many peddlers, barterers, traffickers and petty trades. There are many, too many, of our people in "businesses" of some pretension who are not fitted for that present-day more advanced vocation; they possess neither the method of modern trades, nor the dignity of a representative merchant. They reflect no credit upon Jewish intelligence, nor upon Jewish business sagacity. Let us make an effort to wean our people away from Schachern; let us help them go "back to the soil." The National Farm School offers this opportunity, let us take it. Let our Jewish philanthropists, upon the initiative of the Order B'nai B'rith, speed the realization of the rabbinical forecast: Assidim Kol Balev Umniyoth Sheyamdu Al Hakarka. In the future all tradesmen will turn to farming.
[Editorial—EmanuEl.]

Premier Receives Jewish Deputation.

A deputation consisting of Deputy Freedman, Advocate Grusenberg and M. Davidson, of Warsaw, was recently received by Premier Goremykin. They related to the Premier the terrible suffering of the Jews in Poland and asked that the government render them assistance. Goremykin promised to do all in his power for the suffering Jews.

Minister of the Interior Maklakoff absolutely refused the request made by many Jewish refugees that they be permitted to settle temporarily outside of the Pale. He said that the Pale is still large enough to contain all the Jews. He did, however, grant permission to the Jewish students who had been studying at foreign universities and who were permitted to take their examinations at Russian universities, to stay outside the Pale during the period of their examinations.

It is said that out of the 257 students that applied for the final examinations in the medical faculty in Kieff, 254 were Jews and only three were Christians.

APPLIED JUDAISM

BORIS D. BOGEN

Supt. United Jewish Charities, Cincinnati, O.

A living social organization must be dynamic in character. It may adhere to certain basic principles, unchangeable and permanent, but in its activities it follows the trend of the times, modifying, altering, extending and expanding in its scope as well as in the very nature of its functions. The Independent Order of B'nai B'rith is undoubtedly answering this conception of a living and developing social organization. Taking as its foundation the concept expressed in its motto, "Benevolence, Brotherly Love and Harmony," it began as a mutual benevolent society, adding to this the element of sociability of its own membership. It has not taken long before the larger problems agitating the Jews of the world have been included in the program of this rapidly-growing social factor of Jewish communal life. With the appreciation of the philanthropic needs of American Jewry, the Independent Order of B'nai B'rith has been in the vanguard in the movement for centralized agencies for handling the different phases of modern charitable effort. The Independent Order of B'nai B'rith should be credited with the initiating and promoting of the most important institutions for the care of dependent children, establishing of the national agency for the care of consumptives, and has shown a generous attiture in co-operating with a number of other institutions, created and maintained for the purpose of helping the dependent classes.

With the growth of the manifold interests, the narrow sphere of mutual aid has been gradually abandoned, and social service in a larger and broader sense has occupied the attention of the B'nai B'rith order. Fraternal in its membership, it has now extended its benevolence and brotherhood to the Jews of all the world, joining every movement that makes for the amelioration of the condition of their suffering brethren.

In this country the most important step taken in this direction was the energetic participation in the Industrial Removal Work, the success of which was due, if not entirely, at least to a great extent, to the personal efforts of the Independent Order of B'nai B'rith. It is a purely altruistic organization. There is no material benefit that the members derive from the organization, no death or sickness insurance scheme offered its constituents. It is just a federation of people consecrated to the cause of *Applied Judaism*, contributing collectively to the different phases of Jewish philanthropy, united and ready to serve in the great campaign to remove the disabilities of the Jews in the different countries, offering help to the needy brethren not only materially, but forming an army of men, equipped with great potential possibilities for constructive personal service.

The achievements of the Independent Order of B'nai B'rith in the past can hardly be over-estimated, but today, in the age of specialization, and in the presence of other national organizations attempting to cope with one or the other forms of the Jewish question, it is pertinent to ask, "What is the proper domain of the B'nai B'rith activity, and what particular function is it to serve in the modern Jewish life?" While the constantly increasing numbers joining the order indicates the appreciation of the Jewish public of the importance of this particular organization, it behooves the faithful adherents of the B'nai B'rith idea to recognize that some definite program must be followed, not only for the sake of maintaining the interest of its membership, but also for the better utilization of the individual forces that present possibilities of great service among and for the Jews, a service that no other organization is equipped to offer.

For the last twenty-five years, the Jews in America have developed extensive and efficient agencies for the care of the poor. They are justly considered as a model in the field of charitable relief. They have shown a generosity in support of philanthropic efforts that has given rise to favorable comment from different sources. Nevertheless, in one particular respect, the Jews have been laggards, namely, in the appreciation of the importance of a constructive policy and in the recognition of the necessity of definite knowledge of the existing conditions as well as in the study of true efficiency in their efforts to ameliorate these conditions. This is the keynote of modern philanthropy, and in the case of the Jews, it would open up a treasure of new possibilities in social service that would clear up many a misunderstanding and help to solve the intricate problems of Israel.

To begin with, the American Jewry will have to revise its conception as to the motives of specifically Jewish philanthropy. The idea that the Jews must take care of their own for the sake of maintaining their religion, a purely sectarian attitude, is no more a living argument, nor is the obligation of our ancestors, as expressed in the agreement with Peter Stuyvesant, of any value. The Jews have become part and parcel of this country, they share the responsibilities with the rest of the citizenship, and are entitled to the same privileges. The pride of the Jews that they will never become a burden to the community is an empty phrase today. With all the generous effort of private philanthropy, the larger bulk of the burden of chronic dependency falls upon the state and the municipality. The tie that connects the Jews is not due to the formula of practical reasoning, it lies deeper in the emotional nature of humanity that is responsible for the intensified feeling of kith and kin. There is no need for analyzing the ulterior motives in Jewish philanthropy, nor is there any need for apologizing for the brotherly attitude toward the needy. There must be, however, some reason why the Jews should carry on their philanthropic efforts through specifically Jewish channels, and there must be sufficient grounds to justify this isolated policy of social activity. What are the problems that face the Jewish relief society that can not be equally well coped with by the general charitable organization? Why should there be Jewish hospitals, orphan asylums, homes for the aged, and so forth? What is the particular scope of Jewish educational agencies of the same kind? The argument that Jewish philanthropy deals with recently arrived immigrants is weakening. The recent arrival is no more representing the large majority of the private charitable agencies. The municipality, the state, even the federal government, are extending their scope to the immigrant, and it is only a question of time when the private efforts in this direction will be superfluous.

With all these new developments, Jewish philanthropy, as such, is growing and extending in every direction. The old agencies enlarge and intensify their activities, and are constantly supplemented by new organizations and institutions, called into existence almost everywhere in the country. This phenomenal growth of Jewish philanthropy indicates the demand along these lines, and points to valid reasons why Jewish philanthropic efforts should be directed through specifically Jewish agencies. What these reasons are may be variously interpreted. It may suggest that the problem of Jewish dependency is unique and specific inasmuch as it does not carry along the burden of heredity, and is not characterized by a downward tendency, repelling the reclaiming influences. Though poor and unenlightened, oppressed and disabled, economically, politically and socially, living in isolated districts, the Jews never before presented the lowest strata of society, nor were they inhabitants of the slum districts of the cities. Their difficulties were due to external conditions, which did not, however, succeed in crushing the spirit of mental and moral integrity throughout the centuries. Nay. Possibly the very disadvantages of the Jews in fighting for the rights of existence were responsible for the strengthening of the inner powers, that express themselves in the indomitable aspiration for higher ideals of achievements. If this assumption is correct, it follows that the philanthropic efforts among Jews is capable of better results than are to be looked for in the general field of charitable endeavor. Then again, neglect in this direction cannot fail to create a new strata among the Jews, unreclaimable, and presenting a permanent waste of society. The responsibility for such a situation would rest directly with the American Jewry. In other words, we are dealing with the prevention of the formation of a real slum situation, rather than the reclaiming of a slum, inherited from former generations. The problem is both manifold and difficult. Spasmodic effort, and mere treatment of symptoms, by establishing relief agencies, institutions, and so forth and cannot be considered a wise method.

With the great task lying before us, we cannot afford to waste our time in duplication and working at cross purposes. The time has come when the Jews of this country ought to take an inventory of the forces available for grappling with the problem. They ought to be in position to formulate the needs of the different communities, and to adopt a definite policy in coping with the situation. Nothing short of a scientific study of the entire field must be undertaken before 100% efficiency can be achieved. This study of the existing communal needs and examination into the agencies of social service is not only important in determining the future course of activity, but in itself ought to present a fascinating field for social endeavor, and awaken an interest for social betterment among those elements of our population who have been estranged from Jewish influences, and who have outgrown the merely sentimental motives for social service.

Here and there a beginning has already been made. Scientific surveys of some particular phases of Jewish social service have been attempted. The national conference of Jewish charities has for years presented studies along this direction. Thus the subjects of placing out children, tuberculosis, wife desertion, and so forth, were presented at the conference for discussion, but in all instances it was the work of individuals, rather than that of an organization, and it appealed to the professional but failed to receive the cooperation of the public. In some communities the leaders have already awakened to the need of a social survey, but so far no practical facilities have been brought into play. An interesting instance can be cited of a community in the middle west where a social worker of another city was invited to survey the local field of philanthropic effort. The results of a two weeks' study were presented before a gathering of persons interested in the Jewish life of this particular community. It created considerable comment, as it revealed conditions, unnoticed by the residents, which were taken as criticisms of the management in the different organizations. With all this, however, it did not take long before the community endeavored to meet the deficiencies that were pointed out, and strenuous efforts were made to improve the social service. Unfortunately the fact that this survey had to be done by a stranger, that it was only superficial because of the short time that was devoted to it, prevented it from rendering the desired effects. It omitted the most important factors, the utilization of personal service in making the survey, thus to a great extent defeating its very purpose.

On the other hand, another experiment is being tried now in a city where all these considerations are taken into account. In one community, a group of prominent educated women have recently formed an organization, known as the "Bureau of Jewish Social Service." The purpose of this organization is the study of the different phases of social service, with the emphasis laid upon the Jewish problem, endeavoring to ascertain the existing needs and secure the co-operation of the existing agencies for proper handling of the situation, also the establishment of new agencies if they should be found necessary. This organization meets in weekly conferences where the matters for consideration are presented in the form of papers and reports. Thus the first topic taken up for discussion was that of infant welfare work. After acquainting themselves with the scope of this practical phase of social service, the organization joined as a member of the National Infant Welfare Association, studied the activities of the different infant welfare associations of this country and in surveying the Jewish field in their own city found considerable ground uncovered by all other agencies.

Thus the Jewish Infant Welfare Society was launched. Weekly reports from the Board of Health are taken up in regard to Jewish births. Congratulations are sent to the mothers of the infants, enclosing subscription blanks to those who can afford, and literature that explains the purposes of the organization and offers of advice and assistance to those who are in need. These letters are followed up by the visiting committee, who visit each and every case, endeavoring to enlist the interest of the mothers in the work of the organization. A welfare station is conducted by the circle, in charge of a physician and nurse, where infants are given medical aid and the mothers advice and instruction, as well as tickets for certified milk, given either at reduced rates or free of charge as the case may be. Eventually, this organization will have a register of every Jewish baby in the city, and during the summer months it intends to provide facilities in the country for the proper care of the babies that may need special attention.

Another field of investigation of the Bureau of Jewish Social Service is that of the extent and character of feeble mindedness among Jewish children of the city. As in the first instance, the study of the general problem was first undertaken. The literature pertaining to this particular subject was read and discussed, and the methods of investigation of similar subjects were consulted, before a comprehensive questionnaire was worked out, which is used in the examination of each and every case. A list of Jewish school children, retarded in the public schools of the city was compiled. The members of the organization made a study of the homes of the children, and a medical and physical examination is made by a physician to ascertain the exact condition of each child and the causes responsible for its retard action. While this study is far from being completed, the examinations that were made point towards a problem that has been heretofore neglected, and also suggest a number of possible means for helping the unfortunates. The program of the Bureau of Jewish Social Service will be continuously expanded, till it will cover the entire Field of Jewish Social Endeavor.

Another organization still more characteristic of the trend of the times is one consisting of men and known as the Jewish Efficiency Bureau. This organization comprises progressive business men and professionals, interested in the modern creed of efficiency. These gentlemen are making an examination into the methods of managing of the different Jewish social agencies of the city. They are prying into the methods of budget making, purchasing, and so forth, looking not only for economy, but also for efficiency. They make enquiries as to the per capita cost of the inmates of the different institutions, cost of collection of funds, as well as the cost of distribution. It is the intention of this organization to collect sufficient data as to the actual workings of the local institutions, compare them with similar institutions in other cities, and thus eventually be equipped to propose plans for reorganization and improvement wherever it is needed. There can be no doubt that these attempts on the part of the community to get an intelligent appreciation of the problems on hand, as well as the desire for working out a definite program in the field of social service can not fail to enhance the progress of the awakening of the social consciousness.

What is done in one community can be easily repeated in another and there is no reason why this particular inquiry into Jewish Social phenomena should not be undertaken on a nation-wide scale. If this movement is to grow, there is no better agency for its initiation and promotion than the Independent Order of B'nai B'rith. A general program can be worked out by the national organization, which will have no difficulty in enlisting the co-operation of experts in different lines of social endeavor. Special committees can be appointed by the local lodges who could arrange conferences, study the different phases of the problem, investigate the conditions of the existing agencies, elaborate a definite system of personal social service for the members of the order and eventually become the center of efficiency in Jewish philanthropy. This program is in complete accord with the platform of the Independent Order of B'nai B'rith, which, reduced to its essentials, spells Applied Judaism.

Jewish War Statistics in Germany

Immediately after the breaking out of the war the Union of German Jews, in order to obtain authentic records of the participation of the Jews in the war, issued a request to the Jewish public to report to it all kinds of information bearing upon the subject. Similar arrangements were also made by a number of other organizations. For the purpose of the centralization of these aims a special committee for war statistics was formed in which the following Jewish organizations were represented: Union of German Jews, Grand Lodge for Germany, I. O. B. B.; Bureau of Statistics of the Jews, Central Association of German Citizens of State of the Jewish Faith, German Israelitish Congregational Union, Zionistic Societies of Germany, Committee for War Aid of the Berlin B'nai B'rith Lodges, Society for the Defense Against Anti-Semitism, Cartel-Coutent, Cartel of Jewish Societies. As the material in the archives of the Union of German Jews and the other organizations constantly increased it was found necessary to form a separate bureau to which the committee could turn over the work of gathering and arranging the statistics.

THE BIBLE in the PUBLIC SCHOOL

By S. HECHT, Rabbi Congregation B'NAI B'RITH, Los Angeles

In view of the renewed efforts that are making in this and in other states of our Union to introduce or re-introduce the Bible in the public schools, I deem it timely and fitting to set forth in the columns of the B'nai B'rith News my protest against this proposition, and to create in the minds of your numerous readers a similar spirit, and, if possible, a determination by united efforts to defeat this plan, and thus to safeguard our public school system, the strongest bulwark of our government, the most successful exponent of true Democracy.

The Bible is the greatest, grandest and most useful book in the literature of any age, of any language, of any people. The Bible has many enemies; its worst enemies being its alleged best friends; the men and women who boldly set up the claim that it is the direct emanation of God, dictated into the pen of his chosen instruments; the men and women who take every word of the Bible in its literal sense, who deny its human source, nor stop to investigate and clear up apparent incongruities, discrepancies and contradictions; the men and women who, however rational they may be in the practical, every day affairs, do not hesitate to accept as unquestioned truth the many miraculous statements with which that book abounds.

No wonder that Robert Ingersoll spoke and wrote flippantly about "the mistakes of Moses," and that his followers are seeking to discredit the Bible. But I hold that if half the care were bestowed upon discovering the beauties, the ethical and literary value of the book, as there is being devoted to the discovery of alleged errors, those arguments for which their sponsors claim irrefutable logic, would lose their force, and every one would readily understand why such eminent thinkers, scholars and students as Hegel, and Huxley, and Bacon, and Webster, and Ruskin, and Carlyle, and Emerson, and others of that stamp, too numerous to mention, ascribed to the Bible inestimable and perennial merit.

There is a widespread, a lamentable ignorance concerning the book, and both the so-called liberal and orthodox circles furnish a considerable contingent to the army of these ignorants. The great value of the Bible does not depend upon the belief in its inerrancy (as this word is usually understood), the superiority which it claimed for it lies in the indisputable fact that it is the great text book on Righteousness, that it is a literary treasure house of transcendent wealth, that it is a model of diction and language. Only, of course, the study of this book must be undertaken with a fair, unbiased mind, and with the realization of the fact that in its contents it mirrors the conditions of the times, at which, and the peoples, for whom, it was written.

And yet, in spite of all these merits which might be indefinitely increased, the Bible is not a book that should be used in our public schools. Our schools are established by the state for the benefit of all children alike. Religious bias must not be inculcated in the youthful mind in any form, under any pretext. The fundamental law upon which this government rests is positive in this requirement. With wise foresight the fathers and founders of this Republic provided for the separation of church and state, and this not because they loved the church less, but because they loved freedom or liberty of conscience more. They wisely believed with Frederick the Great, the liberal ruler of Germany, to let every one secure salvation according to his own fashion. They were religious men; religious in the ideal sense of this much abused term; they did not claim monopoly of righteousness in the teachings of any one religious system; they freely recognized and admitted the good in every religion, but while they respected all, they did not mean to favor any.

Now I believe firmly in my religion because it satisfies my reason; but I do not condemn as unreasoning any one who does not share my religious convictions. My Christian brother also firmly believes in his religion for the same reason practically; but he does not stop there. He boldly and unreasoningly maintains that any one who does not believe as he believes, does not accept his dogmas is eternally damned. And so solicitous is he for the salvation of the other that, regardless of the work incumbent upon him in his own religious household, he would forcibly cram down the throat of every one outside his church, the doctrines that do not agree with the [illegible] apparatus of the dissenter.

[illegible] a supreme disregard of that benefi- [illegible]amental law of this country which recognizes no Jew, no Christian, no Mohammedan as such, nor the Unbeliever as such, the anxious Christian with more zeal than discretion persists in denominating this country as a Christian country. I readily grant that every Christian minister should properly bend his best efforts towards teaching and preaching Christianity to the men and women, to the young and the old in his church. I would consider him derelict in his duty did he not read and explain the Bible to those under his religious charge; but I would deem it an unwarranted assumption of authority for him, or for any one to dictate or attempt to dictate the policy of the common schools along the lines of his or any one's else religious predilection. In other words, I am contributing towards the maintenance of the schools in which my child is to be fitted, not for church, nor for synagog, nor for mosque, but for American citizenship, in the same proportion with every other citizen, and while I cheerfully bear that tax I am neither willing, nor expected to be taxed for having my child taught any denominational religion.

But, urges the gentle, kind-hearted minister of the Gospel, I have no intention to force Christianity into the curriculum of the schools; I know the fundamental law, and I respect it and mean to support and uphold it. I merely want the Bible to be read in the schools, because I believe that it is their province to fit the coming generation for good American citizenship, and because without the knowledge of the Bible it is impossible for the young to develop into such citizens, and since the Jew, equal with the Catholic and the Protestant, believes in the Bible as a guide to correct lives, to purity and morality, I could see no good reason for withholding that boon from them. Surely the law is not opposed to religion; it is against sectarianism, and the Bible is not a sectarian book. Is that really so? Are we all agreed that the Bible is not a sectarian book? Then why is it that the Christian finds or reads into the Bible things which the Jew could not find in it, the Jew who ought to know, having given it to the world, the Jew who might "search the Scripture" as he would?

The advocate of the Bible in the public school is unable to meet this argument, and he admits that the interpretations of the Scripture might vary with the interpreters. But what objection, says he, could be urged against reading the Bible without comment. None except that such reading would be a waste of time, unprofitable and useless, would, ultimately have the tendency of bringing the Bible into disrepute. You might as well read Chaucer to the children of the grammar grades without explanation, and expect them to gain literary knowledge from such a course, as to expect a high degree of morality and purity and rightness in children from the reading of the Bible without comment. And in the name of religion, and for the sake of my admiration and veneration of the Bible, I would protest against its being reduced to a mere foil for an unintelligible, soulless mechanism.

But even yet these ardent friends of the Bible have not exhausted their resources. With a persistence worthy of a better cause, these champions of humanity, working for the salvation of the souls, and diplomatically evading the main issue, argue that there are certainly passages in the Bible which cannot, under any circumstances, be considered objectionable. Let us therefore, they say, join forces, appoint a commission composed of representatives of all creeds and all denominations, and let this commission select from the Biblical literature such portions of the Bible as may have the unanimous approval of the several representatives, such portions that admit of no sectarian ground of cleavage, and given them a place in the curriculum of the public schools.

There are many reasons for rejecting this plan, however innocent it may seem, but I will content myself by stating one only, and that is that the tactit concession of the sectarian character of the book in some parts could not remove that sectarian character in another part.

This country is not a Christian country, all the specious pleas and averments to the contrary notwithstanding, unless it be assumed that the majority of the people constituting the nation, make it such.

They quote European countries in which religious instruction is a prerequisite in public education, forgetting that the governments of those countries, unlike the government of the United States recognizes an established church, and that, for this reason, the cases are not analogous.

Complaints are being made that the young people at our colleges and universities are woefully ignorant of the Bible. I believe that this complaint is justified, and no one regrets this fact more than the present writer; but this complaint is a direct indictment of the church and its servants, and not a just reproach against the public schools and their sponsors. Nor is it fair to claim that because there are some men and women who ardently advocate the reading of the Bible in the schools, their opinion should have sufficient weight in the matter, for the reason that on the other hand there are also men and women who loudly approve the exclusion. To decide the pending question along such lines would be as just and consistent as the plea of the man charged with theft. The plaintiff offered witnesses who had seen the act. The defendant offered in his behalf ten times as many witnesses who had not seen him steal.

Time and time again the highest tribunals in the several states of our Union have ruled against the reading of the Bible in the schools. But the Christian clergy, instead of accepting this verdict rendered in accordance with the law, instead of bending their efforts towards making the Bible familiar through the church, the home and the religious school, seek to circumvent the law, try to heap ridicule upon the men who have faithfully performed their sworn duty, and thus to drag down the judiciary in the esteem of the public.

I repeat, that religion, in its present accepted meaning, and the Bible, its text book, should be fostered in the home, in the Sunday school and in the church; and if it be argued that the average Sunday school teacher is inadequate, how could it be expected that the public school teacher should be better qualified for the important task.

Let all who love the Bible and reverence it redouble their efforts in making its teachings familiar to the people the old and the young, the men and the women, the boys and the girls; but let us all who also love this country and its institutions unite, for the sake of that love, and when the question concerns an interference with our schools, in saying: "Hands off," and try to enforce it, too.

We Jews—What Are We?

By S. N. DEINARD

We Jews—what are we? This is not meant as a paradoxical question. It is put in very good faith. The twelve millions of us or more, scattered over the world, and all known as Jews—what are we? Are we a nation, a race, a religious body, or none of these, and something else?

There are Jews who call themselves German, French, English, Polish, American; yet they all are Jews. There are blonde Jews, brunette Jews, very dark-skinned Jews, yea, black Jews, with all kinds and shapes of skulls, noses, eyes, color and form of hair. There are Jews who believe in ghosts, signs and portents, incantations, amulets, miraculous cures; and Jews who are rationalists, agnostics, yea, even atheists. And they all are Jews. Surely no one would read a Zangwill, or a Nordan, out of the fold. What are we, then?

We are not a nation. We lack all the elements of national life. We have no state, no territory, no government, no laws or other political institutions of our own. The fact is, most Jews do not wish to be classed as a separate nation. They prefer to be known as Americans, Germans, Frenchmen, Poles, etc. That ought to settle the matter. True, once the Jews were a nation, and long after they ceased to be that, they continued to cherish the hope of renationalization. It was a strong element of their faith. And a goodly number of Jews are still hopeful of such a consummation, and are working toward it—I mean the Zionists, in whose hopes and wishes I share. But the wish for renationalization, even if it were the wish of all Jewry, does not make us a nation now, living as we are under other flags. And the majority of Jews do not even wish a change of political or national status. Surely, we cannot speak of ourselves as a nation.

Nor can we speak of ourselves as a separate race. Dr. Maurice Fishberg, in his scholarly work, "The Jews—A Study in Race and Environment," has, I believe, conclusively proved that there is no such thing as a separate Jewish race. Having accumulated and examined such a mass of data as no investigator before him had, his conclusion is: "There is no more justification for speaking of ethnic unity among the modern Jews, or of a 'Jewish race,' than there is justification to speak of ethnic unity of the Christians, or. Mohammedans or of a Unitarian, Presbyterian, or Methodist race. There are more differences to be seen in the anthropological type of the Jews in the Caucasus when compared with their co-religionists in Tunis than between each of these groups of Jews and the peoples around them. A considerable portion of Jews in Eastern Europe have more Slavonic blood flowing in their veins than so-called 'Semitic' blood, whatever this may imply.

"We have seen that today the bulk of the Jews who have lived for centuries in Africa present predominantly an African physical type; those in Asia are mostly of Asiatic type, and the European Jews are mostly of the anthropological types met with among the European races." (p. 515.)

The reader of Dr. Fishberg's book cannot help feeling that the author has approached his subject without bias or prejudice, but as a purely scientific investigation. His conclusions, therefore, are quite trustworthy.

True, the word "race" is used in a very wide and loose sense. We often hear of the "Irish race," and the "Anglo-Saxon race." But in that regard the Jews are even unlike the Irish, for by no stretch of imagination can we think of black-skinned Irish men, like the black Jews of India, and the Falashas of Abyssinia.

Are we, then, a religious body, a sect, or denomination? Consider the divergences of belief or unbelief among Jews. Can we by any flight of fancy bridge over the religious chasm that yawns between a Nordau and a Hassidic rabbi of Bukowina? Can we expect the same religious doctrine from a Dr. Hirsch and a Rabbi Wolf Margolies? We might just as well expect religious team-work of Rev. Jenkins Lloyd Jones and the Catholic Archbishop of Chicago. To call Dr. G. Deutsch and Rabbi Aaron Teitelbaum members of the same faith is simply to play fast and loose with the word faith.

What, then, are we? Only the ideas implied in "B'nai B'rith" will satisfactorily answer the question. We are a *brotherhood*. As such our career began, and as such our career must continue. We began as "B'nai B'rith," or as sons of Abraham, Isaac and Jacob, the first parties to the "B'rith." Such is our tradition. True, members of other families have at all times, from the very beginning, entered our brotherhood. Entire tribes of non-Israelitish origin joined themselves to the descendants of Abraham in very early times, and became assimilated with them; and the process continued throughout our history, sometimes on a larger and sometimes on a smaller scale. But they all became "Sons of the Covenant," members of Israel's brotherhood.

The brotherhood had its ritual, the Torah, its various ceremonies, its "rite of initiation," its pass-word, "Shema Yisrael," its regalia and paraphernalia; the tallis and the typhillin; the succa, esrog and lulav; the matzos and morer. And although a good deal of the ritual and ceremony has of late years been given up by a goodly portion of the brotherhood, and by some even in their entirety, the vast majority are still loyal to the essential principles of the brotherhood of the "B'rith"—Mutual helpfulness, defense, and protection, and the cultivation and spread of the ideals of justice, liberty and truth. To cultivate high ideals has been the chief object of the brotherhood of Israel. One such ideal is religion, the pure and positive faith of Israel's prophets, the noblest of all ideals, the sum and substance of them all.

But on this last point opinions may differ. Within our brotherhood the greatest latitude of thought, the widest difference of opinion is permitted. There are those who consider the restoration of our national-political life as the worthiest object; others, the revival of our national or spiritual culture; still others, a more active and vigorous participation in the great national and world movements of our time, having no political and cultural interests of our own. But all consider loyalty to our brotherhood as the chief requisite of our Jewishness.

Thus the Independent Order B'nai B'rith is the exemplification of the true character of Israel at large. It serves as a model, a reminder, an object lesson. The ideal Israel is more than a nation, race, or sect; it is a brotherhood—"B'nai B'rith."

JEWISH CONVERTS RECOGNIZED

Jews who have become converted to the Lutheran faith have at last become recognized as Christians by the new minister of education, M. Ignatieff. A number of Jews wishing to enter universities in Russia were prevented from doing so on account of their religion, and they became Lutherans, but in spite of their conversion were refused admission, their conversion not being recognized by the minister of education. Now, by a decree of the department, all such converts will be recognized as Christians and will be given the privilege of entering universities without restriction.

According to the latest statistics, the number of Jewish war refugees and exiles at Warsaw is 110,000. The vast majority of them received accommodation in private houses through the kindness of the local Jews, but many thousands were placed in special shelters.

REMINISCENCES

By S. WOLFENSTEIN - - - CLEVELAND, OHIO

The worthy Secretary of our Executive Committee wrote to me in reply to my inquiry about the subject of my contribution to this number of the B'nai B'rith News, that "to write a reminiscence touching upon B'nai B'rith affairs would be not only relished by the readers of this paper, but would also prove instructive and would have much historic value."

Having retired since November, 1913, from my activity as Superintendent of the Cleveland Jewish Orphan Asylum, I am frequently indulging during some of my leisure hours in reminiscences. Many of them are reviving sorrows and heartaches, but I would be ungrateful to Kind Providence to forget the hours and days of joy and happiness which I enjoyed during my lifetime. The recollection of many evenings which I spent in the B'nai B'rith Lodge rooms, the memories of the brothers with whom I had become befriended through B'nai B'rith affairs, belong to the happiest and most pleasant of all my life.

Before mine eyes rises the figure of *Isidor Bush,* small in size and lithe with its characteristic head of bushy hair. I had been hardly six months in this country, which had appeared to me and my departed wife like a barren desert, when, it was in 1870, I first met him. He was to us like an oasis in the wilderness. I could talk with him about Prague and Vienna, about Luzzato, Kompert, Ludwig August Frankel and so many men of letters. He knew them all; he had corresponded with them and had published some of their first writings in his "Jahrbuecher," which he had edited in Vienna, while he was a mere youth. How happy he was, that I possessed almost all the volumes that had appeared. In parenthesis I must say that I have but a few of them left. Upon request of my esteemed friend, Dr. G. Deutsch, I gave a number of them to the library of the Hebrew Union College of Cincinnati, to complete their collection, of which several "Jahrgaenge" were missing.

A splendid sketch of the life of Isidor Bush, presented by Brother Jacob Furth before the Missouri Historical Society, has been republished in a recent number of this paper. Mention is made in this sketch, that Brother Bush had framed the Endowment Law of District No. 2, I. O. B. B. When I first called on Brother Bush, I found him at work on sheets over sheets covered with figures. These were the plans for a Covenant Endowment which he was preparing for our B'nai B'rith District. He was the actuary of a life insurance company and his pen for this Endowment of $1,000.00 for each member of the District to be paid after his death, had been figured in accordance with the tables of vital statistics of life insurance business.

After he had explained to me the scheme, I told him that I totally disliked the entire idea of an Endowment, stating that I had joined the order for its higher aims and not to get a life insurance.

He declared, that personally, he was not at all enthusiastic for it either, but, said he, "we are threatened to lose our membership; the Lodges are clamoring for it."

The Cincinnati Lodges had started and were upholding a local endowment to the amount of $2,000.00 per member and the membership of the District envied the Cincinnati Lodges, wanting to have one, too, satisfied that it be for $1,000.00.

The ignominious end of the Cincinnati venture after not very many years is well known.

I remember when I examined the figures of Mr. Bush, having been somewhat of a mathematician during my early school years, that I was surprised finding that he had figured the rate of interest on investments at 8 per cent, but I was told that this was the prevailing rate. My objection, that there was no security for the maintenance of such a rate in the future, he considered possible but not probable. It was but a few years after the endowment plan came into operation that the rate of interest was lowered to 6 per cent, which, of course, had to affect very seriously the original plan.

Another feature of it seemed to me rather problematic. That was the average rate of the members, upon which Mr. Bush had figured. The members of Missouri Lodge, to which I then belonged, appeared to me almost all much older than I had been. I was then 31 years old. The ages had been ascertained by the reports of the Secretaries of the various Lodges. How unreliable they were, I do not need to comment upon. When, a few years later, a new canvass for securing the right ages of the membership had to be made, it was discovered that Mr. Bush had calculated on an average age of at least five years less than the actual average had been.

When the plan had safely passed the stormy debates of the District Grand Lodge Convention and was submitted to the single Lodges for adoption, there was great joy in Missouri Lodge and probably in all Lodges of the District. I was in the chair of the Lodge, serving my term as President.

Not a single word was spoken against the Endowment Law to be enacted, when, leaving the chair, I addressed the Lodge, expressing my utter disapproval of the scheme. I think it was only due to the fact that a large number of the members belonged to my congregation that I was listened to respectfully—but, of course, without avail to changing the sentiment of the Lodge.

My vocabulary of German-American slang was enriched on that evening. When, after my address, I resumed the chair, I overheard one of the older members saying: "Er is a greenhorn." He was much embarrassed, when after the meeting I asked him to tell me what it meant to be "a greenhorn."

During the many years, during which in the Grand Lodge proceedings of our District, as well as of other Districts, "Endowment" had held the center of discussions and frequently most acrimonious discussions, endangering the very existence of our order, it was to me a source of much satisfaction that I had opposed the insurance feature, of which to get rid, we had to struggle so hard. How many heartaches it caused our good Brother Bush will be in remembrance of some of our older brethren, who have seen him at many a session of the Grand Lodge, standing on the platform reading his anual report, while tears were trickling down his cheeks. It would be more than a satisfaction to our departed brother, that the Endowment, which he had planned with such care and solicitude has survived, being now ably managed by his co-workers, Brothers Jacob Furth and Martin A. Marks. To all appearances it will terminate, though reduced from $1,000.00 to $800.00, when the family of the last surviving brother will have received its share.

The memory of another brother of no less distinction is indelible in my mind. His friendship will be sacredly cherished by me to the end of my days. *Leo. N. Levi* of sainted memory. Over a decade is past since he has been called hence, while he filled the position of President of our Order with such dignity and efficiency. He will ever remain in grateful remembrance of the entire Brotherhood

Brother Jacob Furth mentioned in the eulogy which he wrote for the Jewish Orphan Asylum magazine and which was published in the February number of 1904, that the departed brother had been greatly interested in the problem of taking care of our orphans and that he held the opinion that better results could be obtained by keeping orphan children in families, than rearing them in asylums. I can testify to the fact that Brother Levi had changed his opinion during the last few years before his untimely death. He expressed himself to that effect in several letters addressed to me after he had moved to New York. He had a plan under consideration to establish a home for dependent and neglected children, to be conducted under the cottage plan.

The two days which he spent with me in the fall of 1903 will never be forgotten by me. Explaining to me his project, he used an expression which was so characteristic of the man. He said: "They have in New York several good and big institutions for the care of orphans, but there are," said he, "a very large number of girls and boys—especially boys—whom they cannot receive, and who are growing up to become a disgrace and a danger to our people. They are abandoned like waste is thrown into the ash-barrel. Give me the ash-barrel," he said. "I want to take care of them." For this class of children designated as delinquent and defective, he desired to erect a home. We talked over the plans in all their details. I drafted for him several sketches and designs for cottages and other buildings. He marked every sheet with his and my notations, placing the bulky manuscript in a large envelope. It might have been found among his papers and probably gave the impetus to the starting of the Jewish Protectory in New York, which was organized a year or two after his death.

The second day of his visit was Saturday. Brother Levi participated in our worship and I invited him to address the children. He was an orator by the grace of God, but he told the children that it was the first time in his life that he felt embarrassed when facing an audience. He did justice to himself. Indeed, he did justice to himself and to his Maker in all the stations of his life.

Blessed be his memory!

The B'nai B'rith Should Not Be a Secret Order

By ALFRED M. COHEN

Cincinnati, Ohio

The B'nai B'rith News has honored me with a request for a contribution to its special number and leaves me free to select my subject. A hundred topics of various degrees of Jewish interest occur to my mind, which I might treat in my humble way without fear of encountering opposition or giving rise to argument from any source whatsoever. But there looms before my vision a question, concerning which much has been written, sometimes not in the most fraternal spirit, of supreme importance to the B'nai B'rith and the larger constituency of which it is the champion, which bids me avail myself in its behalf, of the opportunity offered by the News on the eve of the assembling of representatives of all the Lodges of the Order in quinquennial Convention. I realize that under constitutional limitations, the change of which I shall write, can be proposed only if recommended by a District Grand Lodge, but perhaps some time during the Convention "the good of the Order" may be discussed, when the seed may be planted, which shall ripen within the next five years into a healthy growth of popular favor for an innovation which, in my opinion, is absolutely essential if the B'nai B'rith aspires to the place in Jewry which its principles, its purposes, its achievements, and its splendid leadership, entitle it.

The change to which I refer is the ABOLISHMENT OF SECRECY.

Why is the B'nai B'rith a secret Order?

For one reason only. It was organized as such. Why it was thus organized, would take a long time to tell, and even then, all who think they know would not be in agreement. But whatever the reasons may have been, they are long since outlived, as have been many others of the features of the earlier days. We would not if we could, and we could not if we would, return to the initiation ceremonies of thirty, forty or fifty years ago. The further back we trace, the more prolific and profuse were the rites incident to membership. All, all are gone, save a mere shell of secrecy, which amounts to nothing among ourselves, but which continues to make of us a secret society in the eyes of all the rest of mankind.

What is the objection to the B'nai B'rith being known as a secret fraternity? Need it be ashamed to be ranked beside the Masonic, the Odd Fellows and the Knights of Pythias?

Know you not that the B'nai B'rith is composed exclusively of Jews? And surely you know that these other fraternities include in their membership men of every shade of religious belief.

The Jew too frequently is charged with being a state within a state. Why give color to the charge, by permitting the Jews' most influential organization to longer continue as a secret society?

Instead of grouping the B'nai B'rith with the Masonic, the Odd Fellows and the Knights of Pythias fraternities, array it side by side with the Knights of Columbus, the A. P. A., and some few other secret Orders which make as a condition to membership that the applicant must be affiliated with a particular religious belief, otherwise he is barred.

How like you the new Company in which you find our Order?

Who believe that a secret order, composed exclusively of people of a single religion, has not among its purposes some that are not set forth in its printed formula? Very few, if any.

Why should a Jewish secret order be immune from the suspicions which attach to similar societies of non-Jews?

Has it been the fate of the Jew to be judged by a standard more favorable to himself than the non-Jew? Is it not a veritable commonplace that the Jew to be as good as his non-Jewish neighbors in their esteem, must be infinitely better?

Then why expect our Order to escape the penalty imposed upon people of a single religion, who band themselves under an obligation of secrecy?

If the B'nai B'rith of today were the B'nai B'rith of its founders, there would be little objection to its being a secret society. It would then loom but seldom, and then only insignificantly, in the public eye. The world cares but little under what auspices men meet for social recreation; to relieve distress, whether among themselves or in a wider sphere; to visit the sick; to bury their dead. But when men are organized to influence public opinion; to revise the decrees of Kings and Emperors; to protest before the Executive and the Legislative Departments of a Republic against pogroms and ukases, and intervene in affairs of state, to the extent of saying that this country shall cease its treaty relations with a foreign power, because that foreign power discriminates against American citizens of the same religious belief as that held by its members, such an organization must expect to be searched by those with whose views it conflicts, and it cannot be searched if it is a secret society; and if it cannot be searched, its power and its influence must, will and does suffer and wane—suffer and wane, much, very much.

Two reasons have been given for the retention of secrecy. The first is that the B'nai B'rith has prospered quite reasonably, as it is constituted, and it is best to let well enough alone.

None will deny that the Order has done fine work along charitable, philanthropic and elemosynary lines. In these departments of its activity, the fact that it is a secret society will prove but a slight hindrance. Whatever success it has achieved in the larger work—that of championing the cause of the Jew whenever and wherever the Jew stands in need of a champion, has been wrought IN SPITE of the fact that it is a secret Order, and may I add, with thought removed as far as possible from underrating the service that the Order has done in this behalf, that its efforts have always been united with those of other bodies that are of non-secret character.

The second reason given for retention of secrecy, is that the human mind is so constructed as to be attracted and allured by that which is mysterious and hidden; that the imagination craves for something upon which to feed.

I am deeply impressed with the beauty and sublimity of our initiation ceremony. I would not abolish one word of it that is printed. The fact that the ceremonial appears in print, makes it open to all, of course. I would banish the small part that is not printed—the secret word or two making up the pass word and the signs and signals with which only the very fewest are familiar. I would retain all else and entitle it "Introductory Ceremony," thereby preserving all that is worth while, and in fact, all save less than a hundred words. None should be admitted to membership who are not thus introduced, because to many it is a religious exercise all too rare in their lives. Nor would I deprive the non-member of the opportunity of listening to it if he would come to hear. Can those who believe most thoroughly in this ceremonial, doubt its power to bring into the fold, those who have been enthralled by its fervor? Its influence will not be less, because it is delivered in the open.

And when, after our beloved B'nai B'rith is no longer a secret society, we have occasion to make appeal in the high places among the nations, on behalf of our co-religionists, that they may be accorded the rights of men in countries where they are not recognized as men; that they be not made victims of the mad fury of the mob in countries where the Jew is made the scape-goat of cowardly miscreants in power, to divert from themselves the dire consequences of their own evil; or that the gates of free America and England shall not be barred against the victim of persecution through tests that are not true gauges of worthiness; or if the appeal be in any of countless conceivable directions, it will be made by a body which is open to the strictest scrutiny of the harshest critic of the Jew and every thing with which he is connected. Then, no longer will our Order be subject to the insinuation that it has purposes which may not be written in its constitution and by-laws.

THE B'NAI B'RITH HOSPITAL TRAIN.

On Sunday forenoon, March 7, an inspection was held of the hospital train of the District Grand Lodge No. 8 at the Steglitz freight depot. Among those present were the Grand President Privy Judicial Counsellor Timendorfer, Dr. James Simon, Court Counsellor Walter, possessor of the Red Cross medal, Commercial Counsellor Stein, Police Counsellor Atzrath, Privy Judicial Counsellor Dr. Eugen Fuchs, etc. The train comprises about 26 cars, 21 of which are devoted to hospital purposes, accommodating about 200 wounded. The equipment, which was furnished by the medical magazine in Berlin, is exemplary in every respect, special care was taken to provide good comfortable laying down places for the wounded. Dr. Staub of Breslau acts as the chief physician and he is assisted by two Berlin physicians, Dr. Hirschlaff and Dr. Rosenthal. The number of attendants is 28, including 4 lady nurses. Lieutenant D. Knopp accompanies the train as the military attendant.

AN APPEAL to the MODERN JEWISH STUDENT

By RABBI JOSEPH RAUCH, :: :: :: Louisville, Kentucky

The world has always had privileged classes. In every generation there have been individuals whom fortune singled out for special favors. These have been endowed with gifts denied to others. These gifts have invariably meant power but this power has not been the same at all times. It has been physical strength at one time and material wealth at another. In one age it has taken the form of brilliant intellect, in another of deep spirituality. At times we meet it in the form of the daring soldier, at others in the guise of the modest scholar. Whatever its form it is always an advantage to the fortunate possessor. It is something the few have and the many desire.

The American students are among the privileged classes of our day. The gifts within America are not identical with those of other countries. National standards determine largely national privileges. Israel of old honored her citizens when she bestowed upon them the crown of priesthood. Sanctity being the great national ideal, this token gave the possessor the respect and dignity towards which we all aspire. Europe gives a title to her illustrious citizens and thereby elevates those who have rendered great services and are entitled to special distinction. Official America is not consecrated to the development and propagation of religion, so the crown of priesthood is not within her gift. Nor does she recognize titled aristocracies. This makes it impossible for her to show distinction by separating socially one class of citizens from another. America is a democracy. She has therefore but two gifts to offer: Freedom and Education. The first is the possession of all, the second the privilege of the few. Those who can take advantage of the second and enjoy the first are among the happy children of this land.

There are degrees of good fortune among the happy citizens of this land. Merely to be born here is to have one's lot cast under an auspicious horoscope, for freedom has not yet been attained by all mankind. To many nations liberty is still a distant ideal. A good part of the world still regards it as a beautiful sunbeam playing on the dazzling heights of a distant horizon. Only to the few is liberty a reality. Only a fraction of mankind has been permitted to stand on the holy ground where democracy has built her shrines. China alone counts more enslaved people than are to be found in all the legions of free sons and daughters. To be born, therefore, under a free sky is to be accounted happy. This is our lot as the sons and daughters of a free country.

But not in this lies the uniqueness of America's privileged class. We no longer look upon equality before the law as the highest national ideal. We all have it. Before the law the humblest citizen is on a par with the chief executive of the country. Herein lies the chief glory of a democracy as worked out in the United States. Yet we know full well that there are millions of citizens in this land who are not her privileged sons and daughters though they possess in full every right the statutes provide.

What then is it that constitutes the exalted class in America? It is the privilege of being counted among those fortunate few who are enrolled in the higher centers of learning. What the priest class meant to Israel of old, what the aristocrats mean to Europe even today, that the American college students are to the people of the United States. Upon them is being lavished all that the country has and before them the greatest treasures are opened. In this country of freedom we must pay for everything else while education is practically free. Our educational system works by an inverse ratio. We pay considerably more for the rudiments of our education than for a college course. Every student is a financial loss to the college that trains him. His tuition and incidental fees do not begin to pay for what he receives. Compare the number of students of the American colleges with the many who have never set foot beyond the grade schools and it will be seen that for every student enrolled in a higher school of learning there are thousands who are not. The country has given to all the same amount of freedom, but fortune has kept from many the privilege of higher educational opportunities.

We need but state these facts to realize the debt every student assumes when he enters college, a debt to the country, a debt to those who endow and maintain [illegible] of our institutions of learning and [illegible] parents who make it possible for [illegible] enjoy these rare and splendid opportunities. If ever privilege was the [illegible] of responsibility then the obligation resting upon students is greater than that resting upon any other class of citizens in this land.

But it is not to American students in general that I wish to address myself, but to the American Jewish student. No religion has a better right to speak of its learned class than has Judaism. We know the high regard our religion has always bestowed on the scholar. If we have ever developed any kind of aristocracy it is one of learning. Our kings never stood in the highest esteem of the people. On the other hand the priests and the prophets were always the uncrowned rulers. The immortals in Israel have ever been the scholars of Judaism. To be an authority in a worthy branch of learning was to be the respected leader in the community. The erudite scholar and not the merchant prince was the commanding figure in Jewish communal life. Among us the cultured man was the scholarly man, and, vice versa, the uncouth man was the ignoramus. There were even those among us who could not conceive of true piety without learning. The first chapter of our literature begins with light, and enlightenment has been our goal ever since.

The Jewish student has a noble lineage among our people. He forms a link in the golden chain whose beginning is traced back to Divinity. Our history may be said to rest first on spirituality and then on scholarship. It is the union of Divinity and humanity as we were able to see it and as we have been able to make the world understand it. By these two powers we have been able to work and live, or rather to live and work. They are the alpha and omega of our history and literature. They are evident everywhere. They have justified for us the singular title of The People of the Book. And well we might prize this titular honor. It gained for us the respect of the world and raised self-respect within us. It made us not only the servants of the Lord in the Biblical sense, but also the torchbearers of knowledge and the servants of civilization as well. Little wonder that one great authority of the Mishna placed the pursuit of knowledge at the head of many virtues.

"I have made thee a watchman unto the house of Israel," says God to the prophet Ezekiel. The same words Israel has always spoken to her students. The prophet was the watchman by virtue of his spirituality and his learning, and the student is the watchman by virtue of his superior position because of superior opportunity. The Jewish student is not only indebted to the faculties that teach him but to his historic ancestry from whom he has inherited the desire to learn. No statistician will ever be able to compute the genealogy of a Jewish student. The entire past of Jewish scholarship forms his historical and intellectual background. It is a heritage that is not at the disposal of many non-Jewish students. When the ancestors of the latter were still savages our fathers had already written a great literature and given to the world the most ethical as well as the most spiritual religion. It is because the Jewish world has given so much to the Jewish student that it asks much in return.

Where learning is as powerful as it is in this country and where the learned are the most privileged of our population, the Jewish student can render a great service to his people. Every day we are realizing more and more the influence of public opinion as it is being moulded and expressed by men who speak with the authority of knowledge. As a people we are still either unknown or misunderstood. Some look upon us as antiquated orientals, others as heartless traders. If a wider experience and closer contact with us brings to light the falsity of preconceived opinions then the discovery is regarded as little more than a redeeming exception. With some of us this is a frequent experience. In America this is one of the great disabilities under which we labor. It is the cause of a great deal of misunderstanding and lies at the bottom of much anti-Jewish feeling. To eradicate this entirely may be impossible. On the one hand there will probably always be some of us who will do and say things that will embarrass us. On the other hand it would be miraculous if in so large a population as America counts there should not be a few who will cling to prejudice and willful misunderstanding.

To dispel error and introduce truth and fact about our people is the big task of the American Jewish student. It is from the fountains of learning and enlightenment that this missionary work will have to come. "I have made thee a watchman unto the house of Israel," is both the plea and command of the American Jew to the Jewish student. American public opinion is formed in the higher schools of learning. The most powerful newspaper has not the potency of a second-rate college either to create or to dispel prejudice. The printed word is feeble when placed alongside of the living word speaking from personal experience. Let the colleges of this country through their faculties and student bodies come to the conclusion that the average Jew is not a narrow, stubborn religionist, much less a heartless, grasping individual, devoid of manners and poor in morals. Let the Jewish student give a high account of himself and he will render an inestimable service to the Jewish citizens of this country.

Not to become a missionary among the students but to become an example of the best that we have produced is the task of the Jewish student. It is doubtful whether any class of students is as closely observed as are our students. This is the lot of our people everywhere. There are those who deplore this constant surveillance. I have never regretted it. To me it has always seemed a blessing in disguise. It has been a healthy check on bad habits and evil propensities. Where it has caused us much harm the fault was not in being observed, but the evil in us which the observation has brought to light and knowledge. The conduct of the Jewish student should therefore be such that close scrutiny would result in admiration and in respect. If our students in the American colleges would but realize that the great part of the thinking and intellectual citizens form their opinion of the Jew from them, they would strain every effort to gain honor for themselves and the people to which they belong.

I am not at present concerned with academic distinction, though I am not unmindful of it. The average Jewish student applies himself diligently to his work. If there is one that does not there are many that do. As a class we make good pupils. We love learning. Few things are rarer than a complaint from faculties that we pay no attention to work placed before us. Our past predisposes us to study. We come from a people for whom to learn has become second nature. But mere learning will not produce the desired results. In some European universities this is even counted against us. Not many years ago the Russian minister of education justified his position in keeping Jewish students away from the Russian universities on the ground that they excelled their fellow-students in scholarship.

But the American Jewish student will perform a noble task if to the work of the mind he will add the fine attributes of the Jewish soul. The world knows well enough the Jewish mind. What it does not know is the Jewish heart. With our intellect it is acquainted, but our spirituality is still the great Unknown to them. It is becoming more and more urgent for the Jewsh student to employ the spiritual forces of our people, the qualities that have made Israel great throughout the ages. One of the strangest phenomena we have to confront today is the charge that the Jewish student is ignorant of the spiritual knowledge that made his forefathers a priest people. We hear on all sides the question, What has become of Jewish knowledge among the Jewish students? Have they made the literatures of the world their aim and omitted their own? Do they know all the classics except the Bible, have they read the world's great dramas but ignored Job, have they pondered over the world's code but overlooked the Mosaic Code, have they reveled in Milton, in Shakespeare, in Browning and Tennyson and lost sight of their own Psalms?

In days past the Jewish student knew the gems of his own cultural development. This made him spiritual as well as intellectual. Maimonides was a great physician and philosopher, but he was also a great Talmudist. Spinoza was the most profound thinker of his age, he was also the profound student of his people's literature. Moses Mendelssohn was a keen philosopher, but he knew the intellectual product of his own people as well as he knew that of the Germans. This wider knowledge made these men great and enabled them to render valuable service to their people. These old masters could give their colleagues a correct impression of the best that was in their people. They were the personification of fine minds and great souls. Being the privileged of Israel they turned their prerogatives to the service of their brothers.

This is what we ask of the Jewish student. He must learn to combine the best his own history has produced with the best the colleges and universities have to offer. He must have the two. It may be sufficient for the non-Jewish student to have learning alone; the Jewish student must have spirituality also. Alongside of every history he studies he must learn his own history, to every literature he must add his own. If adverse criticism of our people comes from the colleges and universities, then the Jewish student is partly to be blamed. His is the opportunity to show in a thousand ways the nobility of Jewish life, the correct interpretation of Jewish history and the ethical and spiritual influence of Judaism.

This means that the Jewish student will have to become the student of things Jewish. Until a few years ago many a Jewish student was flagrantly ignorant of his people's historical achievements. He knew he was a Jew because some of the fraternities said he was not eligible to their membership. With some the knowledge never went much further. But better days came. We began to comprehend that to persist in this ignorance was dangerous to our self-respect. Faculties and students in the large universities began to observe that our boys and girls were the only ones that did not attend divine services in which Judaism brought the message. They began to see that every denomination observed its holidays and that the Jewish student alone ignored the distinction between sacred and secular days. We, the people who had given the greatest and most spiritual interpretation of religion to the world, were the heathens on the campus. We became the subject of comment which did not reflect credit on us. This aroused us to realize the seriousness of the situation. Plans were formed to introduce Judaism to the Jewish student and to free him from the charge brought on himself that he was the non-religious member of the student bodies in the American colleges and universities.

"I have made thee a watchman unto the house of Israel," said God to the prophet Ezekiel, and therefore He had him to do certain tasks. I have selected you as the privileged class among American Israel, is the note which Jewry sounds to the American Jewish student, and therefore demands from him certain duties. There are many things we must do to place our people in the true light before the American people. The task is a big one and will have to be distributed among all classes. Each individual will have a part to do, but the giant share will fall to the student. He alone is constantly in the most powerful and strategic field in America. He is where the best and most powerful public opinion is being moulded. During his years of residence he gives the opportunity to tens of thousands to observe what the Jew is and can be. He must therefore strive to become such a type that those who know him will respect him and esteem more highly his people.

The privileged of all peoples have ever had to defend their brothers. In fact it was the service they rendered to their people that gave them their high rank. The Jewish student will justify his high position and the hope that is placed in him if he will measure up to the dignity of learning and to the high honor that the Jewish learned have always enjoyed. If ancient lineage makes one an aristocrat, then are our students the most ancient of aristocrats. An aristocracy, however, that is based on the past alone is not very strong. The past should never be allowed to be more than a background and impetus. The present must give real dignity and worth. So we hope it will be with our Jewish students. Jewish scholarship of the past will serve as an inspiration to them. Our respect for them shall be based on something they themselves achieve for us and our tribute to them shall stand as the measure of a worthy and lasting service they render to the household of Israel. They are the watchmen of Israel. They are our representatives in the greatest assemblies of the country. Through them we are judged by the most powerful intellects. May their learning, ideals and character reflect credit on them, on Judaism and on the ancient and historic people to which they belong.

PRIZE OFFER.

The Federation of American Zionists offers a prize of $100.00 and a bronze medal for the best original essay on some phase of Jewish life and culture in Palestine, by a student in any college or university in the United States or Canada. The donor of the prize is Mr. Louis Denbitz Brandeis, and the judges are Judge Julian W. Mack of the United States Circuit Court of Appeals, and Prof. Frankforter, of Harvard Law School, and Prof. Richard Gottheil of Columbia University. The contest closes Nov. 1, 1915. All manuscripts and inquiries should be addressed to the Federation of American Zionists, 44 East 23rd street, New York, N. Y.

Palestine, Present and Future

By RABBI MAX J. MERRITT - - - - EVANSVILLE, INDIANA

(Impressions gathered during the writer's travels in Palestine in 1913)

From the time of the Crimean War, the most disturbing question in the world of diplomacy was, who was to be the heir of Turkey in Europe. The Balkan War was the sword that cut that Gordian knot. Turkey in Europe has ceased to be with the exeception of slender foothold that even now is slipping from beneath the desperate Turk. And now that that question has been settled the next in order is, what shall be the fate of the magnificent empire of the Turk in Asia, an empire that sweeps from the Caucasus to the Persian Gulf and from the Metiterranean on the West to beyond the historic waters of the Tigris and Euphrates, an empire but little less in extent than the dominions over which the great conquerors Sennacherib, Nebuchadnezzar and Cyrus ruled in the heyday of their glory? To-day there is no further talk of the rehabilitation of the Turk. No matter what changes the map of Europe may present after the great world-conflict, it is practically certain that the map of Asia will reappear as a collection of satrapies of the great powers.

And to the Jewries of the world, nothing can be of more interest than speculation as to the future of the cradle of the race. What is to be the fate of Palestine? In the kaleidoscopic change of rulers that this storied land has known, what new master stands behind the drawn curtain of the future? I am prepared to say that in Palestine no tears will be shed by any section of the people, Jewish, Christian or Mohammedan, at the demise of the present master. There have been sporadic efforts made by American Jewish journals to enlist sympathy for the Turk and his misfortunes. We have been reminded that it was the Turk who opened the door to the exiled Jew in the closing years of the 15th century and gave him a welcome and a home. The "zachus abos," the virtues of the fathers have been invoked for him, but the truth of the matter is that if ever a people were responsible for its own misfortunes and richly deserved the fate that threatens it, that people is the Turk.

I was fortunate enough to be in Palestine during the Balkan War, and was an eye-witness to the complete and utter breakdown of "constitutional" Turkey by the pressure of that struggle. Palestine is indeed a shining example of Turkish incapacity. It is the eloquent witness of Turkish maladministration. In a hundred ways it calls attention to Turkish corruption, inefficiency and criminal neglect. The Young Turks so much lauded when they assumed the reins, have proven a broken reed. A very clever Jewish woman who has been engaged in educational work in Palestine for twenty years summed up the conditions under the Old Turks and the Young Turks very aptly: "Under the Old Turks," she said, "we paid 'baksheesh' and got some concessions. Under the Young Turks we still pay baksheesh and get nothing." It seems to be the fate of Palestine to know only masters interested in enriching themselves at its expense. Exploitation might be said to be the one all-sufficient word that might be written across the historic record of the land whether under Roman Byzantine, Crusader or Turkish rule.

Palestine to-day offers a classic example of Turkish exploitation, of the policy that takes out everything it can in taxation and gives back as little as it can in governmental blessings. Oppressive taxation has been the cardinal evil of Palestine—an evil as ancient as the prophets. Whether the years be good or bad, the burdens of taxation never lighten. Whether the soil yields bountifully or meagerly, the Turkish tax-gatherer is always there to take the lion's share. The government takes an "osher" (one-tenth) of the produce of the fields, and before the government representative has been satisfied with his "osher" not a measure of grain may be carried from the threshing floor. And I have been told in the Jewish colonies that it is one of the favorite schemes of the government representative to claim far more than an "osher" and to make it impossible to move the grain until he gets his graft. The government has a unique way, profitable to itself, of laying a tax on the fruit trees of the land. It taxes every individual tree. It goes into a man's olive orchard, for example, and counts the number of his trees and assesses the tax accordingly. But when it takes this tax in fruit. as it must from the great majority of the "fellaheen," it takes its tax from the best trees and leaves him the fruit of the poorest. A well-to-do Syrian told me that in front of his home had formerly stood one of those grand old olive trees that one sees so frequently in Palestine—old patriarchs, twisted, boled and gnarled—a tree probably a thousand years old, and valued more for its age, its beauty, and its shade than for the meagre fruit that it produced. He took a pride in it as a kind of family heirloom. It produced fruit to the value of about four dollars a year. Some years ago there was a reassessment of taxes and a tax of five dollars a year was laid upon this tree that produced four dollars' worth of fruit. The owner protested and the protest, being of no avail, he cut down the tree and sold its wood for the manufacture of olive wood ornaments. This example is characteristic of the land. Whenever a tree becomes barren it is chopped down and sold, and a country already sadly denuded of its fruit and shade trees, a country in bitter need of a forest station, becomes progressively more barren and treeless with the passing years. But if the people felt that from that burdensome taxation there was an adequate return in the ordinary utilities and safeguards that organized government is supposed to yield to its tax-payers, there might be the same tolerant and good-natured indulgence for the grafter that we find in America. But it would seem that a most niggardly proportion of this burdensome tax is spent to the advantage of the taxed. In a land that boasts about one hundred and fifty miles of railroad, if we exclude the railroad that runs from Beirut across the Lebanons to Damascus, much depends upon the upkeep of the country roads and prime condition of the bridges, that the peasants may have the proper facilities for transporting their products to market. And for the upkeep of the roads and bridges, a "emjedieh," about eighty-five cents, is paid by every man and women in Palestine. There are good highways connecting the most famous of the sacred sites—the sites dear to the tourist heart—highways running south from Jerusalem to Hebron, east down to Jericho, west over the Judean hills and across the Philistine plain to Joppa and north to Nazareth. But in the rural sections of the land only by the greatest stretch of courtesy can the rocky stretches over which goods are painfully and laboriously transported be called roads. In many places they look as if they had never been touched by spade or pick. On one continuous journey of twenty days, a party of travelers, of which I was a member, camped and rode over these rocky trails called roads. I remember that we had been out but a few days when one of the horses failed to show up as we were about to break camp and when his rider inquired for his beast, the attendant explained in broken English, "Last night he died of the tired." And before the end of the journey several of our beasts had died of the "tired," pushed, as they were, over roads that for wretchedness and primitive roughness are hard to equal. The bridges are even more wretched. I saw only about half a dozen iron bridges in the land. The streams are, in the main, crossed by fords as in the Bible days. And the only bridges that really stir the admiration are the wonderful structures that the Romans threw across the streams 2,000 years ago, which Turkish neglect has permitted to fall into a sadly dilapidated state, although the least possible expenditure would restore them practically and aesthetically.

The field of scientific sanitation is a mystery into which the Turk has not yet penetrated and the hospital needs of the land are largely supplied by Christian and Jewish institutions. And when one considers the prevalence of glaucoma and other eye diseases and the waves of smallpox and other epidemic diseases that sweep over the land, it is difficult to conceive the pitch of misery and wretchedness to which the people of the land would be reduced were it not for the medical service and excellent institutions that pious sentiment of the Jew and Christian have given to the land. From all over the country, the Arabs come in to avail themselves of the benefits and advantages of these excellent institutions. Near Medeba, across the Jordan, I met an Arab who had come from beyond the Hajj road on the edge of the desert, in a burning fever, riding three days to reach the nearest hospital in Jerusalem and driving before him a couple of goats to discharge his hospital bill. To lessen the appalling eye diseases in the land, where at a conservative estimate one in every ten of the population is either blind or defective in vision, the government has taken practically no steps, and whatever has been accomplished has been due to the devoted service of the Jewish and Christian physicians.

Practically nothing has been done to correct the astonishing illiteracy. Abdul Hamid was consistent. He thought schools as dangerous as bombs and under him they did not flourish, while the Young Turks have had too many other problems to distract them to concern themselves with the problem of education. With no stimulus to improve their primitive agricultural implements and methods, with no encouragement to reforest the waste places, the soil has been progressively impoverished and the great rolling limestone hills of Judea have been so denuded of their trees that they look pathetically barren in the glare of the Palestinian sun. Looking over these bleak, bare and monotonous gray heights involuntarily one asks himself what there was in scenes like these that inspired the poets and singers of the Bible to paeans in praise of nature and her bounty. But one forgets that these rolling hills were then terraced from base to summit with gardens and dotted with almond and olive groves and festooned with vineyards even as they could be to-day under a wiser and more benignant and more generous administration. What lowland and seemingly barren hillside can produce is attested by the fertile fields and flourishing olive groves of the Jewish colonists. In fact, the land is redeemed from rural ugliness by the paradises of beauty, fertility, and order that the Jewish colonists have scattered through the land. In these colonies the application of scientific agricultural methods, the use of the latest farming implements and careful afforestation gives a hint of the possibilities that still lie hidden in this woefully neglected and much abused land.

Neither are the ancient and historic monuments of the land too well safeguarded under its present master. These monuments are the common property of the world. In other lands they are looked upon as one of its richest assets. In Egypt and Greece they are guarded with jealous care and have been restored and preserved with loving hands. In Palestine no efforts are made to safeguard them. At ancient Belfort, in northern Galilee, crowning a lofty hill, there stands a noble Crusader castle, one of the most magnificent speciments, even its ruin, of the architectural genius of those Crusader days. We climbed that hill to feast our eyes on its bastions, towers, moats and courtyards and when we came to the ancient chapel, we found a group of peasants pulling down the beautiful pointed Gothic arch that rose above the entrance. Through our guide we asked them why they were breaking down this beautiful structure. They answered that they wanted the cut stones for building material. And that when the limestone hills all about were natural quarries capable of supplying them with an inexhaustible amount of building material. Many of the noblest monuments of the land have thus been defaced beyond the possibility of repair by this kind of vandalism that goes on unchecked by the powers that be.

Jews, Christians, and Moslems are a unit in their detestation of the neglectful, corrupt and criminally indifferent government to which they yield allegiance. The hostility of the Christian element in Palestine is natural. The Jews, had they any real reason for loyalty, could be depended upon to give more than a half-hearted support to the present regime. But the surprising thing I found was that the overwhelming Arab element of the land is hostile to the government. I remember discussing the wretched conditions that obtained in Palestine under the Turkish regime with an ardent young Zionist in Hederah, and I said that it seemed to me that it would be a blessed day when this long-suffering province was organized into a protectorate of one of the great powers. To my surprise, while he agreed that conditions were almost intolerable, he expressed the hope that things might go on as they were, for years, if necessary, until the Zionists were numerous enough and strong enough to make themselves masters of the situation. I for one could not echo his hope. I could not wish that over half a million people should go on living as they did even for the possible benefit of Zionism.

What the land needs above all things today is a stable administration, strong enough and firm enough to hold the balance between the conflicting and antagonistic racial and religious interests, and to establish security and confidence. Whose administration shall that be — Russian, French or English? The menace of Russia looms large in the land. She has large holdings, much property and many monasteries in the land. Millions of Russian Orthodox Christians view the Holy Land with an intensity of fervor out of all proportion to that of any considerable body of Western Christians. Any one who has ever seen the ecstasy of the Russian pilgrims as they march across the land and kneel before the wayside shrines must realize that the Russian masses are prepared to fight for it with a Crusader joy. But the Roman Catholic church would never tolerate the sacred places entirely in the hands of their ancient and bitter rivals of the Greek Orthodox church, and France's influence, gained by a commercial penetration of northern Syria is an effective barrier against Russian hopes. And lastly, there is England, who more than ever since the recent attempt to strike at Egypt across the Sinai desert will have no great rival within such easy striking distance of one of her vital spots. And out of these conflicting interests, these clashing rivalries, these jealousies of the great powers, added to a new consideration for weak peoples struggling for national rebirth, may not the hopes of idealists and enthusiasts yet take substantial form and the dream of Zion as an autonomous buffer state yet be realized?

Religious Freedom

By MR. GEORGE N. BLACK

Los Angeles, Calif.

Despite the benefit of centuries of cumulative culture and enlightenment, the whole continent of Europe today is a charnel house and an open grave. Why?

Why are twenty-five million human beings engaged at this moment in a futile competition of wholesale murder?

What availeth our boasted "civilization" if it can lead us to no better end than this?

When the fighting ceases and the reckoning begins—when the diplomats gather to haggle over terms and to formulate treaties of peace—what then?

When that times comes, it behooves the neutral nations, who have suffered almost as much as have the warring powers from this world calamity, to appear and be heard in favor of just and equitable terms, which shall wisely take notice of previous causes and provocations, to eliminate them henceforth forever; and particularly terms, which shall not contain within themselves the germs of future wars.

What were the fundamental causes of this war? The same causes which have provoked and produced all other wars, since time immemorial, viz.:, the inconceivable folly of one race seeking to conquer and rule another, and the unspeakable profanation of the people of one religion butchering the people of another in the name of Almighty God.

"We may cry peace, but there will be no peace" if the Moslem murders the Christian, and the Christian massacres the Jew; if the Saxon tries to rule the Turk, or the Turk the Greek; the Teuton over the Latin or the Serb; and the Slav over the Pole, the Finn or the Oriental.

Any so-called Peace Treaties which may be written after the war will be just so much waste paper unless the nations involved have the wisdom to recognize the real causes of war and the statesmanship to eliminate them henceforth forever from all human calculation, by substituting in place of religious bigotry, misguided ambition, and national greed a universal spirit of toleration, magnanimity and righteous dealing.

Is this a visionary hope, impossible of realization—"a beautiful but intangible dream?"

Surely not, because our own nation, thank God, has lived and exemplified these very ideals now for nearly a century and a half, to the inestimable blessing of a hundred million people.

Therefore it is quite fitting that our country, which is friendly to all nations and hostile to none, should assume the initiative in organizing the public opinion of the whole world to intervene diplomatically when the peace parleys begin, and to demand of the present warring powers, regardless of who "wins" or "loses," to demand in the name of our common humanity and of our innocent and defenseless posterity, that the terms of peace shall include, primarily, a universal grant of religious freedom, and a universal charter for each race and nation to govern itself for all time, unmolested, within the limitations of its natural geographical bounds.

We need no treaties stipulating the neutrality of countries like Holland and Switzerland, but we do need treaties guaranteeing in perpetuity the neutrality and disarmament of every nation on earth which is now maintaining a colossal army or navy.

There is no actual need for armies or navies anywhere in the world, except a domestic force for police duty and an international fleet, not to wage war but to prevent war—to defend one nation, if necessary, from the aggressions of another.

Then and then only will peace be a real peace, a permanent and abiding peace, and not a mere temporary peace, an illusory and fraudulent peace, which will only lead the coming generation into another, greater, and ghastlier war.

Let the B'nai B'rith arouse the public opinion, the press and the pulpit of our country to realize in this not alone a solemn and impelling duty, but beyond that, an unprecedented opportunity for securing and perpetuating to the God-fearing, peace-loving people of the whole world the priceless benefactions of universal peace—"and the effect thereof shall be righteousness forever."

AN IMPERSONAL CENTENARY

By PROF. GOTTHARD DEUTSCH, Ph. D.

The desire for aristocracy is innate in human nature. This is a sad fact, but it cannot be altered. Had Great Britain been victorious in our war of independence, we would have today, instead of sons and daughters of the revolution, societies of the sons and daughters of loyalists. Rome started as a republic. It did not take very long and the citizens of the republic were divided into two classes, the patricians, the sons of the original settlers, and the plebians, the descendants of the later arrivals. It required centuries of political struggle until the disabilities of the plebians were removed. No sooner had these barriers disappeared, when a new class of aristocrats came to the front, who were called "Optimates," the sons of office holders, and it may be that at one time our ladies of the Congress and the Cabinet will develop into a similar aristocratic organization. The Jews, who from the viewpoint of their neighbors, occupied the lowest rung of the social ladder, had also an aristocracy of their own, and, without desiring to be an apologist of aristocracy, we can at least state with satisfaction, their aristocracy was one of learning. When I was a boy, we had in our town one Itzig Loeb, who was born about 1800. His official name was Morgenstern, but everybody called him Itzig Loeb Taxel (Yiddish for badger), on account of his short legs. Beside he had a surname "Kohol's Raggen," in American slang, "againster," because he was constantly in opposition to the party ruling our Congregation. For me he seemed to have a particularly soft spot. When, as a student, I spent my vacation at home, he once said to me, "Last week I was in Bruenn and people told me a great deal about some who had made a success in business or had risen very high in public life. I told them; to me that means nothing. I will tell you what I consider aristocracy. In our little town there is a young man who is the fifth generation of Talmudic scholars, whom I knew personally." And this was a fact. He had known, as a child, my father's great grandfather, a Dayan of the Congregation, who died in 1803. He had known quite well all the succeeding four generations, including myself. Similarly I remember Dinah, a neighbor of ours, told me one Hoshanah Rabba morning, when father and I were sitting up until after midnight to study Talmud, as is customary: "I heard you 'learn' last night. It seems in your house the walls must already know the Talmud." Such impressions undoubtedly had a great effect on my subsequent development. An illustration on a larger scale of the importance of historic precedent is furnished by the men whose centenary gave me the suggestion to present this thought. Samuel Wolf Schreiber, rabbi of Pressburg, was born March 1, 1815, on the same day with Isaac Hirsch Wise, whose centenary I used for a biographical appreciation in a recent issue of the "Israelite." He had succeeded his father, the real founder of modern orthodoxy, Moses Sofer, who entered his office as rabbi of Pressburg in 1806, and just one hundred years later the great grandson Akiba Schreiber, succeeded his father, Bernhard (Simchah Bunnum), the son of Samuel Wolf. So four generations of the same family have succeeded each other as rabbi in this old historic community. The present rabbi can even look back upon a seventh ancestor, for whom he is named, Akiba Eger, who was rabbi of Pressburg in 1758. The record is in all likelihood unparalleled, and surely had its effect on the development of this remarkable congregation. If a Cincinnatian, visiting Europe, should happen to mention that Lexington, Ky., represents a municipal life entirely different from that of Dayton, Ohio, his interlocutor would ask him, "how far is Lexington from Cincinnati?" He would answer, sixty miles, and would have given the same answer as to the distance to Dayton. European people would consider it impossible that these two places could be so entirely different in their general make-up.

Yet such is the difference between Nikolsburg and Pressburg. Either city is about sixty miles distant from Vienna. Yet their difference in spiritual matters is as great as the difference between Czenstochov and Breslau. Up to about 1840 the matter was entirely different. In those days both cities might have had the same intellectual atmosphere. Up to 1829, when Marcus Benedict, one of the leading Talmudists of his time, was rabbi of Nikolsburg, and Landrabbiner of Moravia, the city had about three hundred young men, who de[illegible] all their time to the study of the [illegible] Under Benedict's successors the [illegible] changed and after 1848 the difference between the two places became marked. The Yeshibah in Nikolsburg was a matter of the past, at the time when Samson Hirsch held the office of Landrabbiner, 1847 to 1851, and no trace of it remained, when I first visited the historic place in 1868. That Pressburg was not affected by the March storm of 1848, was not caused by political conditions, but evidently by the power of a strong personality, as was Moses Sofer. In this way accidents play an important part in history. Moses Sofer was born in Frankfort am Main in 1762. At the age of twenty he accompanied his teacher, Nathan Adler, relative of the late chief rabbi of London, by the same name, when he was called as rabbi to the city of Boskowitz, in Moravia. Nathan Adler, on account of his religious eccentricities, could not hold his position, and returned to his native place, while the young man, whom he had brought along, remained. He subsequently married a widow in Prossnitz, and, as was customary in those days, was expected to prepare himself for a rabbinical career, which he entered in 1795, in Strassnitz, Moravia. Having served afterwards the Congregation of Mattersdorf, he was, in 1806, called as rabbi to the important Congregation of Pressburg, where his fame as a Talmudist attracted a great number of disciples, so that he may be called the father of Hungarian, and altogether of modern orthodoxy. His position is characterized in the brief words, which he coined, as a pun on a Talmudic law, and in punning he was a great master, "Every innovation is prohibited by the Torah." Characteristic for him is also his will, in which he said in a doggerel: "Keep your hands off the books of Moses Mendelssohn." He, further, in his will, clearly stated that none of his successors should ever speak in correct German. Nobody, of course, ever thought before that speaking Yiddish was a religious duty. It was simply a fact. Through Moses Sofer and his school it was promoted to the rank of a religious law. So the German orthodox, beginning with a man like Isaac Bernays, not only disobeyed this injunction, but seemed to have laid a certain stress on the fact that in matters of culture an orthodox Jew could be the equal of a reformer. This latter point marked the difference between the neo-orthodox of Western Europe and the neo-orthodox of the Pressburg school. The latter is best represented by one of Moses Sofer's disciples, Hillel Lichtenstein, who, on the ground of the Biblical statement, that the Egyptians loathed the children of Israel, declared that it is the duty of a Jew to so dress, to so speak, and to so act that he shall be despised by his neighbor. This caricature of religious ideas is the most typical fruit of Moses Sofer's theology. Another principle of his which denounces all innovation is his strong opposition to such small alterations from the practice of the synagogue as the removal of the Almemor from the center of the synagogue to the front, or the holding of weddings in the synagogue instead of in the open air, as was customary in former times. Of the latter point Moses Sofer says expressly that those whose weddings are so celebrated will have no share in the blessings of Abraham. A presentation of his theology, which happens to be quite timely, is his decision in the case of a trouble between the Hazan of Deutsch-Kreuz and his Congregation. This Hazan was accused of having performed an act of Shehitah improperly, of having used a knife which was not kosher to cut butter, and having expressed himself indifferently as to the duty of wearing the Arba Kanfos, and of having spoken sarcastically of Naomi as a matchmaker. Some of these counts Moses Sofer dismisses as gossip of no consequence, while in regard to others he is naturally very critical. But inasmuch as there were no witnesses who could clearly testify as to the facts, and the matter rested mostly on hearsay, he dismisses the case. He adds, however, that the whole trouble originated because the Congregation had no rabbi, and therefore admonishes it to see to it that at an early date the vacancy in the rabbinate shall be filled. At the same time he adds a warning, that the Congregations do not elect one of these modern men who read books in other languages than Hebrew, and write for newspapers, but they shall elect a rabbi of the old type, a real Talmudist, and a rigorously observant Jew. The Hazan, who is mentioned as Simchah Reuben, was the father of the famous composer, Karl Goldmarck, recently deceased, and also of Dr. Joseph Goldmarck, member of the first Austrian Reichsrat, and father-in-law of Felix Adler. Another interesting incident is that this decision is addressed to a man by the name of Dukes, who in all likelihood was the father of the famous Austrian statesman and Hungarian poet, Ludwig Doszi. In his will, in which Moses Sofer denounces all innovations as the reading of Mendelssohn's Pentateuch, the preaching in correct German, the going to theater, and the like, he also urges his Congregation to fill the vacancy in the rabbinate soon after his death, and, without directly saying so, recommends his own son, Samuel Wolf, as his successor. The Congregation acted strictly upon the suggestion, and while Samuel Wolf was then only twenty-four years old, he was elected as rabbi of the important Congregation.

Samuel Wolf Schreiber, was the son of his father. He felt this fact both as a privilege and as a duty. It was for this reason that he insisted on the conduct of his Yeshibah as well as on that of his Congregation in exactly the same sense in which his father had fulfilled the duties of his office. Like his father, he would not allow a student of his Yeshibah to study any secular literature, including the much decried Pentateuch translation by Moses Mendelssohn. One of his students once told me the story that the rabbi having caught one of the students, otherwise a promising, studious and strictly pious young man, as studying secular literature. He mildly rebuked him in the class, "Why," said he, "If I knew a store where one could buy a few pounds of 'Taitsch,' I would buy it myself, but to waste time on it, when all our time is to be devoted to the study of rabbinic literature, this is an unpardonable sin." By secular education all modern social customs were under strict ban. An anecdote, for whose authenticity I cannot vouch, tells the following story: the rabbi was informed that one of his students kept company with a young lady. He called him into his presence and rebuked him. The young man answered, "It is true, rabbi, I was seen in company with a young lady, but she was my sister." The rabbi, highly elated, that such a terrible charge against one of his students had no basis, called the accusers into his presence and rebuked them for acting contrary to the rabbinical law which demands that we shall always think well of our neighbors. These students replied, "rabbi, it isn't true, we know his sister, and we know the young lady. She was not his sister." The rabbi called the sinner a second time into his presence and told him what he had heard. The young man said. with a smile, "Rabbi, this time it is true, I have to admit that the young lady is not my sister, but I can assure you, and I can swear a holy oath that I think of her a great deal more than I think of all my sisters."

For looking after the spiritual and material welfare of the Yeshibah, Rabbi Samuel Wolf had a Bachur, by the name of Loeb Gross, engaged. Woe to the unfortunate young man who was seen in a theater. He was deprived of his stipend and threatened with expulsion if the offense should be repeated. It is needless to say that the strict adherence to the traditions of Moses Sofer was absolute law in all questions of synagogue ritual. The placing of the Almemor in the center of the synagogue and the celebration of weddings outside of the synagogue was an absolute law, as sacred as the Ten Commandments. Quite amusing was the interpretation of these practises, under conditions far more difficult than those of the Pressburg "Judengasse." In Vienna, a branch of the Pressburg Congregation was established. It was under the spiritual leadership of Solomon Spitzer, son-in-law of Moses Sofer. As there it was obviously impossible to hold a wedding in the open air, some device had to be invented which would harmonize the law with existing conditions. Over the center of the synagogue a skylight was placed which could be opened, and this was regularly done at the time of a wedding. It actually happened—and I am telling a real fact—that a couple from Hungary was to be married in this synagogue, and the father of the bridegroom first inspected the place to find out whether everything was according to Hungarian traditions. He looked also at the skylight and found out that the opening did not extend over the whole "Chuppah,' and the wedding had to be held in some Hungarian village, not far from Vienna. The principle of decorum in the service was one which was especially antagonized by the Pressburg school. On absolute historic tradition the following interpretation of Samuel Wolf Schreiber rests. He says Scripture tells us: "Keep peace and pursue it." I have a different intrepretation. Our opponents constantly claim that the most imperative duty of the Jews is to maintain harmony in the Congregation and therefore we have to tolerate the infidels as long as they remain in the fold of the Congregation. By such tolerance we merely compromise our principles, and, therefore the Psalmist properly said: "Keep peace and pursue him," which means, pursue the man who always clamors for peace above every other requirement of congregational life." Samuel Wolf Schreiber had the humorous experience that even he was called an innovator. In 1863 a new synagogue was built in Pressburg, and certainly in every respect its architecture followed traditional lines. To the surprise of some orthodox people it was found, after the synagogue was finished that it posseesed a dome, and some zealots claimed that a dome over a synagogue is a non-Jewish practice, inasmuch as Christian churches have domes. The poor rabbi merely could say that never in his life had he looked at a church long enough to know how its architecture was modeled.

It is exceedingly difficult to give a clear presentation of rabbinical views in the case of one individual. The main principle of rabbinic theology is that of casuistry, and there is very rarely enough of a difference between various interpreters of the principle to present it to outsiders in a manner which would make the subject of the sketch an individual type. A few specimens from Samuel Wolf's works shall, however, be given as a weak attempt to show his own kind of theology and his own standing within this kind. Ever since the Middle Ages it became a sort of professional duty that a rabbi publish the decisions that he rendered on important questions of law and religious ethics. Such collections, called Teshubot or Responsa, we possess in very large numbers, and naturally they increased after the printing press had been invented, and it became the moral duty of a family to perpetuate the memory of their celebrated ancestor by the publication of some of his works. By far the most important contribution to the history of Judaism in its orthodox presentation, as antagonistic to all attempts at a change, are the works of Moses Sofer, called from a Talmudic quotation, (Gittin, 66, b), "Hatam Sofer." The son called his works also after a Talmudic quotation, found in the same place, "Ketab Sofer," the former meaning the seal of the scribe, and the latter the writing of the scribe. It seems that the general condition of the time led to a decline in rabbinic casuistry, although it is also a fact that Samuel Wolf was by no means the equal of his father in learning and in intellectual force. Many of the questions treated in his book, are strictly academic and present an opportunity either sought for years to show a man's learning, or to put it more mildly, a welcome opportunity to study a question. Such is undoubtedly the discussion on the very important question whether an idiot, a deafmute, or a minor may write Tefillin. The question was suggested by a similar dessertation coming from the time of decadence of rabbinic literature. Joseph Teonim Fraenkel, rabbi of Frankfort an der Oder (died 1793), member of a very prominent rabbinical family, discusses in his work, "Peri Megadim," which is the most typical representative of decadent casuistry, the question whether a one-armed man, who, according to the law, is exempted from laying the Tefillin on his other arm, may write Tefillin, for though, having been born with one arm, he never had the duty of laying Tefillin, and, according to the general principle, affecting one who is not under the obligation of fulfilling a law, cannot help others to fulfill it, this case is one exception. Therefore, the man who addresses the question to Samuel Wolf Schreiber asks why should not a deafmute, an idiot, or a minor, all of whom are exempt from fulfilling the obligation of the law be privileged to write Tefillin and help others fulfill the law from which they are exempt. None will care to follow the whole line of dialectical arguments by which Samuel Wolf Schreiber establishes a difference between a man who never was under the obligation of the law, but was prevented from fulfilling it by external circumstances, and between one who is exempt because he is not capable of fulfilling the law. The whole discussion is typical, however, for the remarkable conception of what theology means. Another more practical case, which has its importance because it is followed by a modern question, is this: A physician who was a Cohen was appointed coroner. According to the law, he, as a descendant of Aaron, becomes defiled, when coming in contact with a corpse. The rabbi, therefore, would not allow the physician to be called to the Torah as the first, or to pronounce the benediction on holy days, which are the privileges of a Cohen. The doctor either was an observant Jew, or his family was indignant at the rabbi's act in withdrawing from one of its members the privileges supposed to be inherited for over 3,000 years. The rabbi, hard pressed by the influential family, submitted the case to the rabbi of Pressburg, and the latter decided that the action of the rabbi was perfectly correct, and as long as the physician would not promise to resign from his office and to refrain in future from an infringement on this saccerdotal dignity, he should not be accorded the privileges of a Cohen.

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The Reform of Judaism—Old and New

By REV. N. MOSESSOHN, D.D., LL.B.,

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The Jewish Bible has laid down laws for the Jews' conduct. These laws were not only suitable to an agricultural people as our ancestors were, but answered the demands of their time generally, hence many laws have their simile in the laws of other contemporary nations. It is not at all surprising that some of the Hammurabi laws are similar to the Mosaic. It is not because Moses appropriated them from the Hammurabi code, but because the necessities of the Jews in Moses' time were of the same nature as of the people of the Biblical Amraphel in his tim. Hence Moses framed laws that suited well a people of agriculturists and shepherds, and agreed with the spirit of their time as also with customs of the surrounding nations.

As time progressed and ethics advanced, some of these laws became obsolete: they outlived their usefulness and practicability and a change was necessary. The question arose how to make the change. Should the old laws be discarded? Should a rule be accepted that Biblical laws are not binding and one may change them at will? Though such a process would satisfy the immediate demands, yet it would destroy the authority of the Bible and with it the fundamental strength of Judaism. Once the Bible is declared not binding—not God's word, the strongest link that united Israel must necessarily be demolished, and yet, a change must be made. The people cannot be guided by laws that have outlived their usefulness.

The question took on another phase. It formulated itself into whether it were not better to retain the old laws in spite of justice, a policy that cannot but cause a break in Israel's unity, or to declare those laws not binding and destroy the strongest element of Israel's unity. The question became a vital one. Its solution became a most difficult task. Utmost tactfulness, sublimest consideration, great statesmanship and strictest care were necessary for the solution of this vital question.

Though we have no data regarding the activity on this question by leaders in Israel who preceded the Talmudical Rabbis, yet the mere fact that they succeeded in keeping Israel as a unit proves that they found some solution that worked well for a time.

But, again time progressed and radical changes became more and more imperative. Our Rabbis taking this task upon their shoulders bethought a plan by which the unsuitable laws may be changed and yet the authority of the Bible retained. They conceived the idea to make such changes not as contradiction to the Bible, but as a compliance with it. They laid down the rule: *Hafoch boh v'hafoch boh d'chuloh voh*—"Ponder and ponder again on the law since it includes everything" (Aboth chap. V, Mishnah 25), also *ayein ponim batorah*—"the law carries seventy various interpretations" (Bamidbar Rabbah, Chap. 14). By this means they preserved the holiness of the Bible—a holiness in which every Jew believed. New laws were also instituted, based upon the interpretation of the Bible itself.

Having the Bible as their support they succeeded in making their new laws as binding upon the people as the laws of the Bible itself. *Chachomim osu chizuck l'divreihem k'shel torah*—"The wise men made their words (laws) of such a binding power as the words of the Torah" (Baba Metzia 55a), and *Chachomim osu chisuck l'divre hem yother mishel Torah*—"The wise men made their words even more binding than the words of the Torah" (Kithuboth 83b). This means that the people not only accepted these laws no less than the laws of the Torah itself, but considered them as a strengthening of the Torah; they understood them to be the only means for the correct interpretation of the Torah. This was a logical consequence. In fact were not these laws based upon God's word—the Bible? Did they not take their originality from the correct understanding of the Word of God as read in the Holy Bible? Hence, the ready willingness of the people to abide by such interpretations and considering them not a whit less authoritative than the ordinances and commandments of the Bible.

The Rabbis were reformers: they reformed the law, instituted new customs, changed the old laws radically, but won the people because *they did not destroy the Bible but strengthened it*. The student of the Talmud cannot but find that every Rabbinic law has some support from the Bible. The ingenuity of our Rabbis in interpreting the Bible in such a manner that it should answer the spirit of the time gained the admiration of the scholars—Jews and non-Jews alike.

A few examples of such interpretations will suffice to show their inventive power. Knowing that progress does not stop, they did not make their laws of an everlastingly binding nature. Even for the time being they made their laws conditioned by:

a) The person—certain persons were exempt from certain laws; to such belonged: men of higher station (Berachoth 19a), the nervous (Idem b);

b) Environment—where the laws cannot be practiced because it would diminish the honoring of kings (Idem 19b).

c) Majority of Individuals—where the law changes for the convenience of the majority (Sabbath 38b).

d) Necessity—as to earning a living, and we read that Rabbi Yehudah Ha-nasi permitted many persons to do many things which were formerly prohibited. (Yerushalmi Taanith, Chap. 1, Sect. 1; Dmai, Chapter 2; Shviis, end of chapter 6; Baba Bathra 90b, Yoma 83b, Psachim 90a and many more).

A law may be changed where there is an urgent necessity to do so, "because one is anxious over his dead and if thou wilt not permit him . . . he will do it himself" (Shabbath 43b). They laid down the rule "The Torah was not intended for angels" (Berachoth 25b), meaning that the law cannot require of man that which he, by his nature, cannot do. They went so far in their reform that they did not hesitate to describe their laws by "What they (the previous Rabbis) have permitted thee they made thee a present from thine own" (Eruvin 104b). The communal good was made supreme and the laws were interpreted accordingly.

Notwithstanding the Biblical "Ye shall kindle no fire on the Sabbath day" (Exodus XXXV:3), and "Ye shall keep the Sabbath therefore for it is holy unto you; everyone that defileth it shall surely be put to death . . . " (Idem XXXI:14). Rabbi Manna permitted the Jewish bakers to sell their bread on the Sabbath day (Yerushalmi Sanhedris, Chap. 3, Sect. 5). Notwithstanding the Biblical prohibition of handling any leaven on Passover (Exodus XIII:7) the Rabbis permitted the Jewish bakers to bake leavened bread on Passover (Yerushalmo Sanhedrin, Chap. 3, Sect. 6). One of these Rabbis said: "Many things that were previously prohibited were permitted at a later time because of necessity (Yebamoth 35a, Kethuboth 15a, Gitin 64a). And all such changes of law were supported by the very Bible whose laws were changed.

"When they prohibited it they supported their opinion with Biblical verse, and when they allowed it they supported their opinion with Biblical verse" Yerushalmi Shviis, Chap. 1, Sect. 1). They went even so far as to pass a law not to interfere when the breaking of Biblical law became a common usage (Betzah 30a), and this law was also supported by Biblical authority.

It was not the Temple, nor the sacrifices that united the Jews. It was the Bible that united Israel. This is proven by the fact that while during the time of the existence of the Temple we hear of many Jews that practiced idolatry, after its destruction, when the Talmudical Rabbis took up the interpretation of the Bible—when they became the teachers of Israel—we very seldom hear of idolatrous Jews. In a word those Rabbis knew what they were about; they knew that the smallest slight upon the Bible could not but cause rupture in Israel which must lead to his destruction. And the good fruit their teachings bore is sufficiently proven by the striking fact that Israel has preserved his identity to our own time — all persecutions notwithstanding. These were the old reformers—these were their means for the preservation of Israel.

Not so our new reformers. While destroying the Rabbinical authority they also demolish the holiness of the Torah. Each Rabbi is a Moses unto himself. They do not look after the common weal of Israel—for the preservation of unity in Israel. This is not their task. Their aim is to cater to the individual; to make the individual's desire to break all laws and customs of Israel possible, and even lawful. If one wishes to marry out of the Jewish fold—an act which undermines the very existence of Israel, as very seldom the issue of such a mixture are Jews—some Rabbis by their supposed liberality, softheartedness and romantic propensity do not hesitate to perform the ceremony, and at best take an obligation from the non-Jewish party that the children that will come from this wedlock will be raised in the Jewish religion, an obligation seldom kept, and of the frequent breaking of which the Rabbi is well aware. Such an act cannot but prove that these Rabbis prefer the immediate inclination or desire of the individual to the weal of the whole Israelitish people.

In Volume XXIV of the Year Book of the Central Conference of America Rabbis, under the heading of "Forbidden Marriages" (pp. 153-154), to a question whether a Rabbi may perform the marriage ceremony where one married in court the half-sister of his mother, both having one father, Dr. Kohler answered by wire, "Certainly, see Lev. XVIII:13 and XX:19." And he continues in his report to say: "There marriage with an aunt, whether on the father's or the mother's side, is prohibited as incestuous. Now, the very fact that this question could be asked by a number of this Conference, who knows his Bible well, indicates a prevailing view that the law of the land is the determining factor as to the legality of the marriage also for us Jews. . . . The fact has come to my notice that a member of this conference not long ago performed the marriage ceremony of a Levirate, directly prohibited as incestuous in the Mosaic law, viz.: where the brother's widow had a child from her deceased husband," and he recommends "a thorough treatment by the Conference of this question," viz.: "how far the marriage laws of the state may be regarded as determining factors for the Jew, and how far *they cannot legalize* the marriage from a Jewish viewpoint, the same involving the legitimacy of the issue."

What we learn is:

(1) The Doctor's permission of the marriage of one's aunt "the Mosaic law notwithstanding," proves the discarding of the Mosaic law.

(2) That the Doctor is quite satisfied with the fact that "The law of the state is the determining factor as to the legality of the marriage also for us Jews." And we ask if the legality of marriage is to be decided according to the laws of the state "the Mosaic view to the contrary notwithstanding," why a "thorough treatment" of the question of marriages for the purpose of finding "How far they (the Rabbis) *can legalize* the marriage from a Jewish standpoint?" What viewpoint can be Jewish if it is an accepted rule that for the convenience of the individual the Rabbi may decide at his heart's wish "the Mosaic view to the contrary notwithstanding?" Have we some other authorities for the Jewish viewpoint besides the Mosaic law?

Again the Doctor seems to be satisfied with the indication that "the *law of the land* is the determining factor as to the legality of the marriage also for us Jews," and yet when the Chairman of the Committee on Civil and Religious Marriage Laws, Dr. Silverman brought in his report in which he insisted that the acceptance of the civil decree of divorce "comports with the Jewish principle *dina di malchutha dina*—"the law of the land is supreme" (p. 122), the Doctor protested against the application of that Jewish principle in cases of religious or ritual laws (p. 124). We must here remark parenthetically that neither Dr. Silverman nor Dr. Kohler quoted that Talmudical saying correctly: it is *dino d'malchutho Dino*—(Baba Bathra 54a and other places).

Leaving out the Mosaic law as an authority one questions where will the Rabbis get the *Jewish viewpoint?* Another thing, will their conclusions be accepted by all reformed Jews the world over? Suppose German or English Reformed Judaism take another *Jewish viewpoint?* Does not such a policy break the unity of Israel instead of uniting it? Is the interest of an individual worth the disturbing of Israel's unity?

It is as I have said: The olden time reformers had the weal of *all* the Jews at heart, hence their reformation of Judaism was based upon that authority which all Israel accepted. The present reformers prefer the pleasure and convenience of the individual to the weal of all Israel, hence every Rabbi becomes a Moses not only in the law-making capacity, but also in the breaking of all commandments as Moses did.

I am not opposed to the right kind of constructive reform, but I am strongly opposed to some reformers. I am opposed to the baseless interpretation of Judaism. I am opposed to the demolishing of the Israelitish unity. I am opposed to the destruction of the authority that is nearest and dearest to the Jewish heart—the Bible, especially when such an impractical policy is unwarranted. I am opposed to the activity of some of the reformers in raising the children of their members in ignorance of the Jewish Bible in its original. I see in such reform of Judaism the *Christian fulfillment of the Prophets and law* which in fact is a destruction of both.

BEN ALTHEIMER.

Mr. Ben Altheimer, of St. Louis, celebrated his sixty-fifth birthday on March 6, 1915. Mr. Altheimer's life has been one of blessed activity and usefulness.

We extend our good wishes to him and hope that he will be granted a long lease of life and the full enjoyment of all the honors that he so well deserves.

The Outlook in District No. 1

By MR. CHARLES HARTMAN
New York City

District No. 1 is coming to the front again, and will keep on marching until the front rank—the position which the "Mother District" should occupy—is reached.

I know that this sounds like a very extravagant statement, but, in spite of this, it is the statement I want to make, because it is the truth. My experience in our beloved Order covers a long enough period for me to be able to estimate the situation at its true value. It is a great source of satisfaction to me to know that finally, we are making that progress which the purposes and the deeds of the I. O. B. B.—its service to the Jewish cause—justly entitle it to make. I am confident that the near future—the next quinquennial—will prove that I have been no false prophet.

District No. 1 has certainly had a hard time of it for quite a long period. Notwithstanding the best efforts of its officers—and almost without exception they have been loyal and energetic—we were practically at a stand still, making but little progress. This may seem strange to many who imagine that because District No. 1 includes the greatest Jewish center in the world, that it ought to have the greatest membership; that it ought to be able to initiate thousands of new members year in and year out. But it's just because we have New York's Jewry to deal with that we have the greatest difficulty. The physical difficulties and the psychological difficulties are almost fatal. A hundred different movements—political, economic, religious, fraternal—contend for supremacy. The people are yelled at from a thousand platforms; propagandists by voice and pen, din their different panaceas and pretentions into their ears day in and day out. Demagogues rant and catch-penny organizations appeal. In the midst of all this clamor, the dignified attitude of the B'nai B'rith, plus the "respectable" membership dues, worked against it. And it is hardly different even now, while I am predicting a splendid future for District No. 1. We shall not fail to make every effort to win out in New York City, but it is in that part of District No. 1 that is outside of this Bedlam of ours that we are making and will make our greatest progress.

Outside of New York City, and notably in New England (although the rest of the district does not lag behind), the Jewish population has become more settled; the Jews have had a chance to find themselves; to make their position secure. They have progressed to that point where they furnish material for the B'nai B'rith.

Under the Presidency of Joseph H. Ullman, the policy of winning the "province" was inaugurated. It was pursued most vigorously. The President, the General Committee and the District Deputies worked along this line incessantly and successfully. How successfully is shown by the fine list of new lodges, organized within the past three years, with membership recruited from the so-called Russian Jews and their sons. These lodges have come to stay—and to work. Each one is a center of propaganda, because its membership appreciates what B'nai B'rith means to it and to our co-religionists at large.

A splendid foundation for the future was thus laid. Now we have an added advantage. With the election of Brother Herman Asher as President the era of young blood has been ushered in. Our younger men appreciate the compliment that has been paid them, and however loyally they have worked in the past, they will work ten times harder now. They feel that we are moving forward, and that feeling gives them new enthusiasm, increased determination, increased vigor. The hardest work has been done—we have struck our stride, and we will go forward until the Mother District is also the Banner District of our beloved Order.

RUSSIA GRANTS MUNICIPAL SELF-GOVERNMENT TO CITIES OF POLAND.

The following has been reported by the Associated Press:

"An earnest of the promised emancipation of Poland is to be found in the law just promulgated granting local municipal self-government to all towns in Poland. Of equal interest with the law itself is the care shown in its provisions to give a fair measure of representation to the Jewish population.

"For the first time under the new law Polish committees enjoy a measure of self-government equal to that enjoyed by Russian incorporated town and districts.

"All correspondence with state departments as also with public bodies or private persons outside Poland and replies to letters addressed to municipal authorities in Russia must be in Russian. Municipal placards and public notices must be in both languages in parallel columns.

B'NAI B'RITH NEWS

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JEWISH CALENDAR, 1914.

5675—1915

Rosh-Chodesch Iyar	Thursday, April 15
Lag-B'Omer	Sunday, May 2
Rosh-Chodesch Sivan	Friday, May 14
Shabuoth (Confirmation Day)	Wednesday, May 19
Rosh-Chodesch Tammuz	Sunday, June 13
Fast of Tammuz	Tuesday, June 29
Rosh-Chodesch Ab	Monday, July 12
Fast of Ab	Tuesday, July 20
Rosh-Chodesch Ellul	Wednesday, August 11

5676—1915

New Year's Eve	Wednesday, Sept. 8

THE CONSTITUTION GRAND LODGE CONVENTION.

On the second day of May the Constitution convention of the B'nai B'rith will meet at San Francisco. No convention, since the organization of the Order, has met under the grave and serious conditions which now enmesh the largest part of the Jewry of the world. Fully nine-tenths of the Jewish people of the world are affected by the present bloody conflict of the war. The final effect of this titanic struggle for the mastery of Europe, as far as the Jew is concerned, is in the domain of pure speculation. These conditions, by themselves, bespeak the serious problems which will face this convention, representing an international organization. It is needless to say, that every delegate to this convention has weighed his responsibility. Petty differences, personal ambitions, self-aggrandizement have no place. It will be a convocation of earnest minded men in an earnest cause. This is the day of the men who will work and who are equipped for the work with mind, heart and soul. No matter what the ambition of the individual may have been, to acquire position and honor within the ranks of this Order, unless he is willing to give to this cause the required energy and is equipped with mind, heart and soul, commensurate with the work undertaken, he must step aside and give way to one willing and fitted for the same.

The duties, responsibilities and opportunity of this convention are unequaled in all the past of this Order. This is the only organization, international in its scope, whose units and membership are of every shade of Jewish thought and faith. We meet in a neutral country. It is safe to say that nothing will transpire which would offend, in the least degree, the principles of strict neutrality. Every action taken, which will look to the safeguarding of the Jew, that will insure to him hereafter the inalienable rights of liberty and will guarantee to him the right to worship in the faith of his fathers, should meet with the approval of all who have entrusted to their care the interests of human-kind.

After war we will have peace. When peace is made, then and there the respective powers will decide the destiny of more than half of the Jewish body. It may be that in the peace contracts vast portions of the Jewish people who now enjoy citizenship and equal rights, under the law, will be transferred to a sovereign power which will regard them as vassals and tolerate their liberty, but will not guarantee their rights. It has been stated that when statesmen of Europe speak of humanity they forget the Jew and when they speak of the Jew they forget humanity.

Can the voice and influence of the united Jewry of the world be of service at these momentous times to the Jew and procure for him the guarantee of the inalienable rights which we, as citizens, enjoy in this land? Can the united Jewry of the world arouse the world conscience for the protection of the orphan children among the nations? Can united Jewry appeal to the high tribunals of civilization and humanity for those who are still fettered with the rust-crusted chains of intolerance? We can, if we put into this effort the might and heart of united Jewry of the world. These high purposes can only be accomplished by well directed and united efforts.

In view of this gigantic work, the Order should be strengthened to the very utmost and should now make special effort to bring within its number every Jew of character and standing. The membership should be so strengthened that its power and influence could not be gainsaid.

At no time in the present generation has such opportunity been afforded for the enlistment in the cause of Jewry every Jew fitted to sit in the council of his people. Preparatory to the work to be done within the next year, it is of prime importance that the convention will create extraordinary plans and methods of bringing within the roster of the Order every Jew measuring up to the requirements demanded.

Ample provision should be made for the relief of the victims of war, irrespective of nationality. Quick and immediate first relief has already been given by the executive committee, but this relief is insignificant compared to requirements of the future. The philanthropic institutions of Europe and Palestine which have been maintained heretofore by European Jewry must temporarily, to a large extent, be now maintained by American Jewry. The handling of the more delicate problems affecting the Jew must of necessity be entrusted to capable representatives, men of experience and ability who are willing to undertake this cause. It may be advisable to this end to have an extraordinary committee, or it may be left in the hands of the executive committee. If the latter plan is adopted the importance of selecting the executive committee is self-evident.

The demands of American Jewry will be next in importance. The action of the executive committee in sponsoring the Anti-Defamation League will unquestionably receive unanimous approval. The efficient work done by this League in the short time, a little more than one year, since its formation, should be an object lesson to American Jewry. This League has demonstrated, above all, the advantage of thorough scientific and efficient organization. For many years efforts have been made by some organizations and by many volunteers to stop certain forms of defamation. While these efforts may have been temporarily successful here and there, there was no permanency and no appreciable improvement. The efficiency of the League was demonstrated when permanent results were achieved in the same matters in which other organizations had labored for years in vain. The success of one and the failure of the other was not because of more earnestness, or of greater ability, or of more sincerity, but the success achieved was because of the efficient organization of the one and the lack of the same by others. The League has planned larger work for the future. Its constructive program for the future will require much larger expenditures. Whatever the cost, it is worth the price. The Jew has been defamed so long, he has been misrepresented in the literature of the past so persistently that it will require endless energy to counteract these influences. The pioneer work has been done. It cannot be said that our labors in this field are futile. No educational work can be futile. The trial work of one year in these fields has demonstrated that the subject can be mastered.

A full and free opportunity should be given to the League. It ought to have the support of the entire Order and the efforts should in no manner be embarrassed by lack of funds.

Social service work which has been undertaken by many of the lodges should receive the hearty approval of the convention. The work in these lines is unlimited and while there are other Jewish organizations which have undertaken this work in some degree, it has, however, lacked system and energy.

It may be questionable whether the endeavors along these lines should be undertaken by the Order at large or whether it would not be advisable to entrust this to the district grand lodges. Every section of the country has its individual problems along these lines. The districts which include the metropolitan cities have the burden of this work. Would it not be advisable to entrust this particular line of endeavor to the district grand lodges to meet conditions as they are in each of the respective communities?

In all questions of reform that may demand the attention of the convention, it is of prime importance that only such reforms be undertaken which are practical. The success in business and in state-craft lies in the power to distinguish the practical from the visionary. In undertaking reforms, the success of institutions like ours must be guided by the same principles. While we are engaged in altruistic work, our efforts should be concentrated in those endeavors which are practical and from which results may be achieved.

The keynote of the convention should be greater organized efficiency so that the practical altruistic endeavors for the betterment of the Jewry of the world may be accomplished. This convention should be one of deeds and not mere resolves, of actual work and not mere recommendations, of conditions bettered and not mere promises.

Success to the full in all these high purposes is the wish and hope of every true Jew.

FREEDOM AND LAW.

These intervening weeks bordered at both ends by a season of festivity partake in traditional Judaism of a lugubrious aspect. Whether the abstinences enjoined are really dictated by the memories of the last war of liberation and the martyrdom of Akiba and his disciples may be left an open question. The spring months are naturally a transition period. The chilly winds of April are still on us reminding us that the winter is over in name only. The warmth of the summer is still largely ahead of us. Spiritually likewise we are still dominated by the sentiments which the season of freedom has enkindled in our bosom. That freedom, however, is incomplete without the reign of law, the festival which comes at the end of these weeks rounding off the festivals of our calendar year serves to act as a reminder.

All mankind loves freedom. All nations fight that they may not be enslaved. Individuals likewise shake off the thralldom of their native lands and transfer themselves to more benign countries where they may be free men. The sudden change is frought with danger. The new light of freedom dazzles. With their old habits of slaves men divest themselves of all respect for authority as soon as the grip of the tyrant is loosened. Accustomed as they are to the voice of the taskmaster, they ween themselves at liberty to follow their own inclinations and freedom becomes licentiousness. "It is a free country and I can do as I please." Yes, it is a free country, but freedom with us means obedience to law and order. Our laws are of our own making. We are slaves to none because we are our own masters. But there are laws which are not men-made, but God-given. The eternal verities flashed forth from the Mount are binding upon the freest citizen of the freest republic. No society can be established without them.

Yes, to that extent we are still old-fashioned in that we know ourselves held in leash by the commandments uttered thousands of years ago. There are false philosophies abroad and misleading systems of thought. The laboring man may consider himself exploited by the rich and conscienceless capitalist. We hold no brief for the misdeeds of rich employers and corrupt legislators. But what is worse than spiritual exploitation? You may be robbed of your reason quite as much as of your earnings. Your mind may be poisoned by class hatred. You will be told that it is right to take the law into your own hands, and you know it is not. You will be told that you have grievances and rights but none will enlighten you on your duties. Much will be said about the liberties that are wrested from you, but will they also tell you that a reign of terror and coercion is a menace to freemen?

Complete freedom is an impossible thing. Once you realize that the man against whom you elbow in the street has as much right to freedom as yourself you will understand that liberty without restraint of some sort is tyranny; nay, it destroys itself. In a measure we pay for freedom by slavery or if you please service of one kind or another. If we wish leisure we must earn it by hours spent in labor. If we wish a home in which we can develop our individuality we must be willing to leave it for a portion of the day to obtain a competency. There is no way in this world to get something for nothing. There are occupations that are irksome, duties that are not to our liking. The fewest of us are born into fortunes. In the ordinary run of things, we must earn them ourselves. And while we are earning we are necessarily giving service to others. For the time being we are servants. Of course, service is one thing and slavery another. But those that are most responsible are the least free. The shiftless may throw up their job lightly; the responsible people cannot do so. Many a slight, many an insult is borne submissively for the sake of peace. A sort of give and take is the rule of the world. Freedom without service is an impossibility.

And freedom is impossible without the reign of law. The yoke of the law may be irksome at times, but without it we would be worse off. Judaism prided itself upon the multitudinous laws and commandments which our religion imposes upon us. In the long run, the yoke of the law means the recognition that society is greater than any individual. Imposed from without, the law may be a yoke. Self-imposed it is the privilege of freemen. Judaism has always emphasized the social duties. The individual must know that he is a member of a social aggregate. The other religions that scoff at our legalism forget that were it not for the division of church and state the same conditions would obtain with them. They forget the bulky law codes and the grave exponents of them. Judaism knows that while church and state may be divided, religion and society cannot be separated. And Judaism above all insists on liberty of conscience. Religion is the measure of our supreme freedom, but it is a freedom tempered by obedience to law. "We will do, and obey," said our fathers at the foot of Mount Sinai. "We will do, and obey," say all freemen who are imbued with the idea of service, who are inured to the conviction that the law-abiding citizen is the freest of the free.

WHITEWASHING HOLY RUSSIA.

A French writer has undertaken the unenviable task of proving to the world the benignity of the Czar and the humanity of the Cossack. Alas, he exclaims, both are thwarted by the bureaucracy which he makes out to be a body of mischief-makers recruited from the Junkers of the Baltic provinces and under the sway of Prussia. The distinction he draws between the people and its rulers may have an element of truth in it. Every where the broad masses are peaceful because they lack the initiative. And the Russian peasant may be still more inert than his brother elsewhere. But he is rather to be likened to a sleeping tiger. Once aroused, he displays the brutal and bestial instincts all too well. How

Delegates C. G. L. Convention 1915

Charles Hartman, *New York, N. Y.*

Printer; born Furth, Germany, 1856; emigrated to New York 1865; trustee and chairman of Sabbath School Board of Congregational Beth-El, New York City; served as director of Hebrew Technical Institute; member of Committee of the Citizens' Union; president District Grand Lodge No. 1, 1905; member of Constitution Grand Lodge Convention 1905, 1910; member of the Executive Committee of the Order.

Solomon Sulzberger, *New York, N. Y.*

Past President of District Grand Lodge No. 1, and its treasurer for past 40 years; member of the Executive Committee of the Order for 15 years, and its honorary secretary for same period; member of District Grand Lodge No. 1 since 1865; member of every convention of the Constitution Grand Lodge; president of Temple Beth-El; member of Executive Board of U. A. H. C.; director Mt. Sinai Hospital 1877-96.

Joseph H. Ullman, *New Haven, Conn.*

Manufacturer; born New Haven, 1867; member of New Haven Chamber of Commerce and Adelphi Literary Association; director of Employees Tuberculosis Society, New Haven; director Removal Society, New York; director National Jewish Hospital; vice president Leo N. Levi Memorial Hospital; past president District Grand Lodge No. 1.

Harry Cutler, *Providence, R. I.*

Manufacturer; born Russia, 1875; emigrated to this country when nine years old; president Temple Beth-El; director Jewish Orphanage; director Y. M. H. A.; director St. Joseph's Hospital, also Homeopathic Hospital; vice president City Realty Corporation; director Union Trust Co.; member Rhode Island Assembly for three years; colonel of First Light Infantry Regiment of Rhode Island; member of the Perry Centennial Commission; past president District Grand Lodge No. 1.

I. Irving Lipsitch, *New York, N. Y.*

Born Tilsit, Germany, 1884; emigrated to America at age of one year; graduated College of the City of New York; studied law in New York University; student Jewish Theological Seminary; manager East Side Free Employment Bureau, established by District No. 1 for many years; represented United Hebrew Charities at the United States Immigration Station at Ellis Island since 1907; now general manager of the Hebrew Sheltering and Immigration Aid Society; chairman of Committee on General Fund, also on Intellectual Advancement of District Grand Lodge No. 1.

Joseph Rosenzweig, *New York, N. Y.*

Lawyer.

Jacob B. Klein, *Bridgeport, Conn.*

Born Bridgeport, Conn.; graduated Yale University 1884, LL. B.; member of Board of Aldermen of Bridgeport, 1885; City Prosecuting Attorney 1893; director of Bridgeport Free Public Library; president District Grand Lodge No. 1, 1902-5; member Constitution Grand Lodge Conventions 1895, 1900, 1905, 1910; first vice president Executive Committee of the Order, 1905, 1910.

Henry Lasker, *Springfield, Mass.*

Lawyer; born in Russia, 1878; emigrated to Springfield, Mass., 1888; obtained scholarship in New York University and taught in public schools of Springfield and New York City; degree of A. B. New York University 1903 and LL. B. in 1904; received first oratorical prize in his junior year at college; appointed Master in Chancery 1910; member of the Board of Aldermen for six years; elected president Board of Aldermen 1913; served as director of the Board of Trade; president of the People's Institute; president Beth-El Congregation and of United Hebrew Charities; member of General Committee of District Grand Lodge No. 1, 1914.

Benjamin Kashman, *Hartford, Conn.*

Born Hartford, Conn., 1882; member Plan Commission of City of Hartford; former Councilman and Alderman of City of Hartford; member Board of Governors, Yonkers Home.

Charles Hilleson Shapiro, *Bridgeport, Conn.*

Lawyer; born Russia, 1881; came to United States, settling in New York, when 18 months old; removed to Bridgeport 1888; educated public high school of Bridgeport and graduated Yale Law School in 1903, with honors; member of the National Republican League; lectured on the staff of the Board of Education of New York City on Naturalization, Immigration and Farming for Jews; author of "Instalment Contracts"; member of General Committee District Grand Lodge No. 1, 1914; chairman of District Court of Appeals 1915.

Simon M. Roeder, *New York, N. Y.*

Lawyer; born 1844, Graetz, Prussia; emigrated to U. S. 1864; President District No. 1, 1884-1885; Counsel to the District, 1887-1914; elected to Constitution Grand Lodge since 1875; vice-president of the Constitution Convention, 1885; vice-president Union of Jewish Orthodox Congregations of America; treasurer of North American Relief Society for Jews in Palestine; trustee Jewish Theological Seminary of America.

Morris L. Stern, *Rochester, N. Y.*

Lawyer; graduated from Cornell University and attended Harvard Law School. Member of District Grand Lodge No. 1 for the past fifteen years; District Deputy for Western New York; member of the Executive Committee of the Anti-Defamation League.

Jacob Furth, *St. Louis, Mo.*
Born Schwizhau, Bohemia, 1844; emigrated to America 1853, direct to St. Louis; general agent and member of board of directors American Credit Indemnity Co.; engaged in wholesale grocery business, 1862-1901; associate editor of *Interstate Grocer* for many years; ex-member St. Louis Traffic Commission and of first library board; also board of managers of Industrial School; founder of Alliance Night Schools, St. Louis; member of Board of Directors, Hebrew Charitable and Educational Union; chairman Covenant Endowment Fund, District Grand Lodge No. 2; trustee Jewish Orphan Asylum, Cleveland; past president District Grand Lodge No. 2; treasurer Executive Committee of the Order for four consecutive terms; president pro tem of Executive Committee of the Order, 1903; member of all Constitution Grand Lodge conventions, and at present member of the Executive Committee of the Order.

Martin A. Marks, *Cleveland, Ohio.*
Born Madison, Ind., 1853; resident of Cleveland since 1886; chairman Committee on Benevolent Association, Cleveland Chamber of Commerce; chairman executive committee Cleveland Council of Sociology; member executive board Municipal Association, also of Public Library Board; director First National Bank, Guardian Savings & Trust Co., and Cleveland Worsted Mills Co.; trustee Tifereth Israel Congregation, Educational League, and National Jewish Hospital for Consumptives; trustee Cleveland Jewish Orphan Asylum; past president District Grand Lodge No. 2.

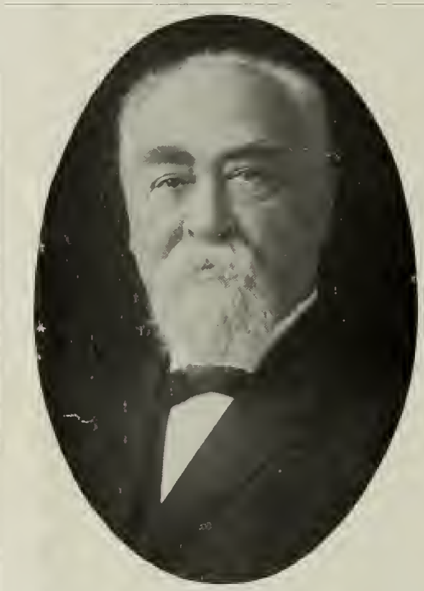
Joseph E. Meyers, *Louisville, Ky.*
Born Louisville, 1847; president District Grand Lodge No. 2, 1889; member Constitution Grand Lodge, 1895.

Victor Abraham, *Cincinnati, Ohio.*
Lawyer; born in Cincinnati 1846; LL. B. Cincinnati Law College 1867; president and director for many years Hebrew General Relief Association; past president Congregation K. K. Bene Israel; president for five years Cincinnati Social Jewish Club; director United Jewish Charities, Cincinnati; temporary chairman Constitution Grand Lodge convention held at Richmond; chairman Constitution Grand Lodge convention, held in Chicago; secretary District Grand Lodge No. 2 for 23 years and at present president of the Court of Appeals of the Order. Member of the General Committee of District Grand Lodge No. 2 or as chairman of the District Court for 41 successive years; chairman of the committee which formed the present ritual of the Order; member of Constitution Grand Lodge conventions since 1890.

Louis Bernstein, *St. Joseph, Mo.*
Rabbi Temple Adath Joseph; born New Albany, Ind.; graduated and ordained rabbi Hebrew Union College, Cincinnati, also graduated University of Cincinnati 1906 as president of the class; member of the State Board of Charities and Corrections; vice-president St. Joseph Public Library Board; vice-president Missouri Peace Society; member General Committee District Grand Lodge No. 2.

Max E. Meisel, *Cleveland, Ohio.*
Lawyer; born Cleveland, 1877; educated Adelbert College, B. L., 1897; Franklin T. Backus Law School of Western Reserve University, LL. B., 1900; member Ohio State Legislature 1902; trustee Tiferet Israel Congregation of Cleveland; president District Grand Lodge No. 2, 1911.

Meyer Friedman, *Denver, Colo.*
Banker; born Germany, 1854; director and active officer U. S. National Bank, Denver; member Grand Lodge of Odd Fellows; elected Grand Warden of Odd Fellows, Grand Lodge, 1895; organizer of Odd Fellows' Home of Colorado; president for number of years of Ladies' Relief Society; president Jewish Social Service Federation; served as vice-president of Associated Jewish Charities; treasurer Denver Sheltering Home for Jewish Children; treasurer Central Jewish Council; served as director of Denver Chamber of Commerce for 12 consecutive years and its president in 1903 and 1907; director Commercial Club and Denver Credit Men's Association; ex-president Progress Club; trustee and vice-president of local board of managers National Hospital for Consumptives until 1911; president District Grand Lodge No. 2, 1898; member of Constitution Grand Lodge conventions, 1900, 1905 and 1910.



Samuel Wolfenstein, *Cleveland, Ohio.*
Born Austria-Hungary, 1841; educated in Gymnasium of Bruenn, Moravia, University of Vienna, University of Prague, and University of Breslau; rabbi at Insterburg, Prussia; emigrated to U. S. 1870; rabbi B'nai El Congregation, St. Louis, 1870-78; elected superintendent Cleveland Jewish Orphan Asylum, 1878, and served as such until November, 1913, trustee Jewish Orphan Asylum, Cleveland, 1875.

William Ornstein, *Cincinnati, Ohio.*
Merchant; born Germany, 1851; residing in Cincinnati since 1857; president K. K. B. Y. Temple, Cincinnati; member executive committee U. A. H. C.; treasurer District Grand Lodge No. 2 and its president in 1903; member of Constitution Grand Lodge convention, 1905 and 1910.

Sol S. Kiser, *Indianapolis, Ind.*
Banker; born in Ohio, 1858; engaged in banking business in Indianapolis since 1895; vice-president Meyer-Kiser Bank; member of General Committee District Grand Lodge No. 2 since 1892; president of the District 1896 and 1897; member of Constitution Grand Lodge conventions 1900, 1905, 1910; president Indianapolis Hebrew Congregation for three years; first president of Jewish Federation of Charities of Indianapolis; director of Commercial Club and Chamber of Commerce for 11 years, serving two years as vice-president; director Cleveland Jewish Orphan Asylum, and trustee and member of executive committee National Jewish Hospital for Consumptives, Denver, and vice-president of Educational League.

Joseph S. Kornfeld, *Columbus, Ohio.*
Rabbi; born Austria-Hungary, 1876; came to this country in his childhood; graduated from University of Cincinnati and Hebrew Union College, 1898; rabbi Temple Israel congregation of Columbus, Ohio; member of board of the Department of Public Recreation; president of Social Workers' Club, 1909; member of Commission to frame new charter for the city of Columbus, 1913; past president of the Jewish Education Association of Ohio; past president of Ohio Rabbinical Association; secretary of Central Conference of American Rabbis; president District Grand Lodge No. 2.

Harry T. Schloss, *Terre Haute, Ind.*
Merchant; member of City Council for six years; president of Board of Trustees Indiana Boys' School; trustee Reform Congregation; director Jewish Orphan Asylum of Cleveland; president District Grand Lodge No. 2, 1905.

Leon Block, *Kansas City, Mo.*

Lawyer; born Cincinnati, 1859; graduated law school Cincinnati University, 1885, LL. B.; president Progress Club of Kansas City, 1891-2; president Congregation B'nai Jehudah, 1899-1900; president District Grand Lodge No. 2, 1904; member Court of Appeals of the Order; member Constitution Grand Lodge, 1910; president Kansas City Bar Association, 1900.

David Alexander, *Toledo, Ohio.*

Rabbi; born Brooklyn, 1878; graduated Hebrew Union College with B. H. degree, 1897, and rabbinical degree, 1901; graduated University of Cincinnati with B. A., 1900; rabbi Congregation Shomer Emoonim; director Federation of Jewish Charities; director Jewish Educational League.

Emil Mayer, *St. Louis, Mo.*

Lawyer; born Niederhochstadt, Germany; attended Gymnasium at Landau, Germany; emigrated in 1888 and graduated in law from Missouri State University in 1894; was superintendent Jewish Alliance Evening School 1897-1904, also president of Y. M. H. A. 1903-5; president District Grand Lodge No. 2, 1909; president United Jewish Charitable and Educational Associations since 1913; second vice president Congregation Temple Israel; director Jewish Chautauqua Society; founder of Legal Aid Bureau of St. Louis Jewish Charities.

Jacob L. Lorie, *Kansas City, Mo.*

Lawyer; born Natchez, Miss., 1873; moved to Kansas City, 1880; graduated University of Michigan, securing classical degree 1895 and law degree 1896; vice-president Congregation B'nai Jehudah; director United Jewish Charities for past 15 years; president Y. M. H. A.; chairman B'nai B'rith Night School for past seven years; president District Grand Lodge No. 2, 1912; member Constitution Grand Lodge convention, 1910.

Milton Louis Anfenger, *Denver, Colo.*

Lawyer; born Denver, 1874; graduated Leland Stanford Jr. University, California, 1896; served as colonel Colorado National Guard 1903; state senator 1904-8; Past Exalted Ruler Denver Lodge of Elks; vice president Denver Federated Jewish Charities; president District Grand Lodge No. 2, 1906; delegate to Constitution Grand Lodge Convention 1910.

Abe Lewenthal, *Cleveland, Ohio.*

Lawyer; moved to Cleveland from Mississippi 1899; president District Grand Lodge No. 2, 1907; member Constitution Grand Lodge convention 1905 and 1910.

Jacob Singer, *Philadelphia, Pa.*

Lawyer; Register of Wills, County of Philadelphia, 1901-4; past president District Grand Lodge No. 3; member of several conventions of the Order; member Executive Committee of the Order 1905-1910; second vice president Executive Committee of the Order 1910-15.

Joseph David Coons, *Wilkes-Barre, Pa.*

Lawyer; born Wilkes-Barre 1852; editor "Luzerne Legal Register"; trustee Jewish congregation for many years and its president for five successive terms; trustee of Home of Friendless Children; vice president of Society for Care of Jewish Orphans and Dependent Children; past president District Grand Lodge No. 3; member of the Executive Committee of the Order 1895 to 1905; judge of the Court of Appeals of the Order; member Constitution Grand Lodge Convention 1890, 1895, 1900, 1905, 1910.

Isidor Rosenthal, *Lancaster, Pa.*

Lawyer; born Greenport, N. Y., 1872; graduated Hebrew Union College and University of Cincinnati with B. A. in 1894; rabbi Lancaster, Pa.; admitted to the bar 1901; City Solicitor of Lancaster 1905-09; at present Select Councilman of Lancaster; president District Grand Lodge No. 3, 1904.

Dr. Berthold S. Pollak, *Secaucus, N. J.*

Born Vienna, 1873; medical director Hudson Co. Tuberculosis Hospital and Clinics; past president District Grand Lodge No. 3; member of Board of Directors and Governors of B'nai B'rith Orphanage at Erie, Pa.

Marcus Feuchtwanger, *New Castle, Pa.*

Merchant; born New York, 1862; removed to New Castle, 1898; vice president B'nai B'rith Orphanage at Erie, Pa.; past president District Grand Lodge No. 3; member National Farm School, Philadelphia; director National Jewish Hospital, Denver; member Constitution Grand Lodge Convention 1910.

A. L. Solomon, *Pittsburgh, Pa.*

Merchant; born Pittsburgh, 1864; president District Grand Lodge No. 3, 1908; member Constitution Grand Lodge Convention 1910.

Isador Sobel, *Erie, Pa.*

Lawyer; graduated Erie High School and College City of New York; member of Erie City Council 1891-13; president of City Council, 1894; presidential elector 1896; appointed Postmaster of Erie 1898; re-appointed 1902, 1906 and 1910; Republican candidate for Mayor 1895; president National Association of Postmasters 1912; first honorary president of the Association 1913; member of General Committee District No. 5, 1908; president of the District 1910; member of Constitution Grand Lodge 1910; president board of governors B'nai B'rith Orphanage and Home for Friendless Children at Erie; president Erie Reform Congregation.

Herman Gutstadt, *San Francisco, Cal.*

Born in Germany 1853; emigrated to America 1866, to California 1885; president District Grand Lodge No. 4 in 1898.

Isidor M. Golden, *San Francisco, Cal.*

Lawyer; born 1878; admitted to the bar [illegible]; president District Grand Lodge No. [illegible]

Abraham Jonas, *Oakland, Cal.*

Merchant; born in Posen, Germany; emigrated to Oakland 1876; ex-president of Merchants' Exchange; director of Associated Charities (non-sectarian), of Oakland; president of Merchants' Association 1904; president Chamber of Commerce 1914; member of Public Employment Bureau 1913-18; president First Hebrew Congregation 1886, when first temple was built; president of First Hebrew Congregation 1915; member of the Order for 38 years; president District Grand Lodge No. 4 in 1895; member of Constitution Grand Lodge 1900, 1905 and 1910.

Sigmund Sichel, *Portland, Ore.*

Born in Buetthardt, Bavaria; emigrated to America 1873; served on Police Commission 1903; State Senator 1904; member Executive Board and Police Commission 1909; Commissioner City Lighting 1909; president Congregation Beth Israel since 1907; vice president First Hebrew Benevolent Association; president District Grand Lodge No. 4 in 1899.

M. H. Wascerwitz, *San Francisco, Cal.*

Lawyer; born New York City 1865; LL. B. University of California 1888; president Congregation Beth Israel for past 11 years; president District Grand Lodge No. 4 in 1904; member Constitution Grand Lodge Convention 1910.

George N. Black, *Los Angeles, Cal.*

President Los Angeles Realty Board, Real Estate Corporation; served as colonel on the Governor's staff; trustee of Los Angeles Congregation; one of the founders of the Los Angeles Orphans Home; president District Grand Lodge No. 4 in 1907.

Jacob Nieto, *San Francisco, Cal.*

Rabbi; born London, England, 1863; educated at Jamaica, B. W. I., New York and London; rabbi Hebrew Congregation, Sheffield, England, 1889-92; rabbi Temple Israel, San Francisco, since 1893; president Industrial Peace Association; president California Anti-Capital Punishment Society; past president District Grand Lodge No. 4.

Israel Julius Aschheim, *San Francisco, Cal.*

Born in Province of Posen, Germany; lived in United States since his fifteenth year; member of District Grand Lodge No. 4 since 1876; secretary of the District Grand Lodge for many years; member of Constitution Grand Lodge 1890, 1905 and 1910.

Lucius L. Solomons, *San Francisco, Cal.*

Lawyer; born San Francisco 1864 graduated University of California, director Jewish Educational Society, president Roumanian Relief Society; director Industrial Removal Office; director San Francisco World's Fair Association 1893; director Pacific Hebrew Orphan Asylum; trustee National Jewish Hospital for Consumptives, Denver; member Executive Committee, National Conference of Jewish Charities; member Board of Delegates on Civil Rights U. A. H. C. Mr. Solomons is a scion of an old Portuguese family; his great grandfather was the first regularly ordained rabbi in America and served as such for fifty years in the Spanish-Portuguese Congregation of New York; his great great grandfather was the founder of the Spanish-Portuguese Congregation of Montreal and the organization of the Spanish-Portuguese Congregation of Philadelphia was also due to members of his family; president District Grand Lodge No. 4, 1900; member Constitution Grand Lodge Conventions 1895, 1900, 1905 and 1910; second vice president Executive Committee of the Order 1905-10, and its first vice president 1910-15.

Simon Wolf, *Washington, D. C.*

Lawyer; born Hinzweiller, Germany, 1836; emigrated to New York 1848; president of Washington Schutzenverein; president Washington Hebrew Congregation; founder of German Orphan Asylum, Washington; president Christian and Eleanora Ruppert Home for Aged and Indigent, Washington, D. C.; ex-president Board of Children's Guardians; director Board of Charities; Recorder of District of Columbia 1869; appointed one of the Civil Justices of the District; appointed United States Minister to Egypt 1881; president Kesher Shel Barzel for 12 years; chairman of Board of Delegates on Civil Rights of the U. A. H. C. for past 25 years; one of the originators of the Kishineff petition; author of "The American Jew as Soldier, Patriot and Citizen"; president Masonic Veterans' Association of District of Columbia; member of the Executive Committee for past 30 years arranging inaugurations of the presidents of the United States; director of the Second National Bank; presiding officer of the Constitution Grand Lodge Convention 1874 and 1879; twice president District Grand Lodge No. 5; president of the Executive Committee of the Order 1904; traveled over the United States lecturing to secure funds for the Roumanian Mission. Member of all Constitution Grand Lodge Conventions.

Lionel Weil, *Goldsboro, N. C.*

Born Goldsboro, 1877; graduated University of North Carolina 1897, with degree of Ph. B.; entered as a member of the firm of H. Weil & Bros., in 1910; member of Goldsboro Board of Aldermen since 1906; chairman of its finance committee since 1911; active in preventing the passage by the North Carolina Legislature of an act making compulsory the reading of the Bible in the public schools of the state; director Peoples Bank of Goldsboro; treasurer Goldsboro Hospital; treasurer Oheb Sholem Congregation of Goldsboro; member of the General Committee 1914; president of District Grand Lodge No. 5 in 1913; vice president Atlanta Orphans' Home.

John Jay Cohen, *Augusta, Ga.*

Banker; born Augusta, 1849; prominent in Jewish affairs of his community as well as in the business and social life of his home city; president District Grand Lodge No. 5, 1884.

E. I. Wolfe, *San Francisco, Cal.*

Lawyer; born England; served as State Senator of California for four consecutive terms, also as president pro tem of the State Senate; president District Grand Lodge No. 4, 1896; member of the Constitution Grand Lodge Convention 1905, 1910.

Adolf Kraus, *Chicago, Ill.*

Lawyer; 65 years of age; was president of Chicago Board of Education, president Civil Service Commission; corporation counsel City of Chicago; proprietor and editor of *Chicago Times;* president Isaiah Temple; member of Executive Committee of U. A. H. C.; President of the Order since 1905.

Philip Stein, *Chicago, Ill.*

Lawyer; born Germany 1844; emigrated to Wisconsin 1854; graduated University of Wisconsin 1865; spent two years at German universities; for 12 years Judge of Superior Court and of Appellate Court, Chicago; ex-member of Board of Education of Chicago; member Constitution Grand Lodge convention since 1874; president Constitution Grand Lodge convention 1885; member of Executive Committee of the Order; past president District Grand Lodge No. 6.

Bernhard A. Lange, *Springfield, Ill.*

Merchant; born Hanover, Germany; emigrated to Springfield 1866; member of District Grand Lodge No. 6 for 40 years; President of District Grand Lodge 1884.

Israel Cowen, *Chicago, Ill.*

Lawyer; born Houston, Texas, in 1861; attended Gymnasium in Germany; matriculated Union College of Law of Northwestern University and University of Chicago in 1879; graduated 1881; Master in Chancery for three years; member of Constitution Grand Lodge 1895, 1900, 1905; member of committee which produced the present ritual of the Order; past president District Grand Lodge No. 6; president for three years of Jewish Chautauqua Society; trustee National Jewish Hospital for Consumptives at Denver.

Edward Sonnenschein, *Chicago, Ill.*

Lawyer; born Chicago 1881; graduated from University of Michigan literary and law department; member District Grand Lodge No. 6 for number of years; chairman Propaganda Committee of District; member Constitution Grand Lodge 1910.

Sigmund Livingston, *Bloomington, Ill.*

Lawyer; born Bloomington, 1872; graduated Illinois Wesleyan University, 1894; president District Grand Lodge No. 6, 1901; member of Court of Appeals of the Order since 1905; served as chairman Publicity Committee, District Grand Lodge No. 6, for five years; president Anti-Defamation League; member of Constitution Grand Lodge convention 1905 and 1910.

Charles L. Aarons, *Milwaukee, Wis.*

Lawyer; born New York, 1872; graduated University of Wisconsin College of Law 1895; member Milwaukee School Board 1903-5 and 1908; elected president of School Board 1909; member of board of trustees Milwaukee Public Library and Milwaukee Public Museum; member executive committee Wisconsin State Bar Association; president District Grand Lodge No. 6.

William Wilhartz, *Chicago, Ill.*

Lawyer; born Louisville, Ky., 1868; graduated University of Michigan with degree of B. L. and B. B. L.; director in number of corporations and business institutions; first vice-president Chicago Home for Jewish Orphans; past president District Grand Lodge No. 6.

Adolph D. Weiner, *Chicago, Ill.*

Lawyer; born Pozsony, Hungary, 1862; graduated University of Vienna with title of Doctor of Laws; emigrated to U. S. 1891; graduated Lake Forest University, Chicago, LL. B., 1894; served as president of Hungarian Charity Society of Chicago for 16 years; past president District Grand Lodge No. 6; member of Constitution Grand Lodge convention 1910.

Benjamin J. Samuels, *Chicago, Ill.*

Lawyer; born Chicago 1863; graduated law school Lake Forest University, Chicago, with LL. B., 1893; vice-president Leo N. Levi Memorial Hospital, Hot Springs; first vice-president District Grand Lodge No. 6.

Jonas Weil, *Minneapolis, Minn.*

Lawyer; born Chicago, 1874; graduated University of Minnesota, 1898; member of Board of Civil Rights of U. A. H. C.; president Hebrew reform Temple, Minneapolis; president District Grand Lodge No. 6, 1909; member Constitution Grand Lodge convention 1910.

[illegible] D. [illegible], *St. Paul, Minn.*

Lawyer; born Shreveport, La., 1883; admitted to the bar in St. Paul, 1905; president District Grand Lodge No. 6, 1914; member General Committee of District Grand Lodge No. 6.

Gus M. Greenebaum, *Chicago, Ill.*

Merchant; born Chicago, 1863; moved to Danville, Ill., 1897, and remained there until 1913, when he returned to Chicago; founder of Temple Beth-El Congregation, Danville; served as chairman of the executive committee of Lake View Hospital at Danville; for eight years served as president Chamber of Commerce, Danville; for 12 years held commission as major in Illinois National Guard; past presidtnt Distract Grand Lodge No. 6.

Benjamin Braun, *Milwaukee, Wis.*

Merchant; born Germany 1862; emigrated to Milwaukee 1881; treasurer of District Grand Lodge No. 6 past five years.

Isidor Ziegler, *Omaha, Neb.*

Lawyer; educated University School, Petersburg, Va., Harvard University, and University of Michigan; represented State of Nebraska at inauguration of President Taft; president and attorney of Douglas Co. Insanity Commission; ex-member General Committee District Grand Lodge No. 6.

A. B. Seelenfreund, *Chicago, Ill.*

Born Austria, 1868; emigrated to America 1883; secretary District Grand Lodge No. 6 since 1904; secretary Executive Committee of the Order since 1905.

William Monasch, *Minneapolis, Minn.*

Born Krotoschin, German; emigrated to America 1870, settling in St. Paul and few years later in Minneapolis; engaged in lithographing business; member of District Grand Lodge conventions for many years.

Archibald A. Marx, *New Orleans, La.*

Merchant; born New Orleans, 1870; treasurer District Grand Lodge No. 7, 1897; president of the District 1900; member Constitution Grand Lodge Convention 1900, 1905 and 1910; member Executive Committee Leo N. Levi Memorial Hospital; director Jewish Orphans Home, New Orleans.

Emil Nathan, *St. Louis, Mo.*

Merchant; born Memphis, Tenn., 1867; removed to St. Louis 1909; organizer of first Federation of Jewish Charities of Memphis, of which he served as president for three years; chairman of Building Fund of Leo N. Levi Memorial Hospital.

Ernest Ralph Bernstein, *Shreveport, La.*

Merchant; born Baton Rouge, 1870; graduated from Thatcher Institute, Shreveport, 1885; graduated at head of his class from the Louisiana Pharmaceutical Board; member City Council of Shreveport for eight years; mayor of the city of Shreveport for four years, refusing a second term; first president of Louisiana State Fair Association; director Commercial National Bank; president Oakdale Land Co.; treasurer Highland Park Land Co.; ex-president Columbia Club; General Grand Master of Lodge of Perfection of A. A. S. R.; vice president District Grand Lodge No. 7.

Henry J. Dannenbaum, *Houston, Texas.*

Lawyer; born in Texas; educated Emory and Henry College of Virginia, where he took academic degree, ex-president Houston School Board; now chairman of its Civil Service Commission; special assistant to Attorney General in 1911; had charge of initial enforcement of federal white slave traffic act; past president District Grand Lodge No. 7.

Henry Cohen, *Galveston, Texas.*

Rabbi; born London, England, 1863; educated Jews' Hospital and Jews' College, London; rabbi Congregation B'nai Israel, Galveston; president Advisory Board Galveston Home for the Homeless; vice president Jewish Publication Society of America; member Executive Council American Jewish Historical Society; librarian Texas Historical Society of Galveston; member Advisory Council Library of Southern Literature, Atlanta; first vice president Texas Conference of Charities and Corrections; author · "Talmudic Sayings," "Prayer of Bible and Talmud," and many pamphlets on Biblical and historical subjects.

Leon Schwarz, *Mobile, Ala.*

Spanish war veteran and now captain of Alabama National Guard; director of Mobile Chamber of Commerce; secretary Congregation Shaarai Shomayim and Jewish Federation; past president District Grand Lodge No. 7.

Charles Frenkel, *Galveston, Texas.*

Merchant; born Galveston, 1870; received degree of B. L. University of Texas 1889, and LL. B. Cornell University 1891; president District Grand Lodge No. 7, in 1899.

Charles Rosen, *New Orleans, La.*

Lawyer; born 1873; life member Board of Administrators Tulane University; secretary Touro Infirmary; past president District Grand Lodge No. 7; member Constitution Grand Lodge Convention 1910.

Martin Zielonka, *El Paso, Texas.*

Rabbi; born Berlin, Germany, 1877; emigrated to United States 1881; graduated Hebrew Union College B. H. L. 1895 and B. A. from University of Cincinnati, and "rabbi" from H. U. C. in 1899; rabbi Temple Mt. Sinai, El Paso, Texas, since 1900; member of District Grand Lodge No. 7 since 1905.

Leo Pfeifer, *Little Rock, Ark.*

Merchant; born Little Rock, 1871; member District Grand Lodge No. 7, 1904; chairman of General Committee of the District for three years; president of the District 1912; vice president of Jewish Charities; vice president of Merchants' Association; trustee of Congregation B'nai Israel and director of Exchange National Bank.

Ralph J. Schwarz, *New Orleans, La.*

Lawyer; born 1880; graduated Tulane University of Louisiana 1902 as B. A.; attended Columbia University New York; in 1904 received degree of A. M. and in 1905 degree of LL. B.; Professor of Equity and Trusts in the Tulane University Law School; vice president District Grand Lodge No. 7.

Otto Irving Wise, *San Francisco, Cal.*

Lawyer; past president District Grand Lodge No. 4.

Joseph Hirsh, *Vicksburg, Miss.*

Lawyer; member of the Executive Committee of the Order.

Burnett Wadel, *Tyler, Texas.*

Merchant; born Summitt, Miss., 1863; graduated Commercial College, Buffalo; member Constitution Grand Lodge Convention 1910.

Dr. Edward N. Calisch, *Richmond, Va.*

Rabbi; born Toledo, Ohio, 1865; graduated from Hebrew Union College and University of Cincinnati, 1887; rabbi at Peoria, Ill., 1887-1891, at Richmond, Va., since 1891; matriculated at University of Virginia 1901 for post graduate course; secured degree of M. A. and Ph. D.; author of "A Child's Bible," "A Book of Prayer," "The Jew in English Literature," "Methods of Teaching History," and numerous pamphlets, articles, poems and hymns; vice president S. P. C. A.; trustee Denver Hospital; director Atlanta Orphans' Home; director Richmond Home for Aged; director Virginia Home for Children, Travelers' Aid Society; member Vice Commission of Richmond; past president District Grand Lodge No. 5; member of Executive Committee of the Order since 1905.

Edmund Tauszky, *San Francisco, Cal.*

Lawyer; born Budapest, Hungary; brought to America by his parents when very small boy; after living in New York few years, emigrated to California; graduated from Hastings College of Law, affiliated with the University of California; practicing attorney for over 25 years; president of Mercantil Library; member of the Order past 25 years; president District Grand Lodge No. 4 in 1910; member of Constitution Grand Lodge 1900.

William B. Woolner, *Peoria, Ill.*

Born Louisville, Ky., 1870; moved to Peoria 1876; engaged in distilling business; trustee Cleveland Jewish Orphan Asylum; trustee National Jewish Hospital for Consumptives, Denver; member of Executive Committee of U. A. H. C.

Martin Emerich, *Chicago, Ill.*

Born Baltimore, 1847; appointed Ward Commissioner of the Poor in 1870; elected to Maryland Legislature 1879; member Maryland National Guard, and colonel on the staff of the Governor; past president District Grand Lodge No. 5; past president of District Grand Lodge No. 3, Order Kesher Shel Barsel; past grand master Improved Order of Free Sons of Israel; life member of Grand Lodge A. F. & A. M. of Maryland; served as director of Chicago Home for Jewish Orphans and of Chicago Orthodox Home for the Aged; County Commissioner of Cook County, Ill., 1892, and served as chairman of Finance and Judiciary Committee; South Town assessor Chicago 1901; elected to Congress 1902.

Charles F. Moritz, *Montgomery, Ala.*

General Insurance; born Ohio, 1857; graduated New York City College 1877 as B. A.; member Board of Education Montgomery for 13 years; for several years city alderman and chairman of Finance Committee; president District Grand Lodge No. 7, in 1894; chairman Board of Endowment Trustees past three years.

Charles J. Haase, *Memphis, Tenn.*

Born 1875; member Memphis Board of Education; past president District Grand Lodge No. 7; member Constitution Grand Lodge Convention 1910.

The History and Accomplishments OF THE NATIONAL JEWISH HOSPITAL FOR CONSUMPTIVES

By REV. DR. WM. S. FRIEDMAN, Rabbi of Temple Emanuel, Denver, Colorado

The history of the National Jewish Hospital for Consumptives dates back to that time when poor consumptives all over America began to flock to Denver.

The exhilarating effects of the climate had been widely advertised, and its curative properties were recommended by the medical profession.

The Jews of Denver were appealed to from the pulpit of Temple Emanuel, to provide for the hundreds of stricken sufferers.

So numerous were the applicants for aid that it was soon found impossible to shelter and care for the impoverished victims of tuberculosis.

A building of substantial proportions was constructed, but after its completion it could not be maintained by the Jews of Denver.

The Independent Order of B'nai B'rith came to the rescue. At a meeting of the Grand Lodge, District No. 2, held in Louisville, Ky., May 18, 1898, it was decided to endorse the efforts of establishing a Hospital for Consumptives at Denver.

A provisional Board of Control was appointed, which secured as president of the institution, Samuel Grabfelder. This fortunate choice gave new enthusiasm to the work, and Mr. Grabfelder still continues as an inspiration to the institution.

On December 10, 1899, the doors of the hospital were opened.

At the meeting of the Grand Lodge held in Chicago, April 29, 1900, the committee on charitable and educational institutions, in their report stated as follows:

"We have also considered with care the existing and proposed relations between our Order and the National Jewish Hospital for Consumptives located at Denver, Colo.

"The Hospital is not local, either to Denver, to the State of Colorado, or to any portion of the Union. It was not established to meet a local condition or to gratify local pride.

"We do not favor the proposal to convey the hospital to the Order and bring it under our exclusive dominion. This would not be good either for the hospital or the Order. But we do favor such a relation between the two as will give to the hospital the use of our organized machinery, our sanction and a substantial financial support."

The B'nai B'rith therefore recommended that the hospital be incorporated under the laws of Colorado.

The B'nai B'rith also recommended, beginning with January 1, 1901, that the Constitution Grand Lodge shall pay a per capita contribution.

This Convention requested that the B'nai B'rith be represented by one member from each of the seven Districts.

The suggestions of the Constitution Grand Lodge were incorporated in the laws of the hospital, and the president of the Constitution Grand Lodge was made ex-officio a member of the Board.

The subvention of the Constitution Grand Lodge was gradually increased to forty cents per capita.

Ever since the doors of the hospital were opened, the presidents of the B'nai B'rith, Leo N. Levi, of sainted memory; Simon Wolf, his successor, and the present incumbent, Adolph Kraus, have enthusiastically championed the life-saving work of the institution.

Without the encouragement and support of the Independent Order of B'nai B'rith, the National Jewish Hospital for Consumptives may never have become a reality.

From one building with a capacity of sixty beds, the hospital has now grown to ten buildings, with a capacity of one hundred and fifty.

There are the Guggenheim Pavilion, used exclusively for men, the gifts of the Guggenheim Brothers; the Woman's Pavilion, which was constructed from the contributions of Jews throughout the country; the Adolph Lewisohn Chapel, the gift of the well known New York philanthropist; the Shoenberg Memorial, the gift of Mrs. Joseph E. Shoenberg, and Mrs. Hermon August; the Grabfelder Medical Building, the gift of the president of the institution; the infirmary, the dining room, laundry, boiler house, superindendent's bungalow.

Since the opening of the hospital 3,000 patients have been admitted, from all sections of the country. New York sends one-third, and Chicago one-fifth. Three hundred patients are treated annually; the average stay in the hospital is seven months.

The patients are under the direction of the superintendent, first and second assistant medical superintendent, the medical advisory board of five, eight nurses and a staff of thirty consulting physicians.

Ex-patients who remain in Denver may claim the treatment of the hospital's externe, who averages fifty calls a month, and the visiting nurse, who, during the past year, paid 2,476 visits.

It is axiomatic that fresh air, flooded with sunshine, good food, and life in the open are the specific for phthisis. The consumptive who has the opportunity of enjoying these requisites has by far the best chance to recover.

Three-fifths of the patients admitted to the hospital have been discharged as recovered, or with disease arrested; one-fifth were greatly improved, the remaining one-fifth having been cases that were far advanced, of which a number were discharged as unimproved, and some died in the hospital.

A suitable diet is essential in the treatment of tuberculosis. Food must be varied and appetizing. The weight charts show how carefully the matter of diet is considered.

The moral and mental condition of the patient is often as seriously involved, as his physical state. The management of the National Jewish Hospital has stressed this part of its work.

While it has not been possible to persuade the patients to perform as much work as would perhaps be good for them, a number of the inmates are assisting in the work of the various departments of the hospital, such as helping in the laboratory, in the library, secretary's office, dining room, diet kitchen and on the grounds. Their experience along these lines has been of great assistance in fitting them for good positions.

Many patients who come to the hospital without knowledge, or with only limited familiarity with the English language, enjoy the opportunity in the Shoenberg Memorial Building to learn to read and write the vernacular. They eagerly accept the training they receive in the school. The class in English is supplemented by a domestic science department for women; a class in bookkeeping; a tailoring class, where men who understand only the rudiments of their trade, are instructed in the more advanced lines of tailoring.

The library is the meeting place of the patients. It contains 1,500 volumes adapted to the needs of the patients. Here they read and write and play games of chess, checkers, dominoes, etc.

There is also an amusement room, where entertainments are held, and where moving pictures are exhibited weekly.

The social service work that is carried on in the Shoenberg Memorial Building is conducted without expense to the institution. Hermon August has endowed this building.

Two years ago Louis D. Shoenberg gave to the hospital a farm in memory of his only son, Dudley C. Shoenberg. This farm supplies products for the health of the patients.

Last January Samuel Grabfelder built and thoroughly equipped the Grabfelder Medical Building. It includes examination rooms, laboratories, drug room, X-ray equipment, animal quarters for experimental purposes and a medical library. This building adds one of the greatest units of efficiency to the hospital.

The hospital is now so thoroughly equipped for medical research work that some tangible results will probably ensue. There can be no question that the National Jewish Hospital for Consumptives is the most thoroughly organized institution in the world for the treatment of tuberculosis. Not only is the physical welfare of the patient most zealously guarded, but his mental and moral well being are of equal concern; not only are the patients supervised while in the hospital, but their after-care is as thoroughly considered.

It is impossible to estmate the number of people who have benefited by the work of the institution. Thousands of families have been rendered self-dependent, because the head of the family has been cured in the hospital.

The lesson of sanitary living, taught in the institution, is almost as important as the medical care and treatment received.

All honor to the Order, and to those men and women who contribute toward the maintenance of this institution. May God give them the strength to continue their work.

The B'nai B'rith Building at Portland, Oregon

The B'nai B'rith building in Portland is situated on 13th street, near Market. It faces a fine, wide street and is within a few minutes' walk of the heart of the city. It is a two-story, brick building of Tudor style, having 100 feet frontage and 100 feet in depth.

A history of the building should begin with some years ago when many foresaw its need. We had, and still have, a settlement house, erected and managed by the Portland Council of Jewish Women, that is doing more than any other single effort ever attempted by Portland Jewry. We had, too, a Concordia Club, the leading Jewish social organization, but for the many of the middle classes, the hundreds of young men and young women with few ties to religious [illegible] or institutions having some Jewish character, there was no central force to attract them. The large Jewish activities were more or less spasmodic. There was lacking cohesion. To meet this condition a group of men resolved to erect a building that would be a fit place to serve as a popular club with all modern helpful [illegible], a place attractive for the best yet within the reach of all. The first effort was to raise $10,000, but within a very short time $20,000 was subscribed. We incorporated under the name of B'nai B'rith Building Association and purchased certain property that later we sold at a gross profit of about $[illegible]. Other property was purchased and the building erected about [illegible] 1914 and altogether, with equipment, represents an outlay of some $50,000. The gymnasium and swimming tank are of the finest and largest in the city, with the usual accessories of lockers, dressing rooms, physical director's room, showers, etc. A large hand-ball court attracts many to our building. The billiard room now holds three tables, but is constructed to hold several more. There are a half dozen card, checker and chess tables.

A boys' club room is a meeting place for young people. At present a Jewish young men's and women's club of some hundred members meets there regularly. It is intended to make this also a youths' reading room and library.

The men's hall is a large, beautiful place, handsomely fitted out, splendily ventilated, with fine acoustics. The women's hall is a very pretty place and connects with a kitchen. The men's and women's halls may, by opening certain doors, be connected together, and by opening certain other double doors, these are made one with the big gymnasium, thus forming a very large place that may be used for extraordinary purposes.

The lobby is a large hall, richly furnished, and a delightful place in which to lounge, read and visit.

A suite of rooms provides for a janitor and his family.

Membership to all the benefits of the building costs $1.00 per month. To members of the B'nai B'rith only 50 cents per month. But to members of the B'nai B'rith who do not desire the use of the gymnasium and swimming tank, the building is free.

The expected visit of the delegates to the Constitution Grand Lodge (which meets in San Francisco in May), on their return trip via Portland, will give the opportunity to inspect this building, which is to become the Jewish communal center, and fill a long felt want.

Great credit is due the board of trustees of the B. B. Building Association in making such a building possible, but the main stay through the years of effort toward the realization was Bro. Isaac Swett, Past Grand President of this District, one of the leading attorneys of the city.

far the bureaucracy is tainted with Prussianism innate or cultivated is a question we cannot undertake to solve. For bureaucrats likewise are the same all the world over. And the Prussian variety is probably not a whit better or worse than in many another country. Nor would we be persuaded that the benign Czar excels his royal cousins in the West in loftiness of purpose. For after all to be well-meaning and at the same time to lack the will to make oneself felt and to carry one's good intentions into effect is a questionable virtue.

The truth of the matter is that it is rather difficult to pronounce judgment on any nation. But when the question comes home to us Jews, we know from an experience stretching over centuries with whom we may be at ease and from whom we may expect naught but vexatious hostility. We would like ourselves to indulge in optimistic vision and join in the paean to the Russia of the future, as it will emerge out of this war, regenerated, chastened, freed. We fear these may be but dreams and illusions. We are apprehensive that Russia victorious will be more overbearing than it is today. Forgotten will be the pledges if any have been given in the hour of need when in the face of a formidable war machine solidarity meant enhancing the powers offensive and defensive possessed by the unwieldy hordes of Russia. We have heard of promises held out to the Poles; that they will not be kept or, if kept for the moment, that opportunity and pretext will be found for making them nugatory, the Poles themselves ought to be wise enough to know from past experience. We have heard of no promises made to the Jew. We know rather that wounded Jewish soldiers are turned out from localities outside the Pale. Even under the stress of present conditions no move is being made to lighten the hardships of Jewry. Ask our brethren in Czardom and they will tell you that the outlook after the war is gloomy indeed. The Jews will have laid down their lives on the battlefields; driven from their homes they will have lost their big and little possessions; impoverished and reduced to beggary, they will be still penned up in the Pale with no egress to the wide dominions in the interior. As for rights, nothing but a revolution in Russia's mode of treating those of her subjects who are not of the orthodox Greek persuasion will work surcease. But how is Muscovite policy to be revolutionized? Certainly, not as a result of victory. Victors are not given to self-searching. Success makes them only prouder and more self-seeking.

The Allies are pounding their way through the straits of the Dardanelles toward Constantine's city so long out of the hands of Edom Israel's archfoe. Will they turn over the city and the straits to Holy Russia? As a war measure we full well understand the purpose. Russia lacks ammunition wherewith to fight off the redoubtable Prussian commander and the Allies are short of food. The straits are to be opened that ammunitions and food may be carried in and out. But is the Byzantian dominion to be restored under the Russian bear? Shall the Mediterranean become open to Russian maritime craft? All of which may already have been decided upon. It is quite possible that England will shut the straits of Gibraltar except for her own use and that of France. We discern the nucleus of future conflict which will divide the amicable entente. And there is no telling what the future may harbor in the way of alliances and counter-alliances. The present union between East and West is so unnatural that it cannot possibly be lasting.

The Czar will probably continue to be benign on the surface. For it is on the surface only that he may ever be said to have possessed any feeling of humanity. We still abide by our often repeated opinion that far from being benign the Czar is at heart a cruel despot. Be that as it may, he will still be surrounded by a powerful clique which will exercise in his name real authority. And the Russian people, the masses we mean, will continue to be a tool in the hands of malvolent demagogues. The Russian Jew cannot discern the faintest ray of hope on the political horizon. For him there is the prospect of further discrimination and persecution. It is the business of Muscovy to allay our suspicions. It is for the Czar and his entourage to show by actual deeds that they mean well with the Jew. Until that is done, we shall maintain our agitation on behalf of our unfortunate brethren. Holy Russia must not be whitewashed; for what we ask of her is a change of heart, a radical transformation of her attitude to her Jews who so nobly stand by her today.

NATHANIEL MAYER ROTHSCHILD.

Lord Rothschild, a member of the English branch of the Rothschild family, died on March 31, 1915. He was born in London in November, 1840, the son of the late Baron Lionel Nathan de Rothschild, whose father was Baron Nathan Mayer de Rothschild, who was the son of Mayer Emschel Rothschild, the founder of the great Rothschild banking-house.

He was educated at Trinity College, Cambridge, where, as a student, he was one of the associates of King Edward VII.

He was a member of Parliament for twenty years, up to the time when he was raised to the Peerage in 1885, and as Baron Rothschild was the first Jew to sit in the House of Lords. He held the office of Lord-Lieutenant of the county of Buckingham for many years; was a Privy-Counsellor; and was the recipient of the Grand Cross of the Royal Victorian Order.

Lord Rothschild was well known for his deep interest in all matters appertaining to Judaism; for his liberality, not only as far as financial support was concerned, but also for the personal service that he rendered. He filled the position of president of the United Synagogue and also that of warden of the Great Synagogue. Jewry in England recognized in him the lay head of the Jewish community. During the time of the Kishineff massacre he was chairman of the committee having in charge the collection of funds from all over the world to relieve the sufferers of the massacre. In all calamities that befell the Jewish people he proved himself a staunch friend and a most liberal giver.

He was a lover of art and gathered many art treasures. He was a conspicuous figure in many activities, and while much may be said about his character, his lovable disposition, his exemplary home life and his devotion to Judaism, his entire career may be crystallized in the few words that he was a loyal patriot, an exemplary citizen and a good Jew.

May his memory be written in the Book of Life.

THE DEATH OF BROTHER SALOMON PERLHEFTER.

In the death of the Imperial Counsellor Brother Salomon Perlhefter of the city of Bruenn, which took place on February 18, in the sixty-third year of his life, District Grand Lodge No. 10, and especially Moravia Lodge No. 456 of Bruenn, have sustained a great loss. Brother Perlhefter joined the Order of B'nai B'rith nineteen years ago and became one of the best and most active members of Moravia Lodge, where he was repeatedly elected as President. District Grand Lodge No. 10 also recognized his valuable services to the Order and elected him a member of the General Committee, in which office he often distinguished himself by his great ability and warm love for the Order. In the city of Bruenn, where he was the owner of a prominent business house, he stood very high in commercial circles on account of his honorable character and he occupied a very prominent social position by reason of his unselfishness. He was a member of the Board of Directors of the local Jewish congregation and belonged to all the important societies for the welfare of humanity in the city of Bruenn. As a Jew he was an honor to Judaism; as a citizen, the city where he lived was proud of him, and as a Ben B'rith the Order blesses his memory. May his soul rest in peace.

Anti-Defamation League Protest

The Illustrated Weekly of the Los Angeles Times published recently a story entitled: "While Court Was Adjourned." The story was so injurious in its effect, and so likely to arouse prejudice against the Jewish people, that the League was constrained to address a protest to the editor. The following letter is selected from the correspondence and is reprinted here because of its innate interest independent of the controversy which gave rise to its being written:

March 9, 1915.

Harrison Gray Otis, Editor,
Los Angeles Times,
Los Angeles, Cal.

Dear Sir:

Your letter of the 22nd, inst., came duly to hand. It, no doubt, is extremely difficult for a non-Jew, who has not made a study of the subject, to appreciate the situation and feeling of the Jewish body in reference to defamation of their people. The very purpose of our organization is education, so that we may be able to bring before those who have a large part in the shaping of public opinion a true understanding of this matter. We have never heard of the charge that the Los Angeles Times is "against the Jews," and we are quite confident that your publication is no different from newspapers in general in that regard, and that there has been no preconceived intent to defame in certain articles that have been published. In nearly every instance, we find that matters, which are defamatory, are published without due consideration of their possible consequences, and without the least intent to hurt the feelings of any part of our public. You make the statement that we are supersensitive. We make an earnest effort to be conservative and to weigh carefully all matters called to our attention. Knowing that in matters of this character, we are ever charged with supersensitiveness, we take special care so that our action may not be attacked validly on this ground. If we fail in this, we can assure you that it is only after the most earnest efforts have been made not to be subjected thereto.

We wish to lay before you the peculiar situation of the Jewish body, so that you may appreciate why we protest against the publication of articles—particularly in fiction—which portray the mean, disagreeable, dishonest or criminal individual, personified by a Jewish character. In every country, the Jew represents but a small minority. He has no central power. There is no Jewish nation or Jewish country. In this regard, he differs from all other peoples of the earth. For many centuries, he was subjected to bitter religious persecution. He was charged with being the cause of all the misfortunes that befell the country wherein he happened to live. Thus, he was held responsible by the general public of mediaeval Europe with causing the scourge of the Black Death. He has been charged with a systematic effort to poison wells so as to kill off the Christian population. He has been charged with ritual murder, and so powerful were these charges of centuries ago, that they have defied even the enlightenment of modern centuries, so that we saw within the last year in Russia a case where an insignificant Jewish peasant was charged, in a court of law, with ritual murder. In later centuries, when religious persecution was diminished, the Jew became the subject of national and economic oppression, and finally, added to all this, came the social persecution. During all these centuries, these animosities against the Jew were reflected in literature, and the literature of the world on this subject has necessarily influenced the mind of today. Thus, the character of "Shylock," portrayed by Shakespeare, has been so fixed upon the public mind that "Shylock" typifies the Jewish character. Any man, who has honestly studied the Jewish character, knows that this is false. No matter how false the accusation directed against a people may be, the constant repetition of the same without contradiction gives to the same a presumption of authenticity. To illustrate: we frequently hear it said in an effort to describe the wealth of a man, that "he is as rich as a Jew," when as a matter of fact, the per capita wealth of the Jew is the lowest of any religious sect in this country, except that of the negro church. We know full well that there are Jews who do not measure up to the standards of citizenship or morality. We do not claim for the Jew that he is any better than his neighbor. We do, however, claim that he is just as good in citizenship and morality. The one great evil that has burdened the Jew is that the general public are always willing to accept the short-comings and idiosyncrasies of the individual Jew as typifying the characteristics of the Jew in general. Thus, if a criminal, either in fiction or in news item, is described as a Jew, it leaves the impression upon the general public that here is a crime for which the Jews in general are responsible. No other people in this country suffer from this peculiar state of affairs as does the Jew. If a Protestant commit a crime, he is regarded as an outcast, as one who has not lived up to his religious teachings, as one who has none of the virtues which characterize his brethren. If a member of any other Christian religious sect does the same, no stigma attaches to the rest of his people. But if a Jew commits a crime, immediately comment states: "All Jews are alike." Even when applied to nationalities, the same is true. Thus a German or a Frenchman may be convicted of a crime, it would not reflect any material discredit upon their fellow Germans or fellow Frenchmen. But when a malefactor is described as a Jew, it injures the entire Jewish body, and another dose of poisonous prejudice has been fed to the world. Our organization was effected to mitigate this evil so far as lay in our power. We are asking that the general Jewish body shall not suffer because of the demerits of particular individuals. We may not be able to wipe out prejudice, existing in the general mind against the Jew, a prejudice which has been created and strengthened by almost twenty centuries of defamation and persecution. With the co-operation of those who have the power to form public opinion, we believe we can stop the increase of prejudice and eventually relieve the public mind of sordid antipathies, so that the Jew, as his fellow man, may be judged as an individual, and that each shall have such credit for his conduct and character as he may deserve.

You state in your letter that when creditable things are said of the Jew in the Times, that no response or objection is made. If any matters are published, concerning the Jewish people which help to bring before the public the value that the Jew has been to civilization, or which give proper credit to the sacrifices and heroism of those who have suffered because they were Jews, there can be no question but that the action on the part of such papers meets with an appreciative response in the heart of every good Jew but the Jew does not claim any credit for what some individual Jews may accomplish in their individual vocations or endeavors. Thus the discoveries of Professor Ehrlich cannot be credited to the Jews, merely because Dr. Ehrlich happens to be a Jew. His contributions to civilization and science belong to the German nation, where he was educated and where he lived and which nation perhaps made his discoveries possible. The same is true of the discoveries of Dr. Flexner. His contributions to science cannot be claimed by the Jews. They are American contributions, as it is an American institution which gave him the opportunity.

We trust that we have made ourselves clear on this subject matter. It is a large subject, which cannot be fully and sufficiently treated in a letter, but if you are further interested, and have the time and inclination to do so, we would recommend for your perusal two books which set forth the matter in all its phases: "Anti-Semitism" by Bernard Lazare, a non-Jew, and "Prejudice" by Dr. Joseph Krauskopf of Philadelphia, Pa., Dean of American rabbis.

Very respectfully,
EXECUTIVE COMMITTEE,
Sigmund Livingston,
Chairman.

THE JEWISH SOUL.

(A free reproduction of a German Poem.)

'Tis true,—we are not faultless;
We would not have it so,
We hold our lives as human,
And not as white as snow.

Ye mock us in derision,
Complain, condemn unfair;
Yet ye, of strict decision,
demand not: "Whence nor where."

"Whence," ask ye? We will answer:
The way was rough, ill-kept,
The which we trod through ages,
The while we bled and wept.

Expelled from native glebe-land,
Exiled from quiet home
Like unto nomads destined
From land to land to roam.

No rest for weary footsteps,
No respite for our tears
By lands that bore us hated—
Our future—only fears.

"Where?" Mark the chase of hunters,
With hate in every breath;
The only refuge left us—
Submersion, pain and death.

If, then, from slime of travel,
From persecution's blood
Not all our dress is spotless,
Not all our actions good,

Have ye a right to taunt us,
To scorn us from above?
Go, ask of one another:
"Is this our God-taught love?"

—Israel Cowen.

Will Not the Lords of the Earth Do Justice?

By RABBI EUGENE MANNHEIMER, Des Moines, Ia.

For the past seven, eight and nine months the cry of unfortunate Belgium has rung in your ears. And moved by the suffering and the tragedy, the whole-hearted sympathy of the entire world has been poured out in answer. Nowhere the inclination to stop to inquire whether the Belgians were wise or foolish, right or wrong in the stand they took. All that concerned the world was that the once smiling, peaceful and industrious country lay wrecked and desolate under a conqueror's iron heel. Crushed and overwhelmed by superior forces, thousands were dead, wounded, sick and dying, hundreds of thousands wandered homeless, hungry and forlorn. The world simply could not see and hear, and remain indifferent.

More recently, the still sorrier plight of divided Poland has challenged the world's pity; and no more in this instance than in the other can the world hear of its anguish with callous heart. If Belgium was crushed and broken, this country and people have literally been torn to shreds by the passing and repassing armies. Whole cities have ceased to exist. The all-pervading horror and misery beggar description. However slowly the fearful situation is being completely appreciated, yet sooner or later the organized effort of society must be moved to do for Poland what it has already done for Belgium.

And pouring out its sympathy and succor, impartial humanity undoubtedly harbors the fervent conviction that when the bloodshed and carnage are over, justice demands that Belgium should be restored to its independence, and a re-united, autonomous Poland should be established, to make amends for the injustice of the past as for the suffering of the present. This conviction is entirely independent of all partisanship, and of all other questions that are involved in this world conflict. But, without question, such is the feeling which does prevail. Positively and warmly, this the reward which the world at large believes the Belgian and Pole have earned as their right. This the very least by reason of their heroic endurance and patriotic sacrifices, to which they are entitled.

But what, then, of Israel, the Poland and Belgium, not of the few months or years, but of twenty centuries of suffering, persecution and injustice? While the world thus rightly listens to the cry and sympathizes with the cause of these other unfortunates, will it not also be able to remember the millions of Jews in eastern Europe who suffer under trials and atrocities in comparison with which the misery of their fellow sufferers almost pale into insignificance? Or, assuming that in the end the help rendered their companions in misery will also bind their wounds and assuage their pains, will not the world as readily demand justice for the Jew as it calls for justice for the Belgian and the Pole?

When the time comes, and the embassadors of the world's powers come together to attempt to discover what the war may have decided, will these powers of the earth occupy themselves so completely with Belgian, Polish, Italian, Turkish and other questions that they will seem to have no time or patience for the Jew and the Jewish Question? Or will not the lords of the earth do justice in such a way that the Jewish Question too, shall receive the attention it merits? Will they not at least make the effort to solve this question as humanity demands, and thus help hasten the day when the age-long unmerited tribulations of the Jew shall have finally ceased?

Surely, when suggesting this idea, there can be and there is no need for the Jew again to "justify" or "vindicate" himself, his character or his religion in the eyes of civilization. We know, and the world knows, that if Belgium in the present hour may need defence for the course it dared to take in standing for its rights, honor and manhood, then perhaps Israel, too, may need defence for its past history. But if, apart from all other considerations which may be involved, the world rightly appreciates that the Belgians have the right to be proud of their courageous resistance and patriotism, then as truly may Israel be proud of its heroic course. For, as Belgium in the thirty and forty weeks, so Israel for two thousand years. In the face of a world that opposed and misunderstood, it battled and bled for the right of the handful, the minority and the individual, as opposed to the tyranny of the mob, the majority and the materially powerful. In the spirit of the Prophets, standing on the foundation of The Law, it dared and endured for the [illegible] of its faith.

[illegible] of these things the Jew does not [illegible] special privileges, glory or honor of the world at this or at any other time. He does hold the faith that when the day comes when mankind has the eyes to see and the heart to understand, his story will serve as an inspiration to all who would serve God and man in the true spirit of service. But now, scattered as he is among the nations of the earth, and suffering as he does in the present hour, all that he asks is that he shall not be singled out as the victim of especial cruelty and injustice. All that he would hope for is that he may be granted the equality which is his due among the peoples of the earth.

Let it be granted, now and at all times, that the Jew as an individual is no more perfect than any other type of man. But we know, and the world knows, that it is not the character of the Jew which, in the past, has been responsible for the treatment he has received at the hands of his fellows, any more than it is his character today which makes the treatment he is accorded in Russia and eastern Europe generally. What the Russian Jew is, does and achieves when given opportunity in America is all the "vindication" which the Russian Jew can possibly require. So also with the achievement of the Jew generally and his service to society in America, France, England, Germany and all other lands where he is granted his rights as a man.

At the present moment as at no other time, as the war is demanding especial sacrifices on the part of all classes, let Germany, England, France and the rest bear witness to the true character, manhood and patriotism of the Jew. In the armies of the battling nations he, too, is enrolled and in the fullest numbers. He, too, battles and dies bravely for his fatherland. In the face of his soldier's wounds let it be for the last time that we have heard the charge that the Jews form an international organization whose interests are not alone different from but inimical to the interests of the nations among whom they dwell.

Presenting these truths and facts before the world at this time, there is no need for the Jew to press his cause with the slightest bitterness or rancor. However natural such bitterness may well be in the hearts of the Jews of Eastern Europe, who continue to suffer most terribly, there is nothing to be gained and much which may be lost by giving expression to any such feeling. All that is required is that with calmness and self-respect the Jew shall press his case, with all fairness and with all fearlessness.

May we of the house of Israel also appreciate that coming to plead our cause at the bar of nations, it is most essential that we ourselves should come to that hour with undivided council and purpose. Some of us may believe that the salvation of Israel and the complete solution of the Jewish Question will only be found in a return to Palestine. Others of us may be just as certain that our mission requires that we continue to dwell scattered among the nations. In this country, or abroad, we may be members of one or another of a dozen different national or inter-national organizations. Or we may be of those who press our way unhampered by allegiance to any party or by membership in any group. But in some way, it is necessary, that through a Jewish Congress, or any other means that can be made feasible, we shall work out some sort of an agreement and understanding which will enable those who represent Israel to speak with the authority of a united Israel to give power to their work.

If in spite of this need, it should still prove impossible for all to agree to stand on some common platform, at least let us not be guilty of secretly or openly opposing one another in the work we would do for the common good. In the past, as we know, in times of crisis, it has always been the internal dissensions of Israel which have worked as much harm as the outer foe. Let us have the wisdom to profit from this experience. Let us be big enough to realize that for all our possible pride of opinion, or organization, or whatever else it may be, it is the cause of Israel and not our personal or party interest for which we are striving. Let us be guided accordingly.

If some of us are only able to be interested in obtaining a home in Palestine, and the Powers may be interested, all right and good. If others can only be interested in putting an end to the all-too-many inequalities and disabilities under which the Jew suffers in Russia and in other lands, all well and good, too. But standing on one and the same platform or not, let us but remember that we are all equally interested in seeing to it, that whatever may or may not be accomplished, the right of the Jew shall be recognized, to be treated as the equal of his fellowmen, in whatever spot or corner of the earth he may find his home. Together, we are all concerned that it should be made impossible for any people or government to repeat in the Twentieth Century the Roumanian trick of the Nineteenth. So, though our methods of helping may have to differ,—if differ they have to—let us be one in heart and soul—one in spirit and fellowship in our whole-souled ambition to serve in the common cause. So may the common cause of Israel which is also the cause of common humanity, be truly served.

Justice is all that the cause of Israel seeks. Justice at the hands of the world is all for which the Jew would hope. Granting the Jew this justice, which is his due, thus may the world finally put an end to the Jewish Question which has been such a blot on civilization for these endless generations. So at last may the day come when the Jew shall be enabled to live in peace among his fellowmen, to utilize his entire energy in the fulfillment of his historic mission as a priest people among the nations of the earth. Thus may the day hasten when racial, national and religious differences will have ceased to divide mankind into armed and warring camps, to establish the brotherhood of man as a reality and not as a mere name on the face of the earth.

The Living Dead

By Dr. Schmarya Levin.

We, in America, are far removed from the great Jewish world, where one of the most terrible storms in our history is now raging, leaving desolation behind it. We read the reports that come from the other side of the sea and we must make more or less of a hazardous surmise as to the extent of the devastation—we must simply trust to the power of our imagination to conjure up before us a vision of the ruin described in the reports. But the strength of our imagination must transport us first many thousands of miles before it finds itself in the field of its operations. There must be a gigantic transportation in our thoughts before we come close to our brothers, before we can see their wounds, before we can hear their moans—before we can have the whole scheme in front of us in all its detail. And thougths, too, become wearied out by too long journeying; often, too, they become rebellious, and very often they refuse to fulfill their mission and turn back when only half of it has been completed.

There is a friend now sitting with me. He has only just arrived from "over yonder." I ask him to tell me, to tell me everything he saw, everything he heard. I feel somehow that I have been remiss, that I am not conscious of my debt. Always I hear a voice of reproof—an inner voice. Someone seems to be dissatisfied with me, and the torture grows on me. I pray my friend to tell me everything: perhaps by his recitals he will pacify me somewhat. I know very well that I will become more restless, that my thoughts will turn to fire, my feelings will become keener, more corrosive, and that I myself will be drawn with my soul nearer to the desolation. I want to stand face to face with the desolation, to look upon it with my own eyes. I cannot be at peace with myself as long as I am not restless. I long for a storm to arise in me, to uplift me, to hurl me from place to place and then dash me to the ground. I do not want to be a criminal any longer; I do not want to sleep in my soft bed any longer, nor rise every morning as if the world were moving along its old grooves, nor, as if nothing untoward were taking place, don my creased and immaculate clothes, take my usual walk and enjoy life as I am wont to do. I feel that only when the storm should flash down upon me and drive me into my exile, my exile within an exile, that then only would I be more at peace with myself, then only would that inner voice cease from its reproving. At last I am with my own, I am with those to whom I belong; I am blown about like a grain of sand in a whirlwind, I am sharing the fare of my brothers.

And I pray my friend to tell me all. Perhaps the living word will awaken me, bring me to myself—for I feel that there is something unclean in me and that something of me has ceased from living.

And my friend begins to tell me. Steadily and placidly he speaks, using the simplest words: "All that you have read is true. Should any one of us seek to overstate the truth, he could not; for we are living in times when prose outruns poetry and truth outruns imagination. Truth has reached her consummation; further she cannot go. In a word, all that you have read is true; but you have not read the whole of the truth. There are certain things about which they do not write—they are afraid that it would be taken for gross exaggerations. All the information that has reached you comes from certain known places, which can be located. But there are certain scattered and obscure regions, in which you will find devastated villages; and in these villages you will find exploded, shattered, delapidated houses, and in these houses you will find the "living dead." There they lie, "like tombstones on their own graves"—pious Jews, that were once worthy paterfamilias. Today they do not stir themselves; they do not want you to take pity on them: then repulse every offer of sympathy. Sometimes, by chance, there come to these half-living, half-dead, brothers from other cities, sent to them by a relief committee, and they bring with them food and clothing. But they refuse the clothing: they argue: "No clothes can ever cover the shame of the lost honor of our daughters." They refuse the food: they argue: "No nourishment can ever build up again a shattered soul." They argue "It is all futile." Then they argue no more: only in their half-extinguished eyes a dim light breaks out now and again, a last faint link with the world. And these blind glances argue dumbly, saying: "The end of all things is come; and when the great end comes it is not for us to avoid it, nor for us to try to put it off."

A torpid despair has fallen on these scattered and desolated ones. It has built its nest on the Jewish desolation, and now broods over the whole of the Jewish world. Life has lost its worth, its taste has evaporated, and only the shadow remains of it, a tombstone in a desolate place. And wheresoever there was left something of the sanctity of life, there came the brutes and defiled it. And these lost souls are left amongst the ruins, drowned in their despair, ashamed to look upon God's earth and upon themselves. And there are thousands of victims, innocent and unsinning scattered in these devasted places. Only no one speaks of them, for the same dumbness of despair that seized them has fallen upon the others.

This, in short, is what my friend related to me. And, most wonderful—my friend did it become in any way impassioned: there was not a suspicion of a tremor in his voice, nor a shadow of mental agitation. And again most wonderful—on me, too, the recitals made no deep impression; they did not call forth in me any new emotions, neither pity for the victims, nor thirst for vengeance on the wild desolators. On the contrary, I felt somehow that my anger and my powers of protest were becoming weaker and weaker: another leaden cloud has crept over the heavens, the atmosphere becomes more and more oppressive and the feelings become so blunt that they can no longer pierce the gathering thickness. Imagination has lost its wings, and now sinks to earth like a leaden bird. I cannot, simply cannot, describe what is going on over there. That which has taken place hitherto has exhausted me in the imagining of it, and now I cannot move into the future and imagine what that will be like: for I am blinded by the present.

And that is the torpid despair which creeps across to us also from the other side of the sea. We feel that we have no one to whom to talk. The world is taken up—she has other troubles on her hand, nearer interests. Attention is now a rare and priceless object. It is given to those that have the earlier claim, to those who are a little related. We are amongst the strangers, the distant ones. And we ourselves are too weak, too unorganized. We exert ourselves to give help, but there is no might in our attempt, we lack the strength that lies in hope.

There is help for the Belgian, for the Pole, for the Serb; they will return to *their* ploughs, to *their* fields. They will remain in their own homes, whoever it be that will rule over them. Whither will return—nay, whither will *turn* our lonely and suffering ones? Where will they find a resting place today, and what will the morrow bring forth for them.

But have we ever taken thought for the morrow? Has not our policy always been suited to the passing moment, cut from hand to mouth, with perspectives broad as a thumb and long as a finger? And when men came with broader and longer perspectives, and warned us and called us and sought to awaken in us a national will, how did we receive them? At first we simply ignored them—they did not exist: then we began to laugh at them at the top of our voices: and in the end we came out in open enmity against them in a campaign of bitter hate.

A torpid despair has been poured out upon us, and in the Jewish world there reigns a universal apathy. And this torpidity I wish to conquer—I wish to tear it out of its hold over me. It has locked my energy in its chains—it has left me feeble, helpless. There is a vision floating before my eyes—the vision of the "living dead" in these obscure and scattered corners. They refuse all help, they express no wish, and when something is proffered them to keep body and soul together, they have but one thing to say—without anger, without offence—short, and full of an agonizing bewilderment: "No, thank you."

And in this "Thank you," there can be heard no gratitude—only a dumb protest.

NEWS FROM LONDON

By Our Correspondent Dr. M. Epstein

London, March 21, 1915.

Early this month the National Evangelical Free Church Council held its annual conference at Manchester. The gathering is always regarded as an important one; in this year of accursed war it is specially significant to note the tone of its deliberations. Moreover, it is the first religious conference that has assembled since the war broke out, and therefore it is doubly interesting to observe the sentiments that prevailed. What do we find? The more earnest thinkers, both among the laity and clergy, cannot help realizing that, as one speaker at Manchester put it, "this war registers the calamitous failure of organized or rather disorganized Christianity." It is a sad confession; honest men of all creeds must deplore its truth. If Christian principles had been truly believed in; if they had really moulded men's lives, shaping the course of progress towards the high ideal of the seers of all ages (our own included), the wholesale destruction of life, the active propaganda of hatred, the transvaluation of all values that civilization has so laboriously built up would have been unthinkable. Have the churches in the past done all they could for the cause of peace and for the creation of healthy international relations? The Free Church Council had to say no; and it is sad beyond words to have to chronicle the fact.

Of course, the cynics may say that the churches are played out; that they no longer have any effective power; that they are merely corpses from which the soul has fled; that the press is mightier than the pulpit. All this may not be without a grain of truth. But can it be said with equal truth that Christianity itself has lost its power? Let the report on the Free Church Conference speak for itself. "The great message of the Conference," so we read, "has been that the duty of the churches, not only in this country, but throughout the world, is to cultivate an atmosphere of Christianity which will make war impossible." This requires no further comment; the more so if we bear in mind that neither Protestants nor Catholics as such have raised their voice in protest against the evils of the war. Only the Quakers have set their face against it. All honor to them!

May not thinking and earnest men now say, Come, let us reason together? Let us look facts in the face. Let us be honest and without prejudice. The interest of humanity is what we have at heart; let us consider its sad condition. The world around us was made up of political units, all attempting to sing the song of progress in their own tongue. The music was the same; only the words were different. Now for each political system certain ideals formed the basis of the structure. These taught humanity, social justice, temperance, consideration for the stranger, for the weak, for the fatherless, for the widow; they taught that human life was precious—was it not the be-all and end-all of all progress? The ideals resounded through the earth, but the present conditions plainly show that they were nothing but sound—*vox et preteria nihil.* In peace as in war, in rack-landlordism and sweated trades no less than in torpedoing passenger steamers without warning or shooting the wounded in the trenches, the effective influence of Christian teaching or the protest of the Christian conscience is sadly to be missed. Is it a wonder that men are asking whether Christianity can furnish the morally highest social foundation for the economics and politics of modern states?

Now there is one organized system of ideals that has produced excellent citizens in all lands, which for two thousands years has never once had a chance of showing what it could do for a state. We refer to Judaism, the mother-religion of Christianity. At this time is it too much to ask that Judaism be given a chance in this direction? Let Jews have an opportunity of showing the world what sort of a thing a Jewish political organism would be. We do not use the word state advisedly. A state conveys something definite; a political organism indicates what is meant without actually making clear its specific nature. Of course, it may be that a Jewish political organism may turn out as great a failure as its Christian prototype. On the other hand it may be a great success, a model to the world, "a light to the nations." Let it be remembered that a Jewish political organism would have two advantages. It would start anew with a clean slate; and it would be composed of human units who in the last twenty centuries have developed qualities of sobriety and moderation, whose sense of parental duty is universally acknowledged, who care for "the things that are more excellent." Imagine such a social organism on some territory, without the social evils of Western Europe and America, social evils which are spreading even to Japan. Would it not be a great thing? Should we not be witnesses of the realization of the prophecies of that great seer whom scholars call the Second Isaiah. "Thy people shall be all righteous; they shall inherit the land forever; the branch of my planting; the work of my hands that I may be glorified."

There are some people in this country to whom these thoughts are no mere dreams. They are no utopian idealists, visioning a new heaven and a new earth, but sane realists. In the re-arrangements that will follow the peace, why should not Palestine be made a Jewish political organism? Not that all Jews, but that Jews should go there. Let it be a model community. A foundation is there already. The Jewish colonies are little growths as yet, but they may go from strength to strength. It ought to be a welcome piece of news that among the Palestinian refugees in Egypt just now, there is not one Jewish colonist. These have preferred to stay on the soil they love so well. But this, by the way. Anyway the foundation is sound; this little item of news shows it. Man can now, in this twentieth century, conquer nature. He can fly in the clouds and hold the winds in leash; and he can make the sandy waste into a well-watered garden. It is all a question of determination. The will to do can accomplish the seemingly impossible. The will to do could make Palestine the joy of the whole earth. It is no use pretending to be too diplomatic. Diplomacy used to mean secrecy. There will not be much more of that. Demos is beginning to feel his power; like Samson of old the mighty giant is waking from his sleep, stretching his limbs "like a mighty man to run his course." Modern Democracies have an innate sense of justice on which we can rely. Put before them the position of the mass of Jews just now in all its piteousness, and the response will not be lacking. Fate would have it that an important war arena is a district in Europe much inhabited by Jews. They have been indigenous in Galicia from the earliest middle ages; and Poland, the land of the proud, has known them for many generations. As the opposing hosts meet in the clash of arms the Jews in the arena of war suffer beyond description. They are like to be ground small between the upper and the nether millstone. Economically their existence has been utterly crushed; as for suffering they are not unacquainted with it. Yes, but Serbia is suffering and Belgium is suffering. True. But Serbia has something to look forward to; so has Belgium, so Montenegro, as even Albania. What has the Russian Jew to look forward to? At best, he may be given what has been for long his due—the elementary rights of citizenship in Russia, and Roumania and the full, untrammeled, whole-hearted citizenship in the two great central European states. But is this so certain? The problem of the Russo-Polish Jews will be not only difficult; it will have so pitiful an aspect as to move all hearts that can feel.

* * *

It is comforting, therefore, that some people in this country are beginning to cast their minds to the Eastern Mediterranean as a resting place for the Jews. Apart from any question of terms of peace, it is obvious that so far as the Polish Jews are concerned the damage is done. What is to become of them? We are certain that our brethren (more especially our brethren) in Germany would support such a proposal. Give the Polish Jews a chance. It is true that they love the Russian soil with a passionate attachment; it is true that they have no quarrel with the Russian people, among the most tender-hearted in the world. But the existing *regime* is opposed to them. If no hope is to be found in Russia itself, give them hope elsewhere. And even if Russia should make herself morally and politically worthy of a place in the comity of nations, if the liberal spirit breathes through the land and makes possible for Russia that greatness of which the germs exist, even then the argument for a Jewish Palestine will still be strong. Albanians, Poles, Serbians, Czechs, all are to have their chance. Why not also Jews! Let the world make an experiment. Let it establish a new kind of political and social organism.

* * *

In the meantime we can only stand by and relieve the lot of the Polish and Galician Jews by sending them what money can buy. Here in this country no man has done more by direct personal influence than Mr. Hermann Landau. He carries his three score years and ten lightly enough, but it is heartening to see his wonderful enthusiasm. Close on £6,000 (say 30,000 dollars) have been collected already for the suffering Jews of Poland; more will be forthcoming. Be it remembered that this is not the only public appeal that is made in England just now. Another class of sufferers are the civil prisoners of war at Ruhleben in Germany. It is said (we have no means of getting exact information) that some 300 English Jews are in the camp there. Some of them are not blessed with this world's goods, and the London Lodge is stretching out a helping hand to the needy. It would take too long to enumerate the manifold problems that present themselves, all arising from the war. They are all being met bravely in the every-day work of life. Not the least is the question of Passover at the various hostels. One can imagine with what fervor our refugees will cry: this year we are enslaved; may we be free next year.

* * *

With all this our communal life proceeds apace. A new synagogue was opened in Newcastle the other day; another is being opened in Stamford Hill in North London this very afternoon. This is one more constituent of the United Synagogue which in its annual report states that its membership is 8,447 (of whom 2,928 are ladies). That this does not represent the total Jewish population of London goes without saying. But the proportion of the total is somewhat small. The truth is that our United Synagogue needs a new soul—nay, better put, it needs a soul. For all practical purposes it is for the most part a large burial society. You pay during your lifetime for a grave when you are dead. This sums up the attitude of mind of the majority of the 8,447. The income of the organization last year amounted to £46,285 (say 231,425 dollars) and its expenditure to £45,261 (say 226,305 dollars). Expressed in material values the year's working was thus a success. But ask anyone who knows what the verdict would be if we considered the spiritual values? We need waking up; perhaps the general stock-taking after the war may bring improvements here. They are sadly wanted.

* * *

In the meantime the war is our daily conversation. We follow the fortunes of the armies in the West and in the East, we study maps of the Dardenelles and hope Constantinople will see wisdom and spare itself a bombardment. But above all, we await the speedy conclusion of the insane drama. Of the Jews in the army of Field Marshal Sir John French we get excellent accounts. One of our co-religionists, the late Lieutenant Frank Alexander de Pass, had the Victoria Cross conferred upon him. The words from the Official Gazette, recording the season for this signal honor, speak for themselves; the action they chronicle must move Jew and Gentile alike. Here they are: "For subsequently rescuing, under heavy fire, a wounded man who was lying exposed in the open." The D. S. O. (Distinguished Service Order) has been conferred on Captain C. J. Elkan. And our Jewish Chaplain at the front, the Rev. Michael Adler has just come back from France, where, he is convinced, there are more Jews serving than was thought to be the case. Ten thousand was the first estimate, but Mr. Adler thinks there must be considerably more. On his field cap Mr. Adler wore a badge which is unique in the army—the *Mogen Dovid*—and as Jewish soldiers recognized it, they made themselves known to him. But numerous as Jews are in the army, it would seem that they have no great desire to serve in a unit by themselves. The proposed Jewish battalion, of which we wrote a month or two ago, has come to nought, and now a committee has been formed incorporating those who were working for the Jewish battalion, for the purpose of encouraging recruiting for all units of the army. It is composed of gentlemen in close touch with the young men of our community, and is likely to be more successful than the first committee.

* * *

So far as making preparations for the great day of peace is concerned, the Conjoint Committee hold the field here. Unsatisfactory as it is, that body has to a certain extent assuaged the prevailing dissatisfaction by promising to consider all views. It would be a fine thing to have one front, one authority, one center, to present the Jewish case; and if the Conjoint Committee is wise, it would itself be that one authority. But it must rid itself of the attitude of the feudal overlord; it must act in the spirit of co-operation. In the multitude of counsellors there is safety. Most people in Anglo-Jewry hope that we shall have just that genus of safety. In the meantime work is being done. We all want to be helpful. We want to be quite sure that the occasion will be properly used.

The March meeting of the London Lodge was a well attended gathering and it is good to be able to report that some half dozen new members were admitted into our ranks. Probably the next initiation ceremony will be unique for the number of initiates. All this is for the good. Our hostel continues to shelter the little band of Belgian refugees, and our brethren in America may be glad to know that in a good many instances they are beginning to earn something. We hope that before long they may be self-supporting. The students are continuing their work at the colleges of the University of London, and the authorities have been most considerate to them. They pay no fees; and the same treatment is meted out to the children of Belgian refugees in the city schools. But while hospitality is good, their hope nevertheless is that they may soon return to their homes in peace. The whole world must surely hope this with them.

THE LEO M. FRANK CASE.

Judge Nathaniel E. Harris, governor-elect of Georgia, who will be inducted into office on the first of May, stopping in New York recently was interviewed regarding the Frank case.

"The Supreme Court," he said, "will not be through with the case until some days after I take office, and it is quite possible that I may never be asked to pardon Frank. I am not crossing any bridges before I come to them, and cannot say as yet, of course, what action I should take if I should be so asked.

"The State of Georgia is rather divided in opinion on the merits of the Frank case. The first bitterness against Frank has largely passed away, and there are now many who take the view that his conviction was a miscarriage of justice. On the other hand, there are plenty of them who do not. I have received a great many letters from all over the country since I was elected, and a good many of them were from New York, asking me to pardon Frank.

"Well, it's as bad as deciding a law suit, for the way public opinion stands at present I'll incur the displeasure of a good many people whether I do or I don't. Yes, that removes the danger of too great pressure one way or another from public opinion and makes it less dangerous for me to make any decision I may have to make on the merits of the case."

BEAT THE JEWS.

Nietchevo dielat poidem Zshidov bit—there is nothing to be done, let us go beat the Jews—is the watchword of the Black Hundreds, Archangel Gabriel and other anti-Semitic brotherhoods in Russia, the strongest supporters of Czar Nicolas, who at present is busy waging war for the furtherance of civilization in Germany. This policy took root in England, hence the Cecil Chestertons, the Hilarie Bellocs and the Grahams and other of their ilk; it also took root in our own country, hence the New York "Sun" and others of the same unkind kind. Even the Philadelphia "Public Ledger" could not withstand the temptation and has enrolled itself in the brotherhood of the anti-Semites. It is the fashion of the moment and why should it not follow suit? In a recent issue inspired by a Christian civilization which equals anti-Semitic propensity, it published the following:

"Our lack of a treaty with Russia, largely due to the oversensitiveness of a group of wealthy naturalized American citizens, and the short-sightedness of a Congress that extinguished our treaty relations with the Czar's government, acts as an unfortunate bar to a satisfactory and permanent extension of our trade there."

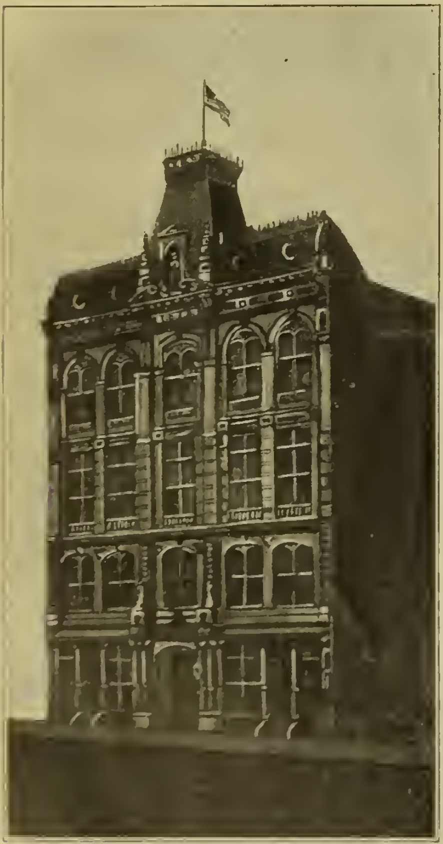
We must give credit to the writer of the above diatribe and recognize his great ability to cramp so many falsehoods in a few lines. While he ascribed the cause of the abrogation of the Russian treaty to the "wealthy naturalized American citizens" (meaning the American Jews) he did not mention the protests against Russia's trampling upon the honor and dignity of our country and our great seal, made by tens of thousands of laymen and clergymen of all denominations. He even forgot to hint at the fact that the abrogation passed the House by 301 votes to one and passed the Senate unanimously. This omission proves the writer's commercialized spirit, who for the almighty dollar would sell the honor and dignity of his country. It is not a new phase before us; all the anti-Semites are made of the same material. We do not complain. We are used to them. God Almighty must have all kinds of beasts in his menagerie, anti-Semites included. We do not despair. God that has saved us from all evil machinations of our enemies proclaims even now as in the olden times, "They shall not hurt nor destroy (Israel) in my holy mountain."—"Jewish Tribune."

Where the Convention Will Meet

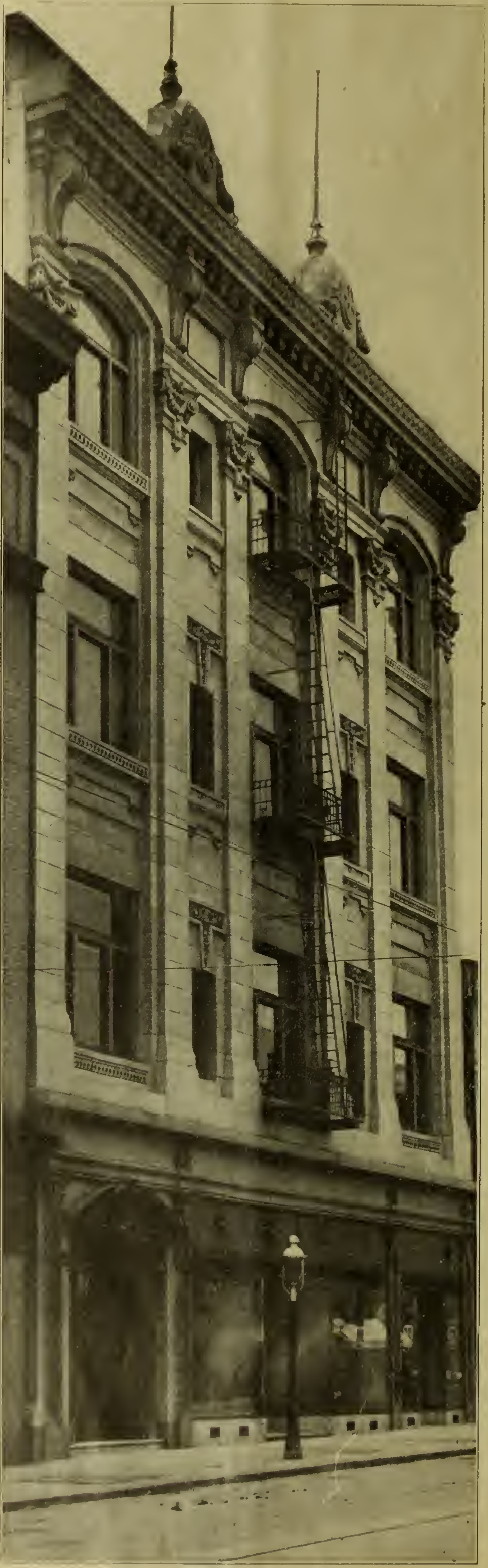
By I. J. ASCHHEIM
San Francisco, California

The Tenth General Convention of the Independent Order of B'nai B'rith will open on Sunday morning, May 2, 1915, at the Civic Auditorium, located in the Civic Center, continue in session in that building during the afternoon and conclude with a public meeting in the evening, in a more spacious hall in the same edifice. After that the convention will hold its sessions in the B'nai B'rith building, 149 Eddy street. The former structure was erected by the Exposition Corporation and presented to the City of San Francisco as a monument to the indomitable spirit of the metropolis of the Pacific Coast, that would not be crushed even by the cataclysm of 1906.

The B'nai B'rith building stands upon historic B'nai B'rith ground and typifies the ardor and zeal of the Brotherhood of District No. 4 of the present day, but more especially of those of the by-gone generation. It was on this spot that the pioneers of the District built the first B'nai B'rith home *in the world*. The corner stone to the building was laid in 1878. It at once became the center of Pacific Coast B'nai B'rith activities and remained such until it went down in the great conflagration. During those years it was not only the home of the ten San Francisco lodges, which held their meetings weekly, but it also housed a library of some 13,000 volumes containing some of the choicest Jewish works in Hebrew, German and English which issued from the press. The library was supported by the Grand Lodge at an annual expense of between $2,000.00 and $2,500.00, and was open daily for the circulation of books. Until the municipality opened its branch libraries scores of children could be seen every day, in a room, fitted out for that purpose, doing their school work. When in 1890 the Grand Lodge established a free religious school, its classes were held in the building every Saturday and Sunday for years, and they occupied every one of the six lodge rooms until, for reasons which need not here be dwelt upon, the school was turned over to an organization, especially incorporated for that purpose, and removed to a part of the city then beginning to be the center of the in-flocking immigrants. The old B'nai B'rith hall was a veritable business hive. Each evening there could be seen, besides a line of library patrons, meetings of all descriptions and of varied import. The feature which made old "B. B. Hall" a conspicuous landmark in San Francisco was its auditorium, the scene of innumerable political battles. Many municipal conventions of note were held within its walls and during a Presidential or Gubernatorial campaign mass meetings were conducted there almost nightly. In the first years of its existence this auditorium was used to a great extent by the [illegible] of the city for their social functions, but that took a change when the fashionable hotels began to cater to them



The Old B'nai B'rith Hall.



The New B'nai B'rith Hall.

The property was managed by a board of hall directors and was erected from the proceeds of the sale of hall association stock, the lodges of San Francisco and vicinity and the Grand Lodge being the sole purchasers. The investment proved immediately a profitable one and it can be said that the dividends derived from it were the means of sustaining the lodges with their heavy sick benefit obligations during a period of at least twenty years, and, in a great measure of maintaining the endowment at the time when the old leaders were intoxicated with the notion that they had solved the problem and consequently increased the beneficiary certificates from $1,000.00 to $2,000.00. The rapid income that came to the Grand Lodge through this investment enabled it to purchase another piece of valuable property which it held until precisely a week before the fire, when by some fortuitous as well as fortunate circumstance it was sold at an enhanced figure sufficiently large to enable the Grand Lodge to erect the present structure in 1910.

The present B'nai B'rith building, like some would-be patricians, is good to look at and all right in every respect, but has no history; for the old timers it still lacks that indefinable something which the old hall had, but then I presume the young generation will in time supply that atmosphere for their own enjoyment. We have six lodge rooms, headquarters for the Grand Lodge, including library and board room, a fair-sized assembly room, in which the convention will meet, a full-fledged and well equipped gymnasium, and three good-sized stores. The delegates are especially invited to inspect "Covenant Hall," arranged for B'nai B'rith degree work. It is in many respects very unique and perhaps the most richly furnished B'nai B'rith lodge room in America. The owners of the property are the four hundred and odd endowment members who were in good standing at the time the Grand Lodge liquidated that branch of its system and divided the Hall Association stock among them. The Grand Lodge, however, has leased the building for a period of five years and is operating it as a trust for the shareholders until there is a substantial revival in the real estate market of this city.

STAGE JEWS.

Mr. Horace Fuller, leading dramatic writer, reviewing the work of David Warfield in "The Auctioneer," said in part:

"Is it not curious what changes time brings? Some of us can remember Mr. Warfield when with Weber and Fields' burlesque show he used to caricature the Jew. He appeared before us with enormous false feet and did his best to ridicule the race to which he has the honor to belong. Since that time he has passed from the age of buffoonery to the age of real artistry and under the management of Mr. Belasco, a clever manager and producer of his own race, he has come to the point where he portrays for us the Jew as he really is; the Jew as a man; full of faults as the men of all races are, but showing us also that the Jew is intensely human, wonderfully sympathetic; long-suffered uncomplaining; a faithful father, a loving husband—very much a man!

"In some respects," indeed, the Simon Levi of "The Auctioneer" is a modern Shylock; the same plea that Shakespeare's Jew makes, Simon Levi makes, and by so much the play has a right to be regarded as one of the classics. It answers in some regards, the questions asked by Shylock: 'Hath not a Jew eyes?' and the rest, and it shows us, as few plays in modern times have done, how vitally the Jew has entered into the social life of America and, also, how much in the way of humanity and charity and other fine qualities the Gentiles of America owe the Jew of today.

"There is no use going into the details of the story told in "The Auctioneer"; it has been told again and again, and most of us know it. What matters it that it shows us, with marked fidelity to detail, the life of an American Jew, one who has begun the struggle for life on our continent in starvation and wretchedness, and who, by thrift and shrewdness, has won his way, as so many Jews that we all know have done, up to affluence and a position in society?

"Had it not been for "The Auctioneer" it is highly probable that such distinctively Jewish plays as "The Children of the Ghetto," "The Melting Pot," and even "Potash and Perlmutter" might never have been written. It is not too much to say that such a play as this deserves to take its rank with the epoch-making literature of its time, for, by faithfully portraying the Jew it must exert such an influence that will in time cause all the vaudeville caricatures of the Jew's worst aspects to cease, and thus we shall all come to have a saner and clearer understanding of a people who already dominate our financial and commercial world and who have the American theater firmly within its grasp."

The Jewish Orphan Asylum

OF CLEVELAND, OHIO

The Jewish Orphan Asylum of District Grand Lodges Nos. 2 and 6, located at Cleveland, Ohio, was opened on September 29, 1868, with an enrollment of twenty-eight children. During the forty-six years of its existence, it has harbored within its walls 3,277 orphans; has discharged 2,775; and lost by death 33, a little more than 1 per cent. The present number of pupils is 502, consisting of 280 boys and 222 girls. Throughout its career, the Jewish Orphan Asylum has been fortunate in its directorate and in the men entrusted with the actual administration. The former has always been composed of men and women of national reputation, intensely interested in the cause of the child. Presided over successively by Messrs. Abraham Aub, Abraham Wiener, Abraham Hart, David Adler, William Stix and Louis S. Levi, the trustees and directors of the Jewish Orphan Asylum ever seconded the efforts of the men whom they had called to administer the affairs of the home. L. Aufrecht was the first superintendent. To him was given the task of organizing the institution, and during ten years of service, he brought to his work fine originality and great sincerity of purpose. He was succeeded by Dr. S. Wolfenstein, who remained at the head of the home from September, 1878, to November 1, 1913. During the thirty-five years of blessed activity, he infused into the home the spirit which has borne such splendid fruit and which has elevated it to an exalted position among child-caring institutions. It was his genius which, supported by a corps of loyal workers, brought out the best in the children entrusted to his care and prepared them so well for life that the graduates of the Jewish Orphan Asylum scattered throughout the country and following almost every kind of profession may point with but few exceptions to position won, to success achieved. Dr. S. Wolfenstein retired from the work on November 1, 1913, and was succeeded in the position by his assistant, Simon Peiser. The enviable reputation the Jewish Orphan Asylum enjoys, imposes upon its board and superintendent the grave responsibility of sustaining the high position it occupies. To accomplish this successfully, the home needs larger quarters and greater facilities. Initial steps have already been taken by the members of the board towards the realization of a new, spacious home, erected upon broad acres, and it is the fond hope of every one interested in the welfare of the Jewish Orphan Asylum that with the loyal aid of the lodges throughout the districts and with the generous support of the Jewish communities, the oldest child of our Order will be enabled to maintain its enviable rank among child-caring institutions.

The History of the B'nai B'rith Building

LOS ANGELES, CALIFORNIA

By Mr. W. W. Bearman :: :: :: Los Angeles, California

The beautiful structure in which Los Angeles Lodge No. 487 holds its meetings and under which roof congregate regularly a zealous body of representative Jews working for the good of the Order, was erected during the early part of 1910, that year being the year that Brother Emanuel Cohen presided over the destinies of the lodge. Up to that time the lodge had occupied rented quarters for many years and the years preceding the erection of the building were trying years wherein many difficulties were met and overcome. After a great deal of planning and dreaming the lodge entered into a realization of its dreams for a home of its own by purchasing on Seventeenth Street a lot for $4,080.00.

It should be noted here, that in keeping with the rise of real estate values, this lot now has a market value of $8,400.00. The imposing lodge room that now adorns this lot was erected at that time at a cost of $8,500.00. The investment at the present time it will be seen, represents a value of approximately $16,900.OO, and as there is an encumbrance of $5,500.00 on the property which is being reduced each year, the lodge feels that it has accomplished one thing that it set out to do. Plans are being worked out at the present time, which if successfully carried out, will mean that Los Angeles Lodge will in the very near future, own this property free and clear of any encumbrances.

At the time the building was erected, the lodge had $2,500.00 in its treasury. Large balances are not kept in the bank now, as all the money that can possibly be spared is applied to reduce this and other indebtedness of the lodge.

The writer of these few lines, although not claiming to be a Seer, but realizing the actual growth of Los Angeles Lodge, and looking just a step forward, begs to submit as his humble opinion that in the next three years the lodge will have outgrown these quarters and we will have to meet the needs of a much larger Jewish community and of an active working membership of at least 1,000 of our coreligionists.

Let us, as the prophets have said, "Be strong and of good courage" and "by working and watching" achieve our ends.

"OUR PRIDE"

The Home for Aged and Infirm of District No. 1

Our institution situated in the city of Yonkers, N. Y., is shown below, not in all its splendor, but from the picture thus presented you can imagine its beauty, when its rolling lawns, its magnificent trees, its arbors covered with growing, flowering vines assume their summer garb,—a scene which beggars description. A spot ideal, a home, indeed, standing out majestically, one might say, on a hill overlooking the Hudson river, the "Rhine of America," it gives to our brothers, their wives and ofttimes their widows, a private garden of 9¼ acres in which to pass in peace and quiet, surrounded with all comfort, the balance of the span of life allotted to

Home for Aged and Infirm, Yonkers, N. Y.

Married Couple's Room

And lastly see those smiling faces, showing clearly how well our sentiments are founded and demonstrating the joy of those who in their old age have found a "Home" worthy of its name.

Synagogue

Our Home for Aged and Infirm found its inspiration in the minds and hearts of those loyal souls whose memory we revere as founders of our beloved Order. Back in the dim past, in 1857, a general fund was created by the contribution of $1.00 per annum to effectually carry out what is best described in the charter granted the B'nai B'rith Benevolent Society in 1859.

"To establish an institution for the support, care and maintenance of persons, who, by reason of old age, sickness, or other infirmities, are unable to provide for themselves and also a home for poor widows."

Again in 1878:

"To provide edifice or edifices in which members of the Independent Order B'nai B'rith or any of their families, who thorough protracted illness, old age or extraordinary occurrences, have become unable to gain a livelihood."

It is justly termed "The Pride of the District," for it has lightened the load and brightened the road of those of its members who through stress of circumstances found it necessary to enter its doors.

A Ward in the Hospital

A few statistics and we have told our story. Dedicated on July 5, 1881, it has sheltered to date 390 inmates, the oldest of whom at present is 92 years, the youngest but 49, and it is interesting to know that it gave shelter to one brother for over 30 years.

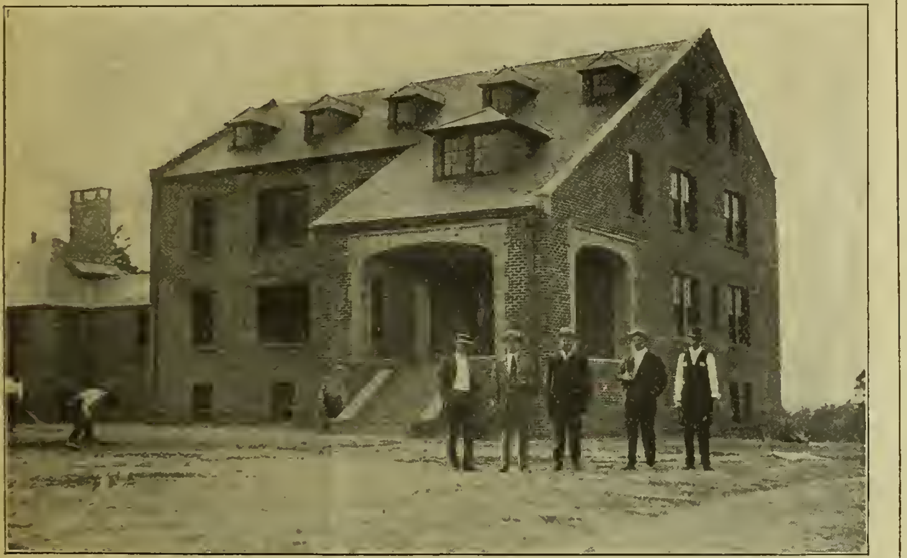
For its maintenance there has been expended over $540,000.00 of which the District has contributed more than $480,000.00, the balance being supplied by donations, etc. This does not take into account the monies gathered and so generously devoted to the work by that band of willing workers, the Ladies' Auxiliary Society, who supplied the linen and other household necessities.

A Brother's Living Room

Group of Residents of the Home

The Erie Orphanage

By RABBI MAX J. CURRICK, Erie, Pa.



At about this time the twenty-four children of the B'nai B'rith Orphanage and Home for Friendless Children of District No. 3, are moving from the temporary home in which they have lived since July 4, 1912, to their beautiful cottages in Erie county, about fourteen miles from the city of the same name. They are entering a home which for convenience, beauty and comfort cannot be equaled by that of the average child who considers himself much more fortunately placed than these wards of our district. Beautifully situated on a tract of ninety-five acres of high ground, presented to the district by the Jewish people of Erie, there are two cottages, each with a capacity of thirty children. The buildings are in every way modern, the style, finish and furnishings making them by all odds the finest homes in the entire county outside of the city. This does not mean that they have been extravagantly built, but merely that those facilities and house equipments which have hitherto been looked upon as typical of city homes have not been omitted. Running water, electric light, steam heat, modern plumbing, shower baths and numbers of other things that are not ordinarily seen in farm or country houses have all been successfully installed so that everything making for healthful and happy living, so far as material things are concerned, has been provided.

But, of course, these material things are intended to minister to the moral and spiritual. And any one meeting the children of our home will at once recognize the atmosphere as that of a splendid and real home, anything but that of an institution. The children are enabled to lead a normal home life. Their individuality is not suppressed nor confined in the old-fashioned institutional ruts which used to mar the personality of children in the orphan asylums built and conducted on the congregate plan. They meet strangers who come to the home in a friendly, hospitable manner and lack the timidity and backwardness that so often comes with institutionalism. They have the benefits of the free out-of-doors life, and will also acquire that knowledge of nature and agriculture which is the heritage of Americans who came from the farm. They feel thoroughly at home, a feeling that is strengthened by the relations existing between them and the matron, Miss Nettie Eichenbaum. For the matron is really the mother to all of them, takes a motherly interest in their lives, and maintains in the home such intercourse as more fortunate children enjoy with their parents. The change that is noticeable in all of the children soon after their admission is remarkable testimony to the beneficence of the method. Poorly nourished when they come in, as most of them are, they are soon transformed into ruddy youngsters the sight of whom is a pleasure to the onlooker; the vices and weaknesses of city life are soon eradicated in the fine environment of a typical country home. The children, many of whom attended school irregularly before coming to our home, and had poor and indifferent records, rapidly forge forward to the first places in their classes and win prizes offered for special merit. As a class our children are considered far and away the best children in the district school. The short term of the district school is not, however, considered adequate for the education of our children and the board of governors therefore engages the services of a teacher for several hours each day during the first two months of the vacation. This advantage our children are entitled to, inasmuch as the majority of them will find their careers in the cities and will have to cope with children who have had the advantages of city schools. And their training on the farm, in addition, is something which the average city child misses as long as he lives.

Thus our children are leading the normal American life. They are absorbing the independent American spirit of initiative, self-reliance and industry. They have each their own banking account into which they are encouraged to put whatever savings they are able to accumulate. In the cases of the two boys who have been Bar Mitzvah this amounts to a respectable sum inasmuch as the good people of Erie have established the precedent of increasing their banking accounts on such occasions by generous gifts. This leads to the point that the life, though typically American, is also thoroughly Jewish. The governors have in mind the religious convictions of the parents of these children and in consideration thereof the regimen of the home and the customs are all orthodox. It is not easy to maintain a strictly kosher home far removed from the city, but it is done nevertheless. The matron observes the holidays after the traditional Jewish manner and thus the life of the home itself is an important part of the religious education of the child. The governors are now trying to secure the services of a competent person to assist the matron in Hebrew and religious instruction. Nothing that will add to the service rendered by the home to the children will be omitted, funds permitting.

The buildings of the home are situated on the Ridge Road about fourteen miles west of Erie. They are therefore accessible both by suburban trolley which passes right before the grounds and by automobile. The plans call for three cottages in one group with a central kitchen, though the cottages have separate pantries and dining rooms. The plan is very much on the order of the orphanage at Pleasantville, New York, with the exception of the kitchens. At Pleasantville they have found the separate kitchens rather expensive, and our plan is designed to cut down the expense without lessening the individuality and independence of the life of each cottage. Two buildings and a kitchen are now completed, with the exception of the installation of electric current. This is now being done and wires are being strung from the municipal plant of Girard and by the time this article is being read the task will no doubt have been completed and the buildings occupied by our children. Many serious problems have been encountered since work was started on the new buildings on September 30, 1913, but all of them have been satisfactorily solved or are on the way to a satisfactory solution. The Board of Directors have earned the gratitude of the district because of their untiring diligence and conscientious effort in bringing these buildings to the highest point of efficiency and usefulness. They hold the title to the buildings for the District Grand Lodge and also have possession of whatever endowments accrue to the home.

The home is conducted by a Board of Governors, chosen by the supporters of the home. These are selected from all parts of the four states comprising District No. 3, Pennsylvania, New Jersey, Delaware and West Virginia; they are elected by a vote taken by mail in which all the lodges and individual contributors to the home participate.

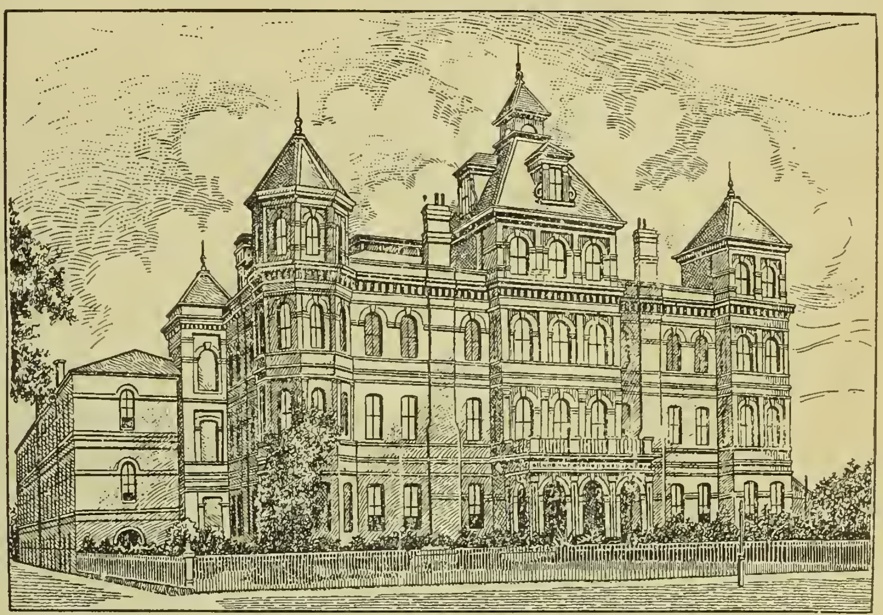
The members from Erie form what is known as the local board. They conduct the affairs of the home between the quarterly meetings of the Board of Governors. The officers of the Board of Governors are the following: President, Isador Sobel, Erie; Vice President, Max Rothschild, Pittsburgh; Secretary, Mrs. E. P. Marks, Erie; Treasurer, Isador Simon, Erie. The officers of the Board of Directors are: President, Morris Schaffner, Erie; Vice President, Marcus Feuchtwanger, New Castle; Secretary, Isaac Baker, Erie; Treasurer, Isador Simon, Erie.

The Erie home has certainly put new life into District No. 3. From the day in 1910 that the convention in Pittsburgh adopted the report of the committee favoring the establishment of a home for orphaned and friendless children in the district there has been manifest a quickening of the activity of the district. The interest in the home is sure to increase. Even such cities as have their own institutions, like Pittsburgh, Philadelphia and Newark, are showing a commendable interest in the Erie home and they will no doubt do their full share towards raising funds to liquidate the debt for the magnificent new buildings. The good which is being done for the children will without doubt react upon the entire district. Notable progress has been made in the two short years of the existence of the home. The story of the succeeding years will surely afford even greater satisfaction because then we shall be enabled to see some of the fruit of the labor of our hands. District No. 3 will be justified in aligning itself proudly with its sisters of the B.B. that are doing useful work. And all the more will this pride be justified since every intelligent effort is being made to have the Erie home the very last word in homes for orphan and friendless children.

Jewish Widows' and Orphans' Home

And the Connection of District Grand Lodge No. 7 With Same

By MR. NAT. STRAUSS - - - New Orleans, La.



The two fatal epidemics of 1847 and 1853 left in their train a number of widows and orphans, who for several years were supported by the Benevolent Association of New Orleans. There were at that time scarcely two thousand Jewish souls in this city, and very few who could have been considered rich men. This support proved insufficient, and if continued would have wrecked the charitable societies.

In 1855 a number of the most influential Jews called a meeting in order to devise a plan for the care and protection of these unfortunates. A new society was organized under the name of "The Association for the Relief of Jewish Widows and Orphans," and, although many difficulties presented themselves, steps were taken immediately to build an asylum, and in January, 1856, the home, on the corner of Jackson Avenue and Chippewa Street, was dedicated. With utmost liberality on the part of the founders, the following preamble was adopted:

"The object of the corporation shall be to establish a home or asylum to receive under its care the support of indigent Hebrew widows; also to receive, foster, provide for, maintain and instruct Jewish orphans and half orphans of both sex."

From the very start the doors were open to the children of the district. For twenty years this concession obtained. At the end of this period the children of the district largely outnumbered those of the city, and, in appreciation of the generosity extended to us by the managers of the home, upon the petition of District Grand Lodge No. 7, a contract was entered into by levying a per capita assessment of $2 annually in support of the institution.

This contract continued until the separation of the District from the Cleveland Orphan Asylum, to which up to that date a similar assessment was paid, and the whole amount of $4 was voted to the New Orleans asylum.

In the course of years, it became manifest, in view of the increasing demands, that our home had to be enlarged. In October, 1884, a special committee was appointed by the board to take this matter under consideration. At a special meeting in 1885, a resolution was adopted empowering the president to purchase a lot at a cost of $8,500 at the corner of St. Charles and Peters Avenues, for the purpose of erecting a new home at a cost of $60,000.

Through the efforts of Drs. Gutheim and I. L. Leucht, assisted by Drs. Voorsanger, Berkowitz, Hecht, Eisenthal, Stoltz, Weiss and Leventhal, the amount subscribed for the building fund reached $43,000.

On November 25, being Thanksgiving Day, the corner stone was laid by the Grand Lodge of Masons of Louisiana. Our lamented leader, Brother Leo N. Levi was the orator of the day.

Dr. I. L. Leucht, chairman of the committee, turning to the Grand Master, said:

"I beg of you and your noble band of men to consecrate the corner stone of our new home to the God of all mankind. You belong to an order teaching that every man may become a Master Mason, worthy to help in building that grand temple of humanity, wherein resounds from pole to pole, the unity of Jehova.

"No walls are erected dividing the hearts of men, where unity, love and charity sing Hosanna in unbroken harmony. Pour out your wine and oil on this corner stone, let the future home to be reared upon it be called 'Bethel,' and join us in the prayer of our Patriarch, Jacob: 'And this stone, which I have set for a pillar, shall be God's House, and all which thou dost give me, I will surely give a tenth part to thee.' May such be His holy will. Amen!"

The education of our children is provided for in the Isidore Newman Manual Training School. This school bears the name of the noble donor who at a cost of over $75,000 erected this institution. There are other features connected with the management worth mentioning, namely:

The Henry Newman Education Fund, out of the interest of which assistance is rendered to worthy students to pursue a chosen profession.

The Simon Gumbel Dower Fund of $10,000, out of the interest of which is provided a dower to girls raised in our home.

The Jewish Widows' and Orphans' Home is one of the three institutions fostered by our district.

At the last meeting of the Grand Lodge. instead of the per capita already alluded to, a resolution was adopted fixing the per capita dues for the support of our institution at $1.50 per quarter, and a flat appropriation was voted it for the Jewish Widows' and Orphans' Home $20,000, for the Touro Infirmary $7,000, and for the Leo N. Levi Hospital $6,000.

The number in our home has been steadily increasing, and we are now housing under our roof, one hundred and seventy orphans.

THE LEO N. LEVI MEMORIAL HOSPITAL

By EMIL NATHAN, St. Louis, Mo.

"For the Cause That Needs Assistance For the Good That We Can Do."

The comparative ease with which the $100,000 Building Fund of the Leo N. Levi Memorial Hospital was raised has aroused considerable notice and some speculation.

The success attending the campaign to raise this large amount of money for a comparatively unknown cause owes much to the potential qualities of our Order.

Being a National Sanitarium, originated, built, and maintained by the I. O. B. B. for suffering humanity generally, the appeal for funds was taken up by a majority of the I. O. B. B. lodges, largely as a matter of deep, personal concern and interest.

Many lodges with small membership contributed generously to the fund, while other lodges of large membership gave but small amounts for the good cause.

It will be interesting to recount some of the peculiar experiences brought out by the effort to get together this large sum of money.

A refreshing note came from a very small lodge, early in the campaign, that a contribution of $500 would be made to the fund to name a room in memory of a distinguished past president of this lodge of twenty members. The same mail brought from a lodge of 250 members the munificent sum of $5.00.

Considering the size of the fund to which this $5 was intended as a contribution, the postage stamp from each member did not serve to immortalize the lodge for "transcendent generosity."

In sending a contribution of $1,000, a generous member apologized for the $100 subscribed by his lodge of great membership, and a lodge of thirty-two members graciously sent $8.00 and asked if a room could not be set aside for some of their indigent members.

These incidents will serve to illustrate the difference in opinion and ideas of giving away money for such purposes as the I. O. B. B. Sanitarium represents.

It may be said that the raising of this fund of money proves in a most positive manner the pure democracy of the I. O. B. B. membership.

Aside from a few large contributions, amounts from 50c to $100 made up the greater part of the sum raised.

The members of the Board of Trustees [illegible] an aggregate of about $5,000 [illegible] distinguished members of the order contributed $100 each to the Life Membership feature offered by the Association.

The Sanitarium opened its doors on Nov. 1, 1914, and is being run in a most satisfactory manner.

While only about a third of our beds are being used, the service performed is. beyond question, of great benefit to our suffering dependents.

Having no pay wards and desiring none to be added, the usefulness of the Institution can be extended to the capacity of its beds, only, by generous subscriptions of the various branches of the order to the Maintenance Fund.

It is generally admitted that the Sanitarium performs a great and lasting service to humanity and through its broad field of usefulness, our order will receive that credit, for which it has good reason to be proud.

The progress of our work at Hot Springs is best evidenced by the expression of a member of the local board, in a recent letter, whose connection with the Hot Springs Committee of the I. O. B. B. for the past twelve years has been distinguished for constant personal service and unselfish interest:

"We are gradually getting the Hospital into smooth systematic order, and I feel a great pride in our Institution.

"We are making a reputation for efficiency. We are getting results. Some of our cures are remarkable.

"We are doing so well that we are besieged by people with money who want to get in and pay.

"We have a fine medical staff and our Board of Managers work in perfect harmony with them.

"We are after results (and are getting them).

"I feel that our efforts are amply repaid by the results thus far achieved.

"We see some awful cases of unfortunate poor, and sick, cripples leave us restored to health and some of the emergency cases owe their lives to our noble little Institution.

"I know that we are destined to do a great, good, and noble work. I feel that our labor and magnificent accomplishment will result in thousands of deserving unfortunates, getting their chance to come back again to a life of usefulness, instead of helplessness."

CASH ACCOUNT BUILDING FUND, APRIL 1, 1915.

Receipts

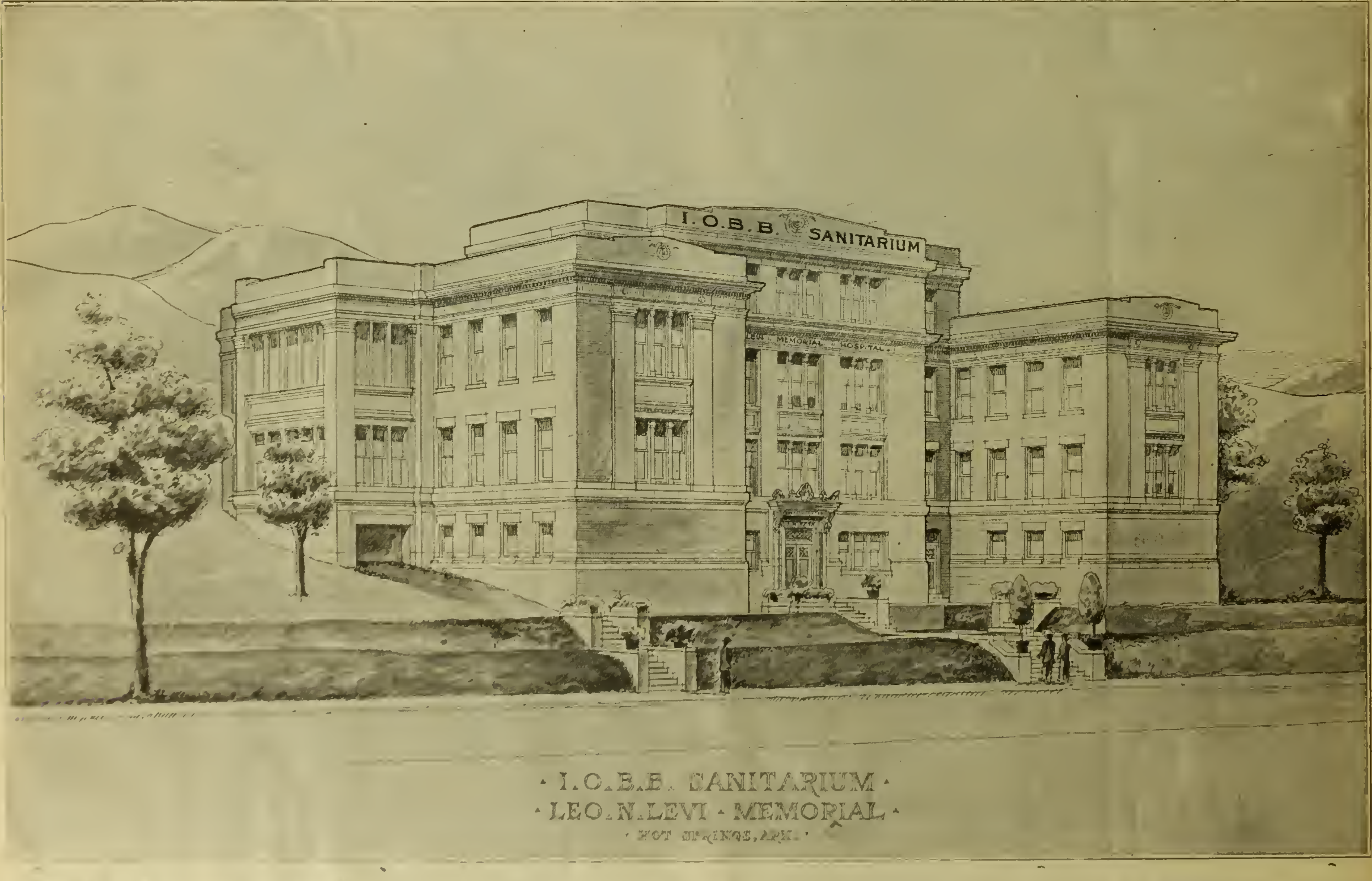
Received from subscriptions	$77,532.55	
" " refund insurance	346 31	
" " interest on balances	797.48	
" " note due April 15th	2,500.00	
" " sale of 136 debentures	13,606.40	
" " Elevator Fund	125 00	$94,907.74

Disbursements

To Stewart McGehee Const. Co.—Bldg	$63,950.86	
" M. J. Murphy—plumbing contract	13,214.50	
" Ahrens & Ott Mfg. Co.—fixtures	855.62	
" Emil Weil—architect	4,286.80	
" E. A. Grubel—architect supervisor	1,540 00	
" Expense of Building Fund Committee	959 55	
" Two city lots purchased, adjoining Hospital	3,431.45	
" Insurance for five years	636.42	
" J. L. Mott Co.—bath house equipment	1,420.82	
" Watchman for building	30.00	
" Geo. T. Schmelzel—electric fixtures	650 00	
" E. H. Hardin Co.—water proofing hillside	844.55	
" Fred Taylor—architect—water proofing hillside	60.00	
" Jos. Schweich Prtg. Co.—printing debentures	39.75	
" W. J. Murphy—tank contract	539.10	
" Vm. Volker & Co.—shades	117.60	
" E. T. Burrowes Co.—screens	310.00	
" Cash—roof for tank	89.50	
" Gus Blas D. G. Co.—linens on account	79.25	
" Hospital Supply Co.—hospital supplies	120.23	
" Grading grounds	300.00	
" Interest on notes	403.50	$93 879.50
Cash on Hand		$ 1.028.24

SUBSCRIPTIONS BY DISTRICTS TO THE BUILDING FUND OF THE LEO N. LEVI MEMORIAL HOSPITAL.

DISTRICTS	From Lodges	Collections in Cities	From Grand Lodges	Total
District Grand Lodge No. 1	$ 585.00	$ 100.00	....	$ 685.00
District Grand Lodge No. 2	2,833.50	7,761.00	$2,000.00	12,594.50
District Grand Lodge No. 3	168.00	....	....	168.00
District Grand Lodge No. 4	443.26	200.00	100.00	743.26
District Grand Lodge No. 5	20.00	10.00	100.00	130.00
District Grand Lodge No. 6	1,227.15	3,731.00	2,000.00	6,958.15
District Grand Lodge No. 7	4,882.00	27,871.64	6,000.00	38,753.64
Levi Family	....	....	....	12,500.00
Executive Committee	....	....	....	5,000.00
Total	$10,158.91	$39,673.64	$10,200.00	$77,532.55



ALLIANCE SCHOOLS IN TURKEY AND PALESTINE.

It is reported that all the schools under the management of the Alliance Israelite Universal in Turkey, and even those in Palestine and Syria, are continuing their work fairly satisfactorily. The many expulsions of non-Ottoman Jews from Palestine have not appreciably affected the situation of the schools. As a matter of fact, in some localities the number of pupils has largely increased owing to the closing of French Christian schools which were attended by Jewish children.

RUSSIAN PREMIER AND POLISH JEWS.

The Premier, M. Goremykin, received a Jewish deputation which consisted of Deputy Freedman, Advocate Grusenberg, and the Warsaw communal worker, M. Davidson. The deputation acquainted the Premier with the position of the Jews in the Polish war zone. M. Goremykin listened to their statements with marked attention, expressed his sympathy with the suffering Jews, and promised to render all assistance possible.

An Impersonal Centenary

(Continued from page 14)

More interesting are his exegetical remarks. Though they follow the traditional lines, and especially those of his father, who was an excellent punster, they reflect very often the spirit of the times. Thus he says once, in explanation of the passage of the Psalms: "The law of the Lord is perfect restoreth the soul." "If the law of the Lord would only restore the body, then it would not be eternal, because inasmuch as the body is perishable, so the means of keeping the body must also be perishable, but inasmuch as the Torah restoreth the soul, as the soul is immortal, so the law of the Lord must also be perpetual, and this is a proof that the Psalmist denounced all attempts at even the slightest change and departure from ancient tradition, a proof that the law of God is unchangeable. On the basis of this principle we understand a difficult Talmudic passage. The Talmud says: what is meant by the words of Jeremiah, 9:12: "They have forsaken my law; they did not say the first blessing before the reading of the Torah." This indeed difficult passage, Samuel Wolf Schreiber interprets in his own way. He says, "We have two benedictions, one preceding the reading of the Torah, and one following it. In the one preceding the reading of the Torah, we offer thanks to God for having selected us from all nations, and given us his Torah. This is merely a historical fact. In the blessing, following the reading of the Torah, we offer thanks to God who has given us the law of truth, and implanted in us life eternal. By this we acknowledge not merely the historic fact that the Torah has been given to us, but also the dogmatic truth that this Torah is eternal. Those who have forsaken God's law are therefore those who will not even admit the divine origin of the Torah, but infidels are also those, who, admitting the divine origin of the Torah, will claim that this Torah may be changed.

It was only consistent for a man holding such principles that he opposed the "Congress," called in 1868, and all attempts at modernizing the position of the Jews. Part of the latter was the establishment of a rabbinical seminary, which finally in spite of all opposition, became a fact in 1877. Samuel Wolf did not live long enough to see this terrible blow upon traditional Judaism become a reality. He died December 31, 1871, at the age of fifty-six, and at once a legend was started, which was published by his son, Solomon. It was said that when Samuel Wolf was six years old, he was very sick, and the physician, having given up all hope, informed the father, and said, "Rabbi, now it is your turn, we can do nothing else." Then the rabbi turned in prayer towards the shrine, where he preserved his manuscripts, and after having poured out his heart, turned to the people present, saying, "I have prayed him out for a 'Jobel'" (half a century). It is needless to say that Rabbi Moses Sofer was not guilty of such a blasphemy. It, therefore, is also unnecessary to expressly deny another story connected with the birth of this son. It is said at the time of the birth of Samuel Wolf, the mother was in a very critical condition, and people turned to the rabbi, asking him why he did not try to shorten her pain by prayer. He replied that he would consider this wrong because the Talmud (Yoma, 38, b; Gen. Rabba, 50, ed. Theodor, p. 619), says no Zaddik dies before another Zaddik is born, and knowing that the child which is about to be born will be a Zaddik, I would, if I prayed for the shortening of my wife's pain, hasten the death of another Zaddik, which I cannot conscientiously do. A similar story, against which no one would have more vigorously protested than Rabbi Moses himself, is the report that, when he traveled with his teacher, Nathan Adler, from Boskowitz to Vienna, they experienced the miracle, which according to the Midrash, was accorded to Jacob, the distance became miraculously short. As an instance how such miracles are created, another case may be quoted. It has been repeatedly told that in 1804, when the French occupied Pressburg, a few Jewish soldiers of the Austrian army, crossed the river, in order to attend services on the Ninth of Ab, in the city. Having left without furlough, they were arrested upon their return, and charged with being spies. The rabbi heard of this story, and being old and weak from fasting, he sent his sexton to Arch Duke Karl, telling him that if he would pardon these men, who are actually innocent, the victory would follow his flag. The Archduke consented, and he won a great victory. The story is made furthermore interesting by the addition that at the same time the rabbi spoke a word in favor of a few Christian soldiers, who also were innocently charged with treason. The story, however, has many holes. In 1804 there was no war which could have brought the French army to or near Pressburg. Furthermore, Moses Sofer did not come to Pressburg until 1806, and finally, even if the story should have happened in 1809, when there was war between Austria and France, the French troops were not near Pressburg, and the war was terminated before the Ninth of Ab. Finally, even in 1809, Moses Sofer was but forty-six years of age. He had married late in life, and had no children, with his first wife. This again shows the inconsistency, even of so prominent an orthodox. The Talmud (Yebamos, 64, a), clearly states as an absolute law that a man should divorce his wife if he lived for ten years in childless marriage. Moses Sofer did not do it. He might have claimed in his defense that even in rabbinic literature an exception is permitted. The story is so beautiful, that it is worth while repeating it here. A couple married for ten years in childless wedlock, appealed to Rabbi Simeon B. Yohai for a divorce. The rabbi told them that he was willing to grant the divorce, but inasmuch as they had begun their married life with a feast, they should also end it with a feast. The couple, acting upon his advice, went home, and the wife prepared an excellent parting dinner. The husband partook of the wine so freely that he fell asleep. In this condition, the wife had him removed to the house of her parents. When he awoke the next morning, he asked where he was. Being told that he was at the home of his wife's parents, he became so touched by the experience of his wife's feeling, that he consented to withdraw his divorce suit. The rabbi prayed for them and they were blessed with children (Canticles Rabba, 1, 31). From a point of view of rabbinical law, this story should not have influenced Moses Sofer's action, because according to a conception of rabbinic theology, Hagadah does not have the force of a law, although in this as in many other occasions, it is exceedingly difficult to arrive at a definite conclusion in regard to rabbinic authority. When Rabbi Moses Sofer lost his first wife by death, he married again, and this time again a widow, the daughter of his colleague, Akiba Eger, then of Maerkisch Firedland, only one year his senior. The fruit of this marriage was Samuel Wolf, born March 1, 1915, on the same day which Isaac Hirsch Weiss was born, a representative of strictly opposite views of rabbinic studies. It is interesting to calculate again how accidents will play an important part in history. When Samuel Wolf was five years old, his father was elected rabbi of Fuerth. The leading Talmudist of this Congregation, Rabbi Wolf Hamburger, himself a rabbinical author of considerable repute, tried his best to persuade the famous man to accept the position. Had Moses Sofer accepted, the life of his son would undoubtedly have taken a different turn. He would, in all probability, have become a German orthodox of the modern type, much as Solomon Cohn, the grandson of the previous rabbi of Fuerth, Meshullam Zalman Kohen. Providence protected him from such a calamity. He became rabbi of Pressburg, and conducted the affairs of the Congregation in the style of the eighteenth century. By peculiar coincidence at the time when he entered the office just as at the time of his death, Hungary was right in the midst of a strong liberal movement. In 1840, Hungary, like most of the states of Western Europe, tried to become modernized, and part of the program was the improvement of the condition of the Jews. Part of this program again, was the appeal that the Jews become more educated in a secular sense. Similar was the condition in 1872, when a successor to Samuel Wolf was elected. In 1867 Hungary had won her independence from Austria's rule, and again entered into a period of liberalism, and again the question of the condition of the Jews came in prominently for discussion. The result was the calling of the "Congress" which was to decide on a proper representation of Judaism, with a view of Magyarizing them. Connected with this a state's institute for the training of rabbis should provide rabbis who would preach the language of the country, which up to that time was exceedingly rare. Samuel Wolf, as all the orthodox rabbis, opposed this movement. They, however, succeeded only in postponing the realization, for in 1877 this institution opened its doors. But Samuel Wolf was, to use the words of the Prophet, "taken away before the evil days had come to pass." His Congregation, however, in spite of the esteem in which he was held, intended to appoint a more modern man. Opinions were divided, and the orthodox by a clever coup, placed the Congregation before the accomplished fact. I have the following story from a man who lived in Pressburg at that time: The leader of Hungarian orthodoxy was one Itzig Reich. Before the rabbi was buried, he called the trustees together, and after short deliberation, they elected one of the six sons of the deceased, Simchah Bunem, officially called Brenard, as his father's successor. I was told that Itzig Reich went to the Beth Hamidrash, where the dead rabbi's body was, as we might say, lying in state, and removing the cover from the body, whispered into his ear, both in Hebrew and in Yiddish, "I have the extreme honor of informing you that your son, the great and learned Simchah Bunem, was elected your successor, Mazeltoff." To the bystanders he said that he could swear a holy oath that the rabbi smiled when he heard this message. The man who reported to me the story, smiled himself. The liberal element was provoked at this trick, and seceded, forming a small, and to this day, insignificant Congregation. The majority still holds the tradition of the great teacher Moses sacred to this day. Simchah Bunem naturally followed in his father's footsteps, and this was right away marked by adopting the traditional rabbinical costume, which is nothing else but the usual costume of the Polish Jews. I would account for this fact because from the seventeenth century on most of the rabbis, if not all, of the leading Congregations were imported from Poland, and so their costume became the official vestment of a rabbi. In the same way it may be taken as certain that the so-called Polish costume is nothing else but the costume of rich and prominent people, worn in Germany up to end of the fifteenth century, when the Polish Jews, emigrating from Germany, established themselves in their new home. Simchah Bunem had been, up to time of the unexpected death of his father, a business man in Vienna, attending the stock exchange, a "Boersenspekulant," as it is called there. As such, while an observant Jew, he dressed as any other gentleman would. He would go to a coffee house, sit there reading his paper, and having a chat just like other business men of his type. The story is reported, when as rabbi of Pressburg, a few years later, he visited Baden, a health resort near Vienna, one of his former acquaintances from the stock exchange met him, and seeing him wear the Polish costume, he exclaimed, with an expression of horror: "For God's sake, Schreiber, what did you do? How do you look!" A similar embarrassing scene occurred when the rabbi, who came, naturally, upon hearing the news of the death of his father, to Pressburg, received the visit of his wife, who followed him. One of his little boys came running into the room and said, "Papa!" It was a terrible thing, for naturally the son of a rabbi of Pressburg is not allowed to say "Papa," but must in orthodox style, say "Taate." Just as Rabbi Simchah Bunem himself, when in the course of his lecture, referring to his father, would say, "Der Taate, may I be an atonement for his rest." So the Talmud prescribes the formula to be recited during the first year, after a man's death, while subsequently, he adds, "Blessed be his memory!"

Simchah Bunem died at Frankfurt am Main, the original home of his family, December 2, 1906, having held his office for nearly thirty-four years. This is a remarkable case of even distribution in one family. The grandfather was rabbi of Pressburg for thirty-three years, the father for thirty-two years, and the son for thirty-four. Simchah Bunem had, however, retired from active duty a few years previously, having by and by become afflicted with some kind of mental disease, which is said to be hereditary in some branches of the family, as may be due to the one-sided occupation, or as some claim, to the fact that the stock became weakened by the fact that Moses Schreiber married late in life. It was certainly a peculiar coincidence that the grandson should return to the place from which his father had come originally. He was placed there in an orthodox sanitarium. Again, we see an interesting lesson in philosophy of history. If a certain movement outlives the time of severest opposition, it has a chance to survive. We might quote Catholicism as an example. In the sixteenth century, it seemed that the days of Catholicism were numbered. One country after another forsook the old church, and even in those countries like Spain and Poland, where the majority of the population remained faithful to the church, the reform movement grew. But after the War of Thirty Years we actually did not see in all of Europe any remarkable shifting in the religious geography. Thus, if after the death of Moses Schreiber, the Congregation would have become a victim of modernism, it most likely would have shared the fate of other congregations, which in former years were amongst the leaders of traditional Judaism. Having resisted this movement during the first attack, it became stronger and stronger. After the death of Samuel Wolf, there was a movement to break the chain of tradition. But after the death of Simchah Bunem there was not the slightest attempt at a resistance, and as a foregone conclusion, the son of the deceased rabbi, Akiba, named for his great great grandfather, was elected the successor of his father, after the latter's death. People take pride in the force of historic tradition, and so Pressburg retains today, as in years gone by, the privilege of the traditions as they existed all over Judaism until the days of the French Revolution. In 1913 a fire destroyed the Pressburg ghetto, and also the home of the Yeshibah. But the loss was partly recuperated, and the Congregation, being assisted by many outsiders, especially Hungarians living in America, is going to rebuild the old home for the Torah. Whether it will be possible to maintain this artificial tradition for years to come is a matter that calls for very grave doubt. The old-fashioned way of having a boy educated in Talmud, and then having him married and started in business, becomes more and more impossible. Modern business life requires a better training, and in addition, professions and even the rabbinate claim a different kind of training. A great many of the students of the Pressburg Yeshibah have gone out as modern rabbis, and even those of the strictest orthodox type, like Rabbi Solomon Breuer of Frankfurt am Main, and Solomon Spitzer, of Hamburg, found it necessary to obtain in some way or other, a university degree. Pressburg has not advanced so far as yet, and this reminds us of an old little anecdote which is highly illustrative: Near Budapest is a small town called Stampfen, distinguished by its orthodoxy. A man once proposed the question, "What is the difference between Stampfen and Budapest?" and he answered. "In Stampfen the women do not yet wear a Scheitel, and in Budapest they do no more wear it." For the explanation the following has to be added. The traditional way amongst the German and Polish Jews was that a married woman had to have her hair covered, just as has been seen amongst the Catholic nuns, where it is undoubtedly an old Oriental custom representing the idea that a married woman must belong to no one else except her husband, and, as a nun is supposed to be the bride of Christ, she also must give up the desire of pleasing any man. About the end of the eighteenth century, when Jews entered into a new phase of life, adopting the social customs of their neighbors, the bonnet which covered the hair of a married woman was replaced by a substitute, the wig, which, while covering the natural hair, tried to retain its appearance. The orthodox first opposed this terrible innovation, and then adopted it. In this way the reformers of today become the conservatives of tomorrow. Western orthodoxy in Judaism allowed some kind of academic training after the Yeshibah instruction. Eastern orthodoxy, as represented in Pressburg, rejects this compromise, for which the wig of women is a symbol, still retaining the old Yeshibah bonnet. The time may yet come, when Moses Sofer's successors will work for a Ph. D.

EXPLANATION FROM SIR REGINALD WINGATE.

In the February issue of the News we published an extract from an address as published in the "London Times" by Sir Reginald Wingate, the governor-general of the Soudan, which contained insulting reference to Jews. The attention of the Sirdar having been called to the fact, the following explanation was sent to the London "Jewish Chronicle" by Sir Andrew Wingate, a relative.

"The Governor-General of the Soudan recently delivered a very able address to the Arab leaders, which was locally well received by all sections of the community. His Excellency's words had no small share in bringing about that remarkable testimony of loyalty to British rule, which has so astonished our enemies and gratified our whole Empire. A translation was published in the London newspapers, and a reference to the misguided group of men at Constantinople, which has induced Turkey to commit suicide, as a 'syndicate of Jews, financiers and low-born intriguers,' was misunderstood by the Jewish Chronicle and other important newspapers as an attack on the Jewish race. The phrasing is unfortunate, perhaps, but it concerns one or two miscreants and has no reference to Jews as Jews. Had the Sirdar known that his speech would be read in English he would have qualified these words, which, as they stand, have given offence. There was no intention to disparage Jews generally in any way. and the Sirdar would be the last person to use any language which would wound a body of people of whom the world expects so much. The relations between the Jewish community in Khartoum and the local population are excellent, and no such construction was placel on the words where they were uttered."

STATUS OF THE JEWS AFTER THE WAR.

An important meeting was recently held in Milan and was attended by many prominent Italian Jews, including Luzzatti and Ottolenghi. It was decided at the meeting that the Jews of Italy shall join hands with the Jewish bodies of other lands that are now working in behalf of the Jews who are deprived of their rights in various lands. It is also reported that the French Jews will come in the general plan and work hand in hand with the Jews of other lands to the same end.

Hebrew Orphans Home, Atlanta, Ga.

When the gems in the Order's crown are being inspected, the Hebrew Orphans' Home, Atlanta, Ga., must needs arrest attention. Dedicated on March 28, 1889, after years of ardent preliminary work on the part of the Hon. Simon Wolf and associated brethren of District No. 5, the institution has for more than a quarter of a century stood as an exponent of all that is lofty in the Order's aims and aspirations.

The Atlanta Orphanage was the first to assume the title "Home" in lieu of the hereditary "Asylum," and then proceeded to dispose of the classical question, "What is in a name?" by conducting a real home.

By virtue of its well sustained progressiveness, the Home soon attained renown, but the management at no time showed a disposition to rest on laurels. Indeed, it became the living example of the motto:

"Without halting, without rest,
Lifting better up to best."

Uniform attire was tabooed from the very start. So was seggregation in any form. By degrees, every practice that would tend to distinguish the orphans from other children was so thoroughly obliterated that only the initiated could tell the two apart. So consistently was this scheme pursued that the superintendent has never uttered the word orphan in the hearing of his charges, and he represses it in the mouth of others. And yet, there is an esprit de corps which manifests itself in many ways, but in none more formidably than in the work of the Alumnal Association. In point of numbers one of the smallest, it is in point of performance, beyond peradventure of doubt, the biggest in the land.

The Atlanta Home has fathered another feature in which, though imitated promiscuously, it stands unexcelled—nay, unapproached. It has invoked life insurance as an aid to endowment, and is now the beneficiary of more policies than any sister institution.

The Atlanta Home is a pioneer in what it calls the "Dual system." In the contention that has arisen between the congregate institution and the home-finding society, Atlanta readily recognized the merits of both, and instituted subsidies and pensions whenever that course was possible. At the same time, the fixed establishment was continued for those who were avowedly best served in it. At the present moment, eighty-four are supported in, and thirty-five out of, the institution, involving a total expenditure of $22,000.00.

The property of the Home is valued at $100,000. The "Simon Wolf Endowment Fund" is small ($58,000.00) but growing. The death rate is 1/25 of one per cent, probably a record.

The institution in general is well epitomized in the language of the superintendent at the conclusion of his 26th annual report:

"The Home has attracted attention and support not by virtue of loud claims, nor by the artifices of the advertising agent, but by the quality of its output. The commingling of the children in the public schools and in the Temple, the absence of restraint, the weekly spending money, the non-existence of corporal punishment, the infusion of hope for reward in lieu of fear of punishment, the becoming attire, and other essentials, have produced a type of childhood, as bright, as obedient, and as lovable as can be found anywhere. So it happens that in their meanderings they shunt the bad associate, and form connections with the best people in the city. Four times the boys accomplished the feat, ordinarily performable only by the pressure of influential friends, of securing appointments as pages in the legislature, entirely unaided and unabetted. They inspect factories, examine displays and price merchandise with the assurance of one exercising a right. And they visit the newspaper offices, and weave around their childish experiences tales so full of interest and charm, that time and again the dailies have surprised me with their publication. Yes, the children themselves gain us much good-will, more than is discernible on the surface."

The officers are: Hon. Simon Wolf, Honorary President; V. H. Kriegshaber. President; Lionel Weil and J. H. Hirsch, Jr., Vice-Presidents; Max Cohen, Treasurer; M. Frank, Chairman; Oscar R. Strauss, Vice-Chairman; Fred Schiff, Secretary; R. A. Sonn, Superintendent; Miss Gussie Jackson, Matron.

The Jewish Question.

Eugene H. Lehman, M. A., in the current issue of the B'nai B'rith News returns most ingeniously to the solution of the Jewish Question. He expresses it and tells why it is. He then proceeds to state what is not, what is the solution. It must be an ideal, international, democratic and practical. He then tells attempted or suggested solutions; and he evidences Strack's recommendation of assimilation, Zionism, Liberal Judaism, and he discovers that each and every one of these lacks one or more of his enumerated qualities and quantities. What then? B'nai B'rithism. For this contains and embraces everything in the solution that is necessary. Good. And so it does. But so does Zionism. Come to think of it, however, Mr. Lehman has omitted one important matter that could possibly be tried with some success, namely, JUDAISM. It does not occur to many that Judaism is the solution, since it presents a lofty ideal, it is international, democratic and practical. And furthermore, Judaism encourges assimilation and fears it not. This is admirably expressed in the Midrash, where in relation to Moses it is said that his outer garment, his education, or culture, or university training, was Egyptian, but the native Jewish was enshrined within his soul. Zionism offers a home, a legalized asylum, for the persecuted Jew and the [illegible] suffering disability in the cruel land [illegible] birth. There is nothing un-Jewish [illegible] Liberal or Reform Judaism is not anti-Jewish. It is an international movement and an old movement, and is accomplishing to some extent. It has, however, never been adduced as a solution to the Jewish question. There remains Mr. Lehman's idea, the Independent Order B'nai B'rith, a great institution, really the national and international mouthpiece of world Jewry. Nevertheless, this great institution has never presumed to displace the synagog or the congregation. On the contrary, it has always and everywhere helped these bodies; it has complemented and supplemented their work. Since each and every idea advanced possesses some large Jewish purpose, it may not be out of the way to say that Judaism, which embraces all these efforts and more, can be utilized and lived and developed so as to form the solution of the Jewish Question. There would not be anything anomalous in this.—Editorial in the "Jewish Tribune," Portland, Ore.

According to statistical tables published in Russian newspapers, the number of Jewish soldiers participating in the war on the Russian side exceeds 350,000 and will reach the number of 425,000 when the recruits of 1916 are called to the colors. The number of Jewish dead, wounded and missing till December 31, 1914, amounted to 42,000. On this ratio it may conservatively be estimated that the total number of wounded and missing Jews to date must be somewhere between 70,000 and 75,000.

The Jewish Exiles in Poland.

It has now been definitely ascertained that as a result of anti-Semitic slanders, all the Jewish inhabitants of Prushkoff, Bolinov, Viskitok, Mstchnow, Szirardoff, Novomiesto, Biala, Piasetzno, Groitz, Guracalvaria, Leshno, Blone, Mogilnitz, Nadarzin, Kornitz and other minor places were exiled. One ailing Jewess only was allowed to remain at Szirardoff for a few days. So far, 30,000 exiles arrived at Warsaw. A most pitiful sight was the entry into the Polish capital of parties of blind, injured, ailing, and feeble-minded Jews who, too, had to go. Most of the synagogues were placed at the disposal of the refugees. As a result of a petition to the Governor-General a few trains were sent to convey some of the wandering exiles. Even the Polish Committee was moved by the terrible scenes to promise assistance to the Jews.

The Governor of Kieff has declined to permit any of the Polish Jewish exiles to settle in the city. As so far the Jews of only two places (Biala and Novomiesto) were allowed to return in consequence of the discovery of the falsehood of the anti-Semitic libels, the anti-Jewish press in Warsaw is afraid that the influx would strengthen the Jewish element in the city, and it demands the transportation of the exiles to Siberia.

In the opinion of the Deputy for Moscow, M. Novikoff, the exiles are entitled to compensation by the state.

OBJECTION OF CATHOLICS TO BIBLE READING IN THE PUBLIC SCHOOLS.

We publish herewith statement by Archbishop Mueller of Cincinnati why Catholics object to the reading of the Bible in the public schools.

"I deplore the fact that so many people of our country are growing up without any religion. I hold religion of more importance even than secular knowledge. I believe that religion besides secular branches should be taught in the schools; but I do not think the present project of reading the Bible or selections from it will accomplish its end.

"If selections only of the Bible are to be read, what selections will be chosen? What we Catholics consider very vital in a passage would be thought unimportant by those who differ from us in faith; hence the latter would be in favor of omitting what Catholics would insist be inserted.

"If the whole Bible is to be read, several objections present themselves.

"Those of the Jewish faith will object to the reading of the New Testament.

"We Catholics will object to any Bible except the Douay Edition; we cannot accept the King James' Version.

"No matter what restrictions are placed on the teachers it will be impossible to control some of the teachers from putting their own construction on passages from the Scriptures. In that way these teachers will prejudice the minds of the little ones against the faith of their parents."

The Present and Future of District Grand Lodge No. 5

By Rabbi Geo. Solomon, Savannah, Ga.

The very title of my subject suggests first that this District has a past and incidentally implies the thought of growth and progress.

As the individual is bound up with the community of which it forms a part, so necessarily a District is indissolubly connected with the Order of which it is a subdivision. During the past few years, while the Independent Order of B'nai B'rith was rounding out the third quarter of a century of its existence, the idea seemed to obtain that for an organization as for an individual, the three score years and ten seemed to be the limit of its natural life, and the notion gained ground that the Order was in its senility having outlived its usefulness, and therefore ready for orderly and decent burial. Curiously enough, coincident with the idea that the Independent Order of B'nai B'rith had outlived its usefulness and therefore had no further reason for existence, we note the growth and widespread activity of the several Jewish Fraternal Orders which have taken up the discarded projects of fraternal insurance, sick benefit and general relief of needy members, which bitter and costly experience caused the I. O. B. B. to abandon. The wider field of endeavor, embracing the welfare and the need of Jewry throughout the world, has been assumed by the American Jewish Committee. It has never been seriously suggested, as it could not be maintained, that the present leadership and character of membership of the I. O. B. B. in any wise falls below the splendid standard set up by the past leaders and rank and file. It is, to say the least, difficult to understand why, since we had in the Order an old and tried and trusted organization, in later years we need five or six different organizations to take up the different phases of the work it has assumed and so nobly accomplished during the seventy-five years of its existence, unless it be on the ground that we need new and wider media and facilities for honors, dignity and position.

This, as the other Districts, has experienced the evils of fraternal insurance coupled with the mistake of relief funds generously provided out of rather slender dues. Thus it was that when ten years ago I first entered District No. 5, I was surprised and chagrined to learn that its roster boasted no more than nine hundred members, and when I attended the first convention of this District held in Washington, I noticed the great preponderance of venerable faces and gray heads and the all-absorbing interest taken in the one supreme topic that came before the convention, namely, the matter of endowment and the size of the assessment. Quite a different situation presents itself to us now with fifteen hundred members and the delegates to the General Convention consisting almost exclusively of young men, the great majority of whom appear to be well under the age of forty. It would appear that inspired by the example of that Perennial Youth Simon Wolf, who seems to grow younger and more active and virile with the passing years, the young men of District Grand Lodge No. 5 are beginning to realize that the famed fountain of eternal youth is not a material or geographical location, but a psychological or rather spiritual fact. We recognize in our honored and beloved leader of this District a forceful and impelling illustration of the truth that earnest unremitting pursuit of a noble and unselfish ideal quickens the physical activities and imparts to our spiritual nature those qualities which give the happiness, peace and power that laugh at the idea of age and do not admit of the thought of death. The situation, as we see it at the present time, is but an earnest of what may be, and we firmly believe, what will be in the years to come. Five years hence we will have around three thousand members and an active, energetic and beneficial enthusiasm, or denying the incontestable evidence of the past seventy-five years to be contrary, we will either have to admit that the Order has no appeal or else stamp ourselves as unworthy to carry on the tradition and unfit to shoulder the responsibilities.

It is neither because new and larger issues have presented themselves, nor better men have taken the helm or composed its membership, that is cause of present progress. The mistakes and the failings of the past are due neither to lack of power in the principles of the Order nor to a dearth of enthusiasm, energy and ideals on the part of the members and leaders. Every man and each generation will and must have its imperfections and its mistakes, but it is only fair and just for us to realize that it is the mistakes of the past that make possible the success of the present, it is only due to those who have borne the banner of the District since its existence until now, to say that we will be fortunate if we can do as well as they have done. Only because and to the extent that we, of the present generation recognize and strive to live up to the standard set by our predecessors, can we progress. The Order is neither a happy accident nor a negligible episode in Jewish history. It fills a want and supplies a need in Jewish life. Seventy-five years and more ago the founder of the Order recognized what has so strongly in recent years appealed to the leaders of the Zionist movement, namely, that not so much the exile and dispersion among the people of the world, but rather the admission into that world, with all the attractions and distractions of success, are the supreme tests which try the temper and the endurance of the Jewish people. Thus the Order was founded to conserve and consolidate Jewish interest and solidarity in dispersion, without antagonizing or entering into conflict or argument with the Zionistic ideals, it has taken cognizance of and fitted itself for the actual practical living problem, dealing with the reality that has existed for upward of two thousand years and is likely to persist for an indefinite time in the future. It is indeed hard to bring the ideal to the reach and grasp of the average man, who can deal only with concrete reality. Thus there is cause neither for wonder nor regret that the Order has thus far numbered not more than thirty thousand in its ranks. With absolutely nothing to offer in the way of personal or material benefit to its members, but making its appeal solely on the ground of benefits they can confer rather than receive, the Independent Order of B'nai B'rith, to my knowledge at least, is unique among all organizations. I know of no fraternity, secular or religious, which has been able to accomplish such a result. The mere existence of the Order is in itself symbolic of the genius and spirit of Israel as evidenced in its history and tradition. It has always scorned mere numbers and eternally through the ages has protested against the arrogance of the majority, bravely and unwaveringly proclaiming its belief in a truth which seemed gradually to gain more and more acceptance, namely, that the truth and the right are to be found with the minority. Thus it is not surprising to find that while the Order has not made any pretense of being numerically any stronger than it really is, none the less, within and without Jewry, it has stood and still stands in America as being a representative Jewish organization. It has attracted to its ranks and enlisted in its active service the strongest, the most representative and the ablest spirits of American Israel. It is at least beyond the possibility of doubt of contention that if one seeks to find the truly representative men in District No. 5, without a single exception they are to be discovered among the leaders of District Grand Lodge No. 5 of the Independent Order of B'nai B'rith.

The future of the District is foreshadowed in the character of the Jewish population of these five South Atlantic states.

District No. 5 contains within its territory but four large cities, Baltimore, Washington, Richmond and Atlanta. From the Jewish standpoint it is rather sparsely settled and the great majority of the present Jewish population is composed of the recent immigrant class, popularly, though erroneously, denominated as Russian Jews. The future of the District from the standpoint of numbers as well as leadership, rests with these people. They have the double qualification for ideal B'nai B'rith in that all their traditions and much of their own experience has been, albeit, perhaps, unconsciously or subconsciously, the living out of the Judaic idea;

(*Continued on page* 32.)

Annual Convention of District Grand Lodge No. 5

The 41st Annual Convention of District Grand Lodge No. 5, I. O. B. B., was held at Norfolk, Va., March 14th to 16th.

The preliminary exercises took place in the Temple Sunday night, March 14th, gracefully presided over by Rabbi Louis Mendoza, of Norfolk; the Orator of the evening being Rabbi E. A. Landau, of Albany, Ga., and the Essayist, Harry O. Sandberg, of Boston and Washington, D. C.

These addresses were supplemented by a stirring speech of the Hon. Simon Wolf, who, in his usual felicitous manner, made the assembled crowd feel the force of the appeal of the I. O. B. B. so splendidly illustrated in the person of the "grand old man" of District No. 5.

Following the exercises at the Temple there was open house at the Ghent Club, where the delegates were given the opportunity of mingling with their co-religionists of Norfolk.

The Convention proper began Monday morning at ten o'clock in the parlors of the Monticello Hotel. Mayor Mayo, of Norfolk, extended truly warm greetings, and the manner of his welcome assured all present of the sincerity of his words.

The delegation was one of the largest, and certainly most representative, that the District has gathered in many years. The old veterans were all on hand, and their judgment and knowledge and poise were splendidly reinforced by the interest and enthusiasm of the young men.

It is, of course, a truism that Conventions, if analyzed by the official report of what was accomplished, are almost invariably of no value, but it should be always borne in mind that it is not so much what is done, as the spirit of the meeting, which really counts. A convention, after all, is but a sort of central power station wherein annually are stored up the forces of interest and enthusiasm which will supply the working energy for the year. This spirit was finely illustrated in the meeting of District No. 5 at Norfolk, and it was further, a great deal to see so many young men and that too busy, successful, energetic business men, interested in the ideals of the Order and the special work of our District.

When the Reports of the President and Secretary were analyzed in the light of recent conditions, there was much cause for congratulation over the situation as now existing in No. 5. There is no dead timber being carried. The forces of the District have been splendidly organized, and there is every indication that though the territory is small and sparsely populated from the Jewish standpoint, while No. 5 can never hope to be numerically the largest, it is unquestionably, even now, as progressive as any.

The District is justly proud that it has furnished to American Jewry a Simon Wolf, its unofficial ambassador to the people of the United States, and appreciates the fervid eloquence of its distinguished orator, Edward N. Calisch, but more than this, the services of the one and the sentiments so beautifully expressed by the other, are the standard by which District No. 5 seeks to direct its energies and the ideals which it is ambitious to attain. It is only fair to say this, for all those who were present at the meeting were keenly conscious that the mere recital of motions or resolutions adopted and business transacted could not adequately describe the Convention, but that the temper of the proceedings was such as to give cause for real satisfaction to all who were privileged to be present.

Realizing that Florida is well night inaccessible to District No. 7, and the distance and expense of reaching them, make it well nigh impossible properly to organize the three or four centers where flourishing Lodges might be maintained, and as it is very close to and naturally part of District No. 5, the President and Secretary strongly recommended that this District request the transfer of Florida from No. 7 to No. 5, and the Convention unanimously indorsed the suggestion, hoping that the coming C. G. L. Convention will see fit to effect the change.

Officers elected for the ensuing year were as follows:

President—Rabbi I. E. Marcuson.

First Vice-President—Harold S. Bloomberg.

Second Vice-President—Milton Klein.

Sergeant-at-Arms—B. Wildauer.

Treasurer—H. Sternberger.

Secretary—Geo. Solomon.

And the Delegates elected to the C. G. L. Convention were: Hon. Simon Wolf, Dr. E. N. Calisch, John J. Cohen, Julius I. Peyser and Lionel Weil.

For the first time in over a decade No. 5 allowed mileage to its delegates for this Convention. but the well nigh unanimous sentiment was that this was both unnecessary and inadvisable, and that there was sufficient interest among the representative men in the District that they need no material impetus to induce them to attend the meetings, and the ideals for which the Order stands are sufficiently strong to impel those who can to attend the Grand Lodge sessions, and that it is a privilege to be enabled to take part in the activities which exemplify these principles, and the pleasure of meeting with and greeting their fellow members is of itself enough to warrant whatever trouble and expense may be incurred.

Albany, Asheville, Charleston and Savannah each extended cordial invitations for the next Convention, but the matter was left to the decision of the General Committee.

Though there was a large proportion of young men constituting the personnel of the Convention, it was gratifying to note that eight Past Presidents of the Grand Lodge were present—in fact, every living Past President was in attendance—which clearly indicates that while we are making a continual appeal to the rising generation, we are maintaining our hold.

B'nai B'rith Building at Salt Lake City, Utah

What Our Lodges Are Doing

B'NAI B'RITH ACTIVITIES IN PORTLAND, ORE.

Theodore Herzl Lodge No. 314, at Portland, Oregon, has taken on renewed vigor with its new administration. The membership is jumping with leaps and bounds due to the indefatigable services rendered by the new president, Nathan Weinstein, and his capable assistants. This lodge bids again to become the banner lodge of District No. 4.

The Entertainment Committee, of which Brother Past-President M. Mosessohn is Chairman, and who is ably assisted by Brother B. W. Rubin, is doing wonders for the lodge and a program has been decided upon for the entire year. A most successful entertainment was held on Washington's Birthday at which the Superintendent of Schools L. R. Alderman delivered a talk and many other interesting features took place. About 400 were present. The affair was held in the new B'nai B'rith Building.

A Burlesque Dansant is to be held on April 1. During the latter part of May a river excursion and picnic has been arranged for by the committee.

The degree team of the lodge is doing splendid work in the performance of its duties. A class of twenty-five was initiated last month, and another class of equal number is to be initiated the latter part of this month. The degree team consists of David N. Mosessohn, Chairman; Geo. Rubenstein, A. Boskowitz, Ben W. Rubin, A. Rosenstein, H. Sigelman, J. Schwartz, Simon Cohn and Leo Shapirer.

Elaborate preparations are being made by the Portland lodges to entertain Judge Adolf Kraus and the other Constitution Grand Lodge officers and delegates and their ladies who will visit Portland on their return from the convention at San Francisco. A tentative program consisting of automobile rides around the city and surrounding country, a reception and banquet, a luncheon, and large B'nai B'rith meeting at Temple Beth Israel after divine services, has been arranged.

Portland Lodge No. 416 gave a most successful social and dance on Tuesday evening, March 16, which was well attended and proved to be a most enjoyable affair. President Dr. M. M. Bettman delivered a splendid little talk on the importance of Jewish people belonging to the B'nai B'rith Order.

District Deputy A. Boskowitz has been reappointed to this position in Portland by District Grand President Harry K. Wolff for another term.

Theodor Herzl Lodge and the Ladies' Auxiliary gave a rousing reception to Second Grand Vice President David N. Mosessohn, recently elected at the District Grand Lodge convention in San Francisco. Much activity is predicted due to Brother Mosessohn's elevation to this office as he is well known as aggressively active in behalf of the Order.

Much satisfaction has been expressed in Portland's Jewish community at his election, due to his intensely Jewish leanings and thorough imbuement with the B'nai B'rith spirit.

Brother Mosessohn was first selected a delegate to the District Grand Lodge during its session of 1904, at the age of 21; he is now 32 years of age. He is publisher of The Jewish Tribune of Portland, of which his father, Dr. N. Mosessohn, is editor. This publication is particularly well known for its strong B'nai B'rith editorial policy.

Nathan Weinstein, President of Theodor Herzl Lodge, has been exceedingly active in a membership compaign for his lodge and is devoting most of his time to the lodge work and to its upbuilding, spending a goodly portion of his business hours thereon.

The B'nai B'rith Building Association is making herculean efforts towards making the building a center of Jewish activities in Portland. Many classes are being organized in the Gymnasium and the building is becoming more and more popular in connection with Jewish communal affairs.

FARGO, N. D.

Under the auspices of John Hay Lodge No. 634, a committee of the lodge raised sufficient subscriptions to purchase a carload of flour for the destitute in Palestine. The total amount secured was $[illegible]96.00.

At an open meeting of the lodge held on Sunday, March 8, Mr Sidney A. Taller of Chicago delivered an address on the subject, "The New Social Spirit." The meeting was well attended and a general discussion on the subject was held after- [illegible]

LOS ANGELES LODGE LAUNCHES CAMPAIGN FOR NEW MEMBERS IN HONOR OF THE VISITING CONSTITUTION GRAND LODGE DELEGATES.

At the last meeting of the Committee of Arrangement for the visiting delegates it was decided that a banquet be given in their honor and also that they be taken to see the Mission Play.

However, the most important matter discussed was that of obtaining a class of candidates to be initiated by the President, Adolph Kraus, and the degree team that will accompany him. The evening given over to the initiation will be a noteworthy one in the history of the Lodge, and all energy will be used to present a class of considerable size. It will be an especially opportune time for the candidate, and no doubt many will be glad of the chance to join the B'nai B'rith under the auspices of the President of the Order. The initiation exercises promise to be out of the ordinary.

For the purpose of forming a large class the Committee has hit upon the plan of putting into the field two rival teams of twenty-five members each. Prizes will be awarded and all will possibly be done to gather into the fold all outstanding available candidates in the city of Los Angeles. There are many hundreds. There must be in a community of twenty thousands Jews.

The teams above mentioned will be captained by Brothers Isaac Pacht and I. R. Rubin. They will be permitted to appoint their own henchmen and to use all methods of warfare known to belligerent and neutral nations, international laws notwithstanding.

ACTIVITY OF WORCESTER LODGE, WORCESTER, MASS.

The degree team of Worcester Lodge No. 600, of Worcester, Mass., upon invitation of Horeb Lodge, No. 25, of New Haven, Conn., paid an official visit to the lodge and initiated a class of candidates of Horeb Lodge. Upon their arrival they were met by a committee of the lodge and were royally entertained.

On April 19, Worcester Lodge will celebrate the tenth anniversary of its institution in a fitting manner. The Intellectual Advancement Committee of the lodge has been authorized to make the necessary arrangements, and one of the features of the celebration will be a banquet at which all the Grand Lodge officers are expected to participate.

On the occasion of the celebration the lodge will be presented with the prize banner won in the competitive degree work. The presentation will be under the auspices of the Grand Lodge officers.

The Propaganda Committee of the District will also be present on the occasion to present the lodge with a token for the largest increase of members for the year 1914, the lodge having shown an increase of 80% for the year.

Arrangements are being made by the lodge also for the organization of a ladies' auxiliary.

The tenth anniversary of the lodge will be celebrated at the Hotel Bancroft and the Propaganda Committee of the lodge is at work now to secure a large class of candidates, which will be initiated by the degree team of Horeb Lodge of New Haven.

JOINT MEETING BETWEEN WASHINGTON LODGE NO. 19 AND EDWARD EVERETT LODGE NO. 97.

On Thursday, March 18, 1915, a joint meeting of Washington Lodge and Edward Everett Lodge was held at the meeting room of Washington Lodge, Terrace Garden, New York City.

In pursuance to a policy adopted by Washington Lodge, this was the second joint meeting held this year.

The occasion of the joint meeting was a lecture delivered by Brother Morris Jablow of Washington Lodge on "The Jew in the Legal Profession." The meeting was marked by a large attendance of both lodges. The lecture by the speaker of the evening was very interesting and brought forth a few remarks by the brethren who attended.

The Edward Everett Lodge was so enthused by the holding of these joint meetings, and it might be said now, that this is the second joint meeting held with Edward Everett Lodge, that the Washingtons had to promise to return the visit to a joint meeting held between these two Lodges at the meeting rooms of the Edward Everett Lodge.

MEETING OF THE GENERAL COMMITTEE OF DISTRICT LODGE NO. 8.

Grand President Timendorfer opened the meeting with some introductory remarks. He praised the good work which the departed Brother Dr. Metzenberg had accomplished for the benefit of the German Grand Lodge and the entire District. He also mentioned with gratitude the names of the deceased brothers, ex-President Meinhard Borchard, Julius Jacobi and Louis Sachs. Brother Timendorfer also reported that he had received a very pleasant letter from Brother Kraus, the President of the Order, in regard to the criticism made against the "B'nai B'rith News." Brother Kraus states, among other things: "It is only natural that in Germany where the feeling of patriotism runs high, any expression of opinion which is not strictly pro-German is looked upon with suspicion and mistrust. As far as I know, there is not a single Jew in America who believes that Russia will of her free choice grant rights to the Jews."

Brother Timendorfer also informed the General Committee that the Hilfsverein der deutschen Juden will issue a call for a collection for the war-suffering Jews in Galicia, Russia, and Palestine. In conformity with a previous understanding between the Hilfsverein and the Grand Lodge, this call will also be signed by the Grand Lodge. The General Committee concurred in this arrangement. The distribution of the amount collected will be made in conjunction with the other organizations and committees, in order to avoid scattering and dissipation of the funds.

Brother Dr. Paul Nathan proposed that the Grand Lodge should send a delegate to the Constitution Convention in America and the General Committee resolved to try to induce Brother Judiciary Counsellor Baerwald, of Bramberg, to undertake the journey.

Many of the lodges of the District have suffered financially and otherwise on account of the war and it was stated in the meeting that after the war a movement will be instituted on a grand scale for the aid of the suffering lodges in the border provinces and all questions of help will be attended to.

The former Secretary of the Grand Lodge of the Orient, Brother Dr. Auerbach, offered to deliver lectures in the German lodges and the General Committee highly recommended these lectures to the lodges.

COMMUNICATED

Lake Cities Lodge No. 696, I. O. B. B.

Ft. William, Canada, March 20, 1915.

Editor B'nai B'rith News:

Soon after hostilities began in Europe an appeal was made in this country to raise as much money as possible to aid the Jewish sufferers in the different countries of the war zone. Immediately we set ourselves to work and a committee was formed in our lodge (which was afterwards sanctioned by the whole community at a meeting held for that purpose in our Congregation), and thanks to the liberal way in which the committee was received we raised the sum of £32.6.0, which was immediately forwarded to the Secretary, Mr. A. Benjamin, of the First Lodge of England, I. O. B. B., and for which we have already received acknowledgment for same.

Shortly after we raised the sum which we now enclose $127.00 in the following manner. Forty dollars and twenty cents at the B'rith M'illa of Mr. M. Nitkin's new born son. Five dollars and forty cents at the B'rith M'illa of Mr. M. Laskins son. Thirty-eight dollars and fifty cents through the aid and good work accomplished by the Hebrew Ladies' Aid Society of the Twin Cities. Ten dollars at the B'rith M'illa of B. Rapport's son. Soon after a social and whist party was arranged by Mrs. H. Leff, wife of our Past President, which netted thirty-three dollars and fifty cents, which in all make up the above-mentioned and enclosed sum, all except sixty cents which went to the cost of purchasing draft and money order.

All the moneys herein enclosed shall be forwarded through the proper channels for the aid of the Jewish sufferers in the belligerent countries. Hoping that the war will soon end and that our brethren in the war zone will be relieved of the persecution and suffering they are now going through.

Fraternally yours,
CENTRAL WAR FUND COMMITTEE,
J. W. KASLER,
Secretary Treasurer.

"DAUGHTERS OF THE B'NAI B'RITH."

Of District No. 1.

Although the Daughters of the B'nai B'rith has been organized only a few months, it has accomplished a number of things of which the Order may well be proud.

The Sisterhood has a large membership and has undertaken numerous philanthropic activities.

During the winter season they sold coal to the poor of the City of New York at cost price.

For the Passover Holidays, they have collected numerous donations and have distributed among one hundred and six (106) poor and needy families, baskets of food stuffs consisting of matzoth, matzoth flour, eggs, vegetables and wine.

A Grand Lodge of the Daughters of the B'nai B'rith for District No. 1, has been formed, and deputies have been appointed by the Grand Lodge for the States of New York, Massachusetts and Connecticut, to form Chapters wherever organizations of the B'nai B'rith exist.

Samuel Roeder, Esq., has been appointed Deputy Patron of the State of New York.

Maurice Katz, Esq., has been appointed Deputy Patron of the State of Massachusetts, and is forming a Chapter in Worcester, Mass.

The officers of the Grand Lodge, for District No. 1, are as follows: Ray Rosenbaum, President; Clarence Y. Palitz, Grand Patron and Organizer; Elsie Rosenbaum, Vice-President; Bessie Leiner, Secretary; Lillian Levinson, Treasurer; Samuel Roeder, Chairmen of the Law Committee; Maurice Katz, Chairman of the Propoganda Committee.

The Daughters of the B'nai B'rith Chapter Number One is affiliated with the Maccabee Lodge No. 71 of the I. O. B. B. and this is the first Chapter formed in the State of New York.

The following are the Chairladies of the respective Committees appointed by the Chapter:

Rose Hochstein, Charity Committee.
Hilda Rosenbaum, Propaganda Committee.
Ida Levine, Publicity Committee.
Edna Polak, Law Committee.
Hortense Korn, Finance Committee.
Goldie Strassman, Membership Committee.
Rose Adelson, Sick and Relief Committee.
Juliette F. Joseph, Social Endeavor Committee.
Helen Silverstein, Entertainment Committee.

DAN LODGE NO. 593, CHARLESTON, S. C.

Dan Lodge now has the largest membership in the history of the B'nai B'rith in Charleston. There are now one hundred eight members in good standing, the maximum membership previously having been one hundred and two.

At the rate that applications are coming in, it is expected that the future growth of the Lodge will be even greater. The members in general are displaying great interest in the lodge's activities, and it has been found that enthusiastic members are in themselves excellent propaganda.

The officers and committees have been so active that the meetings are now looked forward to with pleasure. The attendance at meetings increases monthly, this is due to the fact that the meetings are made interesting through injection of special features and through the enlivening of proceedings in general.

In the death of J. Flaum, in February, Dan Lodge suffered a great loss. Brother Flaum was the oldest member of the lodge, and for years even up to within a month of his death, had taken an active interest in the work of the order.

BANQUET BY ISAAC LODGE, MILWAUKEE, WIS.

Under the auspices of Isaac Lodge No. 87, of Milwaukee, Wis., a banquet was held at the Hotel Pfister on March 9, 1915. The affair was attended by more than two hundred members of the lodge and visiting brothers. Brother Samuel Alschuler, of Chicago, was the guest of honor, and delivered a splendid address, which made a fine impression upon the members.

Rev. Dr. Charles Levy addressed the gathering in the absence of Governor Phillips, of Wisconsin, who was prevented from attending. Brother Charles L. Aarons, president of the District, acted as toastmaster. At the conclusion of the addresses dancing was indulged in.

What Our Lodges Are Doing

B'NAI B'RITH ACTIVITIES IN SAN FRANCISCO.

By Eugene B. Block,

Chairman of the Committee of Fifty.

A program of religious, educational, philanthropic and social activities extending over the entire year was adopted by the Committee of Fifty at its meeting last Wednesday evening, and the members enthusiastically pledged themselves to work harder than ever for a successful year.

This year's program, as arranged by a special committee headed by Richard E. Gutstadt is one of the most extensive and elaborate ever adopted by the committee and it is hoped by the members that the ten San Francisco lodges will give their unqualified support to the activities planned.

In addition to the work already outlined in the program, other activities are being considered, and the committee should have the busiest year of its existence.

Among the various events scheduled on the program are the annual picnic, the annual ball, observance of B'nai B'rith Day with athletic events at Golden Gate Park, a Chanukkah service for local members of the Order, an automobile ride through the city for members of the orphan asylum, and a final banquet to mark the close of the year.

Other activities suggested were referred to the program committee for consideration, and the program probably will be enlarged later.

The committee pledged its help and support to Grand President Harry K. Wolff and to the Ladies' Committee of the B'nai B'rith, which represents the three local auxiliaries of the Daughters of the Covenant.

Another important matter brought before the committee was the announcement by Grand President Wolff that hereafter the library and clubrooms in the B'nai B'rith Building are to be open day and night for the benefit of members. Arrangements for placing members of the committee in charge of the library and clubrooms each evening now are being made.

DEBATE BY CINCINNATI LODGE.

"Judaism is a creed and the Jews are not a race" was the decision arrived at by the participants in a debate by the members of Cincinnati Lodge No. 4, Cincinnati, Ohio, at a well attended meeting on March 22, 1915. Rabbi Jacob Mielziner and David Spritz defended Judaism as a creed and Leonard Freiberg and Jacob Hermann championed the racial side. The judges were Judge B. S. Oppenheimer, Victor Abraham and H. J. Levi. The meeting was unusually well attended and the members displayed a lively interest in the proceedings.

ZION LODGE, COLUMBUS, OHIO.

The members of Zion Lodge No. 62, I. O. B. B., realizing that outside of the routine work of the lodge some attention should be paid to the social side of life, are planning a series of entertainments, including smokers, dances and minstrel shows.

Zion Lodge is gradually adding a new element by the coming in of the younger members. It is interesting to note that at many meetings fathers and sons are present. There seems to be a renewed interest in the work of the Lodge.

The regime of President Robert Lazarus bids fair to be one of the most successful in the history of the lodge. Worthy of mention is the fact that Robert Lazarus represents the third generation of the Lazarus family in the presidency of the Lodge.

On Monday night, March 22, the entertainment committee gave a smoker and dinner, which proved a great success.

BETH ZUR LODGE, MOBILE, ALA.

The semi-monthly meeting of Beth Zur Lodge No. 84, of Mobile, Ala., held on Sunday morning, March 21, 1915, was unusually well attended. The Lodge voted unanimously to endorse the proposition of the Grand Lodge officers to eliminate the usual annual convention of the District Grand Lodge, to be held at Little Rock, Ark., and to hold instead a business session at New Orleans, devoid of any entertainment features and to be composed only of one representative for each lodge. The purpose of this change is to enable the Grand Lodge to apply the funds usually expended for the holding of the convention for the relief of the sufferers in the war stricken countries.

THEO. HERZL LODGE, PORTLAND, OREGON.

These are great days for the B'nai B'rith members of Theodor Herzl Lodge of Portland, Oregon. Each meeting brings new enthusiasm into the lodge, something different in the way of entertainments and the result is large attendances. "Big Time, Good Time, Bnai Brith Time" is every second and fourth Tuesday of each month for Theodor Herzl Lodge.

On Tuesday evening, March 23, a jolly "smoker and dutch lunch" was held, 100 members being present.

David M. Roth, the world's greatest memory expert entertained the members with his remarkable demonstration of thinking and remembering.

JOSHUA LODGE, PHILADELPHIA, PA.

An enthusiastic and largely attended meeting of Joshua Lodge, No. 23, was held March 9. As anticipated, the reports of the various committees proved of much interest to those assembled.

The Committee on New Quarters has secured a satisfactory home for the lodge, and final action will be taken at the next meeting on this question.

A card party and dance was held Sunday evening, March 21, for the members and ladies.

An important and interesting part of the proceedings of the evening was the report of the Chairman of the Prison Aid Committee. This is a work which has recently been taken up by the B'nai B'rith in Philadelphia. The report though but a preliminary one, showed the activity of the committee.

Mr. Aaron D. Faber, superintendent of the Jewish Foster Home, addressed the lodge on the subject of "Social Service." He commended highly the work of the Prison Aid Committee.

MEMBERSHIP CAMPAIGN IN SAN FRANCISCO.

Preliminary to the class initiation of 250 candiates, by a splendid drill team, before the convention of the Order to be held in the early part of May, a campaign for members is now being waged vigorously by members of the San Francisco lodges.

The campaign is under the direction of Mr. Harry K. Wolff, the president of District Grand Lodge No. 4.

The committee of fifty representing the local lodges has endorsed the membership campaign, and appointed special committees to aid the work. Enthusiastic responses are pouring in and it is anticipated that the desired number will be secured long before the date of the initiation.

B'NAI B'RITH OF PORTLAND PREPARE TO ENTERTAIN CONSTITUTION GRAND LODGE OFFICERS.

Elaborate preparations are under way for the entertainment of the officers and members of the Constitution Grand Lodge convention on their return from the convention city in May.

A joint committee consisting of the presidents and vice-presidents of the local lodges, the district deputy, the ladies' auxiliary deputy and the District Grand Lodge officer residing in Portland, has been formed, who will have charge of the entertainment.

A tentative program has been arranged to include auto drives in the city and surrounding country, a banquet, a luncheon and a B'nai B'rith joint meeting at Temple Beth Israel.

CLASS INITIATION BY ARGO LODGE, WASHINGTON, D. C.

More than one hundred candidates were initiated as members of Argo Lodge No. 413, of Washington, D. C., at a well attended meeting of the Lodge held on March 30, 1915. Those in charge of the ceremonies were: — Dr. Abraham Simon, Judge Milton Strasburger, H. O. Sandberg, L. Bretzfelder. F. N. Pelzman, and D. Weiner. Mr. Asolph Brandt acted as master of ceremonies. Brother Simon Wolf presented a report of the recent convention of the District held in Norfolk, W. Va. Brief addresses were made by Rev. Dr. L. Grossman and A. C. Mayer.

A little sketch entitled " The Argo Dialogue" was given by several members of the lodge.

After the close of the meeting refreshments were served and a social evening was spent.

GLUECKAUF LODGE.

Glueckauf Lodge, No. 493, of Essen, has eight brethren and nineteen relatives of brethren at the front. Brother Advocate Gottschalk was promoted to Lieutenant. The brethren advocate Ernst Cohn, Hermann Steinberg, Dr. Ad. Jonas, Max Loewenstein and the above mentioned Brother Advocate Gottschalk received the Iron Cross. The brethren Dr. Cohen, Dr. Mendel, Dr. Schueler, Dr. Hirtz, Dr. Schopp and Dr. Levy are active in the Reserve Hospital in Essen. Of these Dr. Mendel, Dr. Schopp and Dr. Levy are head physicians. Dr. Levy and Dr. Hirtz are managing the bandaging station of the Red Cross in Essen. Thirteen relatives of brethren are active as assistant nurses.

Contributions.

In August, even before the public was called upon to contribute, the lodge donated 2,000 marks to the Red Cross.

In October and November the lodge arranged a hospital in the Catholic public school which was placed at the disposal of the Red Cross. The cost of furnishing this hospital was between twenty-five and thirty thousand marks.

The lodge first contributed 1,500 marks to the hospital train of the Grand Lodge and then appropriated the additional sum of 500 marks. Besides this many of the brethren and sisters take part in the general war relief work and contribute to the support of the public soup kitchens, to the depot service, to the lint-making stations, etc.

The great events of the day have brought the brethren closely together, they meet unconstrainedly on Wednesday evenings, between the official meetings. Lectures on the events of the war are delivered in the lodge room.

INFORMAL DINNER BY THE CHICAGO LODGES.

Under the auspices of the Central B'nai B'rith Council of Chicago, representing the local lodges, an informal dinner was given at the Hotel La Salle on Wednesday evening, April 14, 1915, which was largely attended by the members of the Order and their ladies.

The speakers of the evening were Prof. Edward C. Baldwin, of the University of Illinois, who spoke on the subject, "The Jew in Literature," and Mr. Charles L. Aarons, of Milwaukee, President of District Grand Lodge No. 6, who spoke on the subject, "Work of the I. O. B. B." Mr. Wm. Wilhartz presided and the addresses were followed by general discussion, participated in by many members.

RAMAH LODGE, CHICAGO, ILL.

An unusually well attended meeting of Ramah Lodge No. 33, was held on the evening of April 8, 1915. Excepting the initiation of a class of candidates the regular order of business was dispensed with and the greater part of the evening was given over to the social features of the meeting.

The following program was carried out:

Violin Solo...........Mr. Benjamin Paley
Vocal Solo............Mr. J. K. Chapman
Address........Maj. M. L. C. Funkhouser
"Vice Conditions and Motion Picture Censorship."
Vocal Solo............Mr. J. K. Chapman
Recitation..............Mr. Sidney Lyons
Violin Solo..........Mr. Benjamin Paley
Popular songs by professional artists.
Refreshments.

LOUISVILLE, KY.

Louisville Lodge No. 14, I. O. B. B., has made a change in its meeting place. It has moved into the beautiful Lodge Room of the new Y. M. H. A. Building, and the beneficial effect of the change has already become apparent.

On March 24th, the Lodge gave an entertainment to which the members, their families and friends were invited. The program was as follows:—

Opening Remarks, Mr. Joseph Lazarus, President Louisville Lodge No. 14, I. O. O. B. B.

Violin Solo, Mr. Bernard Schweitzer.

Address, "Your Million Dollar Corporation, The Louisville Public Schools," Dr. I. N. Bloom.

Vocal Solo, Miss Edna Jones.

Accompanist, Mrs. Sidney J. Meyers.

The meeting was well attended and the Entertainment Committee is arranging for another "Open Meeting" to be held in the near future.

The Committee on Social Service gave "Sedar" to the Jewish inmates of the Indiana Reformatory, in Jeffersonville, Indiana, which is located just across the Ohio River from Louisville.

FRIEDRICH LODGE.

Friedrich Lodge, No. 444, of Heidelberg, started its activities on August 5, 1914, with a special meeting called for the purpose of appropriating 300 marks for the "Red Cross."

In the sewing and knitting room the wives and daughters of the brethren prepare gifts from materials which they furnish with their own means. These gifts are turned over to the Red Cross for the benefit of the Galician refugees.

In addition to the above mentioned 300 marks the lodge has contributed 300 marks to the city collection for the families of those who participate in the war, 200 marks for East Prussia, 200 marks for Alsacia-Loraine, 100 marks to the Social Commission of the Jewish Community, 1,000 marks to the hospital train, 100 marks to the "Red Crescent," 950 marks for the Galician refugees who found shelter in Bohemia. It also collected 1,000 marks which it sent the Red Cross.

The lodge sent Chanukkah gifts to all brethren and their sons in the field.

On the occasion of the celebration of the Kaiser's birthday, the Jewish soldiers of the garrison were gathered for an afternoon and treated to coffee. These afternoon gatherings are to be continued. The second gathering took place on Purim.

DALLAS LODGE, DALLAS, TEXAS.

The members of Dallas Lodge No. 197 enjoyed the second Intellectual Culture Meeting of the year at B'nai B'rith Hall Wednesday evening, March 24.

A program of unusual interest was prepared by Brother Milton Pandres, chairman of the arrangement committee.

The principal address of the evening was made by Rabbi Geo. Fox of Fort Worth, who spoke on "B'nai B'rith and the Modern Jewish Conscience."

President Alfred L. Bromberg introduced the speakers, including Brother Jules K. Hexter, who presented a most interesting review of the lodge's finances.

Short talks were also made by Dr. Wm. H. Greenburg and Brother Ullman of Birmingham, a visitor to the meeting.

Following the program the members adjourned to the B'nai B'rith club rooms, where refreshments were served.

FRESNO LODGE, FRESNO, CAL.

On the second night of the Passover, a Seder and banquet were held at Hotel Fresno, Fresno, Calif., at which eighty Jews were present. Rabbi Edgar F. Magnin, of Stockton, Calif., conducted the Seder and explained the symbols of the Passover. After the banquet an enthusiastic meeting was held. Rabbi Magnin gave a stirring, informal and very personal appeal, following which various of Fresno's representative Jews spoke. The result was the formation of a new congregation, religious school and sisterhood. The religious school will meet for the present in the home of Mrs. Louis Mendelsohn. It was arranged that Rabbi Magnin will come down from Stockton at least once in two weeks if not more often to give a series of lectures on "Jews and Judaism." At the same time he will instruct the children and train teachers to carry on the work in his absence. The election of officers in the Congregation and Sisterhood and other details of organization will be worked out in the near future. The affair was given under the auspices of Fresno Lodge No. 723 I. O. B. B., of which Judge Isaac Myer is President and brothers Sol. Peiser, L. M. Mendelsohn and Morris Benar were the committee in charge of the arrangements.

LITTLE ROCK, ARK.

B'nai B'rith Day was celebrated by Little Rock Lodge, No. 158, at Temple B'nai Israel, on Tuesday evening, March 9, 1915.

Following was the program of exercises:

Organ Prelude........Prof. J. J. Kellar
Invocation ....Rabbi Louis Witt
Children's Choir....................
Under the direction of Miss Mae Traxler
Introductory Remarks..............
..............Mr. Maurice Altheimer
Address ....Mr. Alfred G. Kahn
Song..............Mrs. Theo. D. Abeles
B'nai B'rith Day Oration...........
Rabbi Wm. Fineshreiber, of Memphis
Violin Solo............Mr. Hugo Heiman
Benediction...........Rabbi Louis Witt

What Our Lodges Are Doing

FORTY-FIFTH ANNIVERSARY OF GIDEON LODGE, ALBANY, N. Y.

Gideon Lodge No. 140 celebrated its forty-fifth anniversary on Sunday, March 28, 1915. The occasion was a very happy one and was marked by the attendance of the President of District No. 1, Brother Herman Asher, the member of the Executive Committee from District No. 1, Brother Charles Hartman. and the Treasurer of the District, Brother Sol Sulzberger. A delightful program, set forth below, was presented for the entertainment of the members, their families and friends.

Program.

Prayer—
Rev. Dr. Max Schlesinger.
Vocal Solo—"Saida" ....Matthews
"Ich liebe dich"....................Greig
"Why?" ....Wells
Miss Florence H. Wertheim.
Accompanist, Miss Helena Frank.
Address—
Bro. Herman Asher,
President Grand Lodge, District No. 1.
History of Gideon Lodge—
Bro. Henry I. Herschberger.
William Tell Overture—Piano......Rossini
Concert arrangement for four hands by Gottschalk.
Prof. E. R. Anker and Lewis M. Anker.
Address—
Rabbi Samuel H. Goldenson.
Music—Poet and Peasant........Orchestra
Address—
Bro. Charles Hartman,
Member Executive Committee of the Order.
Piano Duet—Rhapsodie No. 2........Liszt
Prof. E. R. Anker and Lewis M. Anker.
Address—
Bro. Sol. Sulzberger,
Treasurer, District No. 1,
Installing Officer of this Lodge,
March 27, 1870.
Address—
Hon. Charles M. Stern,
Past President, District Grand Lodge No. 1.

President Asher delivered a stirring address on the work which the District is doing at the present time.

Brother Charles Hartman, of the Executive Committee, gave a delightful talk upon the work of the Executive Committee and praised the untiring efforts of President Kraus in behalf of the Order. Bro. Hon. Charles M. Stern made a deep impression upon all present by a beautiful and delightful talk on the ideals of the Order.

There are seven charter members of Gideon Lodge and five of them were in attendance at the meeting:

Hon. Simon W. Rosendale.
Dr. Herman Bendell.
Solomon H. Blatner.
Henry W. Lipman.
Solomon M. Hydeman.
Henry I. Herschberger.
Rev. Dr. Max Schlesinger.

After the set program a reception was tendered to the Grand Lodge officers. The evening was in charge of the Intellectual Advancement Committee of the lodge

TACOMA, WASHINGTON.

One of the facts that always makes a lodge meeting interesting is the presence of visiting brethren, and in that respect Tacoma Lodge No. 741 of Tacoma, Washington, has been favored at almost every meeting.

Monitor Feist, under whose guidance the Sabbath School of the lodge is progressing in a satisfactory manner, arranged a "Seder" service for the young folks. Many of the youngsters that witnessed the "Seder" have never observed such a ceremony before, and were very much interested in the proceedings.

The attendance at the lodge meetings is generally good and in order to keep up the record during the summer months the entertainment committee is planning interesting events.

PORTLAND LODGE, PORTLAND, ORE.

At a recent meeting of Portland Lodge No. 416, of Portland, Ore., resolution was adopted extending cordial invitation to all the members of the Order who will pass through the Rose City on their way to the Exposition at San Francisco, to call at the B'nai B'rith Club Building, where every courtesy will be extended and their stay made as pleasant as possible.

Portland Lodge has adopted a new [illegible], namely, that at each meeting [illegible] member is appointed by the President to read certain portions of the B'nai B'rith News.

LOS ANGELES LODGE, LOS ANGELES, CAL.

At the meeting of Los Angeles Lodge No. 487, of Los Angeles, Cal., held on March 9, 1915, President Berman in a forceful address brought to the attention of the lodge the disorganized condition of the local Jewish charities and urged that the lodge initiate some movement looking toward the unification of all charities without discrimination as to whence their respective support comes.

President Berman's address and proposition was heartily endorsed by Brother George N. Black and others, and as a result of the action of the lodge a committee of seven was appointed, each member of the committee representing some charitable or social organization of the city and authorizing the committee to call a conference of all the Jewish organizations for the purpose of unifying them.

Brother George N. Black gave an interesting talk on the proceedings of the recent District Grand Lodge convention.

Brother Salzman submitted a report on behalf of the committee appointed to work out plans for the organization of a ladies auxiliary.

RIMMON LODGE, RICHMOND, VA.

An open meeting of Rimmon Lodge No. 68, I. O. B. B., was held on Wednesday evening at Beth Ahabah Temple, at which Rabbi I. E. Marcuson, President of District Grand Lodge No. 5, addressed a large and representative gathering on the usefulness of the Order. An interesting musical program was rendered by Dr. Maurice Koblenzer, Miss Corinne Samuels and Miss Carrie Clarke. Brother Charles Hutzler gave an introductory talk on the objects of the open meeting. Refreshments were served by the ladies and all present were personally presented to Rabbi Marcuson.

The regular meeting of Rimmon Lodge No. 68, I. O. B. B., was held Sunday evening, March 21, at which the usual routine of business of the lodge was attended to, and the entertainment committee requested to prepare a program for another open meeting in April.

INSTITUTION OF PARKERSBURG LODGE, PARKERSBURG, W. VA.

Parkersburg Lodge No. 765 was instituted at Parkersburg, W. Va., on Sunday afternoon, March 21, 1915, with formal and appropriate ceremonies. A large number of officers and members of the District Grand Lodge were present and participated in the exercises. Following the institution ceremonies a banquet was served in honor of the visiting officers. Mr. Joseph Stern acted as toastmaster. An address of welcome was made by President Meyer Newberger. The toasts were responded to by Brothers Isidor Sobel, Rabbi Lazaron, Edward Hemple and others. Brother Isidor Sobel of Erie, Pa., past president of the District Grand Lodge, officiated and represented the Grand Lodge on the occasion.

The new lodge starts out auspiciously with a membership of forty. At the conclusion of the banquet dancing was indulged in.

HOPE LODGE, STOCKTON, CAL

At the regular meeting of Hope Lodge held on March 3, District Deputy S. S. Safferhill gave an interesting talk reviewing the work of the convention of the District, recently held in San Francisco.

On March 14 the lodge held its annual memorial service at Temple Israel, Rabbi Edgar F. Magnin and Brother Gus C. Ringolsky of San Francisco delivering the memorial addresses. A musical program was also carried out.

At the meeting of the lodge held on March 17, Rabbi E. F. Magnin gave an interesting lecture on the conditions of the Jews in Europe, depicting the hardships of our people and appealing for material help to aid the sufferers during the existence of the war.

RAINIER LODGE, SEATTLE, WASH.

Amid an impressive ceremony a class of six candidates was initiated at the meeting of Rainier Lodge No. 627, of Seattle, Wash., on March 11, 1915. As a tribute to President Lewis, who has just left his bed after a month's illness, a large and enthusiastic membership was in attendance. Besides the regular routine of business, interesting talks were made by several members of the lodge.

RESOLUTIONS ON THE DEATH OF DAVID LASER.

At a meeting of the board of managers of the Leo N. Levi Memorial Hospital, held on Thursday, March 11, the following resolutions were adopted:

"*Whereas,* The Author of Life and Death, in His infinite wisdom and justice, removed from our midst our friend and co-worker, David Laser; and,

"*Whereas,* David Laser has been most intimately associated with the work of the Leo N. Levi Memorial Hospital from the very beginning, having given his untiring efforts for a great many years to the work done by the association, and having served as its treasurer at the time of his untimely demise; and,

"*Whereas,* David Laser was a man whose heart ever beat with sympathy for the unfortunate and afflicted, whose judgment was clear and sound, and whose counsel in the deliberations of the affairs of the Leo N. Levi Memorial Hospital Association was ever wise and helpful; and,

"*Whereas,* In his sudden demise in the very midst of his activities, the board of managers of the Leo N. Levi Memorial Hospital Association lost one of its most faithful members whose presence and counsels will be greatly missed;

"*Be it resolved,* That the board of managers of the Leo N. Levi Memorial Hospital deeply deplore the loss of their co-worker, David Laser, and hereby extend their profoundest sympathy and sincere condolence to the members of his bereaved family.

"*Resolved,* That these resolutions be spread upon the minutes of the board of managers of the Leo N. Levi Memorial Hospital Association, be published in the local press and the B. B. News and a copy thereof sent to the members of his family.

"A. B. RHINE,
"ALBERT MEMDEL,
"D. BURGAUR,
"Committee."

MACCABEE LODGE, NEW YORK.

At the meeting held February 16, Brother Rabbi Herbert S. Goldstein delivered a lecture on "The Ethics of the Fathers," which was greatly appreciated by those present.

Brother Clarence Y. Palitz was the speaker of the evening on March 2, and he spoke concerning Purim and its significance to the modern Jews.

The meeting of March 16 was graced by the presence of Brother Henry Blank, of New York-Isaiah Lodge No. 1, who delivered an excellent address on "True B'nai B'rithism." At the conclusion of his address Brother Blank was highly applauded and the president expressed the hope that Brother Blank would be a frequent visitor of Maccabee Lodge.

At the conclusion of the meeting the members adjourned to the "Juliette," where the members of Maccabee Lodge were the guests of the "Daughters of the B'nai B'rith." Several of the members spoke and refreshments were served. After the meeting an informal dance was held.

ANNUAL "GET-TOGETHER" DINNER OF ARGO LODGE, WASHINGTON, D. C.

Argo Lodge No. 413, Washington, D. C., held its annual banquet in the Metropolitan Hotel on March 1, 1915. The dinner was the third annual affair given by the lodge. While the dinner was in progress Brother A. Brandt was called to the speaker's table and was presented with a gold medal by the toastmaster, in recognition of his valuable services to the lodge. During the banquet musical numbers were rendered by professional artists.

The occasion was graced by the presence of Congressmen Julius Kahn and H. M. Goldfogle; Commissioner of the District Brownlow; Rev. Dr. Rosenthal of Atlanta, President of District No. 5; Rev. Dr. George Solomon, of Savannah, Secretary of District Grand Lodge No. 5; Judges Pugh, Mullowney and Strassburger, and many out-of-town visitors.

Congressman Kahn, in addressing the gathering, referred to the work of the Order, drawing the distinction between the American Jew and the Jewish American.

Congressman Goldfogle discussed the immigration problem and emphasized the need of the proper distribution of aliens.

Commissioner Brownlow, in his remarks, predicted a Jewish nation in Palestine as one of the results of the European war.

Short talks were also delivered by many prominent members of the Order and the banquet was participated in by more than 200 members of Argo Lodge and their ladies.

COMMITTEE OF FIFTY REPRESENTING SAN FRANCISCO LODGES.

Following an enthusiastic reorganization meeting at which officers for the ensuing term were elected, the Committee of Fifty, representing the ten local B'nai B'rith Lodges of San Francisco, now has launched upon a new year and is earnestly pursuing its activities.

Reorganization of the committee for the year was effected last week when the newly-appointed delegates from the various lodges assembled and elected officers for the year. The newly-elected officers were: Chairman, Eugene B Block; vice-chairman, Abe Freedman; secretary, Julian Pinto; treasurer, J. T. Pechner; trustees, Henry Zekind, Milton Meyer and I. Friedman.

Before surrendering their chairs the outgoing officers received the unanimous thanks of the committee for their untiring efforts during the term just closed.

Chairman Block, in accepting the office, thanked the members of the committee and briefly outlined the work he believed the committee should pursue. He declared himself in favor of increased philanthropy by the committee both in and out of the Order and urged a greater volume of intellectual and educational work. Special committees to take up these matters, he said, would be appointed.

Other newly-elected officers and members of the committee pledged themselves to work untiringly in behalf of the 250 class initiation planned by the committee as a feature of entertainment during the Constitution Grand Lodge convention. An active campaign for members now is in progress.

Grand President Harry K. Wolff attended the meeting and in a rousing speech told the committee the importance of the work for it to perform this year. He pledged his co-operation in all activities.

The prosperous condition of the preceding term of the Committee of Fifty was shown by a report of activities submitted by Secretary E. J. Fletcher. A few excerpts of the report follow:

"During the year just closed the committee held 46 meetings, at which the highest attendance was 43, the lowest 11, and the average attendance 24. The grand president was present at eight of these meetings and one was held in his home. * * *

"The following affairs were given by the committee during the year: a Seder, two lectures, a boat ride, a picnic, an automobile outing to the inmates of the old people's home, two dances and a banquet."

CINCINNATI LODGE TO ENTERTAIN GOV. ALEXANDAR OF IDAHO.

Gov. Moses Alexandar of Idaho has accepted an invitation to visit Cincinnati Lodge No. 4 and address its members. Gov. Alexandar has the distinction of being the only Jewish governor in the country and is prominently identified with the B'nai B'rith. His visit to Cincinnati will be an event in the history of Cincinnati Lodge.

Committees have been appointed to make the necessary arrangements for the proper entertainment of the governor.

UNIQUE DINNER BY MEMPHIS LODGE.

Memphis Lodge No. 35, of Memphis, Tenn., was host at a unique and interesting affair held on March 4, 1915. It was the first "get-together" dinner and the occasion proved a most pleasant one. The sumptuous dinner consisted of choice viands and the courses of the dinner were interspersed by entertainers and speakers.

The Educational Committee, consisting of J. M. Samfield and E. Klein, presented an impromptu debate participated in by S. L. Lee and Dr. M. S. Simon. The Committee on Originalities presented a variety of entertainment. The Music Committee arranged a most excellent program. Rabbi M. Samfield and Rabbi Wm. Finescreiber delighted the gathering with eloquent and interesting addresses.

DAVID FISH LODGE, CHICAGO, ILL.

An open meeting of the lodge was held on the evening of March 15, 1915. A program consisting of musical numbers and a monologue was carried out. Judge James Gibbons was announced as the principal speaker, but owing to indisposition he was unable to be present.

What Our Lodges Are Doing

DISTRICT NO. 1.

Dr. Bernard M. Kaplan, secretary of the District, delivered an address at the Patchogue synagogue on Sunday, March 21, on the subject, "Benevolence and Morals as the Greatest Jewish Ideals."

At a well attended meeting of Jacob B. Ullman Lodge of Stamford, Conn., held on March 24, Dr. Bernard M. Kaplan, secretary of the District, was the guest of honor and delivered an address on "Judaism and the Order."

District Grand Lodge No. 1 at its recent convention held in Worcester, Mass., empowered the General Committee to sell its old people's home at Yonkers, N. Y. This home was built thirty-five years ago and is proving inadequate. The committee was further instructed to proceed with the erection of a new home as soon as arrangements for the sale of the old one are completed.

Montefiore Lodge No. 70, I. O. B. B., of Buffalo, N. Y., celebrated B'nai B'rith Day on March 21 with the initiation of fifty new members. The meeting was followed by a banquet, at which Louis J. Gibbs of New York, Herman Asher, president of the Grand Lodge, Charles Hartman of the National Executive Committee and Charles M. Stern of Albany, State Deputy, were the speakers.

At a meeting of Horeb Lodge No. 25, of New Haven, Conn., held on March 14, the members had the pleasure of watching the degree team of Worcester, Mass., conduct the initiation of a large class of candidates.

On March 10, 1915, Horeb Lodge held its annual ball at the Harmony Hall. The proceeds of the affair will be distributed among the various charitable institutions of the city.

Montefiore Lodge No. 701 of Buffalo, N. Y., has shown much activity recently. About a year ago the lodge had eighty members, but at the present time its roll consists of one hundred and ninety. Since the beginning of this year fifty-eight new members were initiated and every one of them is a quality member.

B'nai B'rith Day was observed at Temple Emanuel, New York City, on Sunday, March 28, by a special service presided over by Brother Rev. Dr. Joseph Silverman, who delivered an eloquent address.

At Hartford, Conn., Rev. Dr. Bernard M. Kaplan, Secretary of the District, gave the address at the B'nai B'rith Day celebration. Rabbi Emeritus Elkin, Rev. Dr. Ettleson participated in the service which was held at Temple Beth Israel.

Bro. Louis Kempner, the beloved President of the Board of Governors of the Home at Yonkers, has almost completely recovered from his recent illness and was present at the last meeting of the Board.

Henry Jones Lodge No. 79 has recently admitted a number of new members. Bro. Abr. Anhalt, President of the Lodge, is working earnestly and energetically in behalf of the lodge.

Joseph G. Shapiro, Vice-President of Harmony Lodge No. 711, has been elected on the Borough Counsel of Shelton, Conn. He is also prosecuting attorney of the town of Huntington, which has the distinction of electing the first Jew to office in the United States in 1738, when one of our co-religionists was elected member of the Colonial Assembly of Connecticut.

A well attended and spirited meeting of Amos Lodge No. 121, of Boston, Mass., was held recently at the lodge's headquarters, at which several candidates were initiated.

A committee composed of Bros. H. Duschnes and G. Housman of Edward Everett Lodge No. 97, and headed by the popular President, Julius Levy, have undertaken the duty of increasing the membership of this lodge. The lodge was recently addressed by Bro. M. P. Davidson, the silver-tongued orator of Flatbush Lodge.

Chananiah Lodge No. 165 held a special meeting on March 7, which will long be remembered by all who were present. Two of the oldest living ex-Presidents, who just celebrated their 70th birthdays. Bros. Simon Gallinger and Emanuel Stern, were presented by President H. Weiss with engraved gold-headed canes, as a token of affection and respect on the part of the lodge for the splendid services these two venerable brothers have rendered the lodge. Bro. Maurice P. Davidson represented the General Committee and delivered a splendid address on the occasion. The meeting was a surprise to the two distinguished brothers, who expressed their appreciation with much feeling.

Secretary Brother Bernard M. Kaplan addressed Edward Everett Lodge No. 97 on April 7 on "The Ideals of the Order and Judaism." Bro. Kaplan is scheduled to deliver a special lecture at Bridgeport, Conn., under the auspices of Harmony Lodge No. 711, of which Maximilian Stein is President.

Hon. Charles M. Stern, of Albany, made a flying but welcome visit to the following lodges: Zerubbabel No. 53 of Rochester, and Jacob No. 91 of Syracuse, N. Y., and created much enthusiasm by his presence and his eloquent and earnest addresses.

Bro. Bernard M. Kaplan, Secretary of the District, has been invited to address the Jewish Institute of New York on Sunday, April 11. Dr. Kaplan will speak on "The Golden Mean of Jewish Ethics." He will also address shortly the Emanuel Brotherhood of which Brother Rev. Dr. Joseph Silverman is President.

Brothers I. B. Schmidt, I. Trum, A. G. Lutz and Julius Kirstein, the Brooklyn section Committee of the Intellectual Advancement Committee, are arranging a rally meeting to be held shortly in that city.

Rev. Dr. Bernard M. Kaplan, Secretary of the District, in response to an invitation, addressed the Jewish community of Patchogue on Sunday, March 21, and organized a religious school, which will be under the supervision of the B'nai B'rith Lodge of Patchogue. Secretary Kaplan also addressed the Jewish community at Stamford, Conn., Wednesday evening, March 28, under the auspices of Jacob B. Ullman No. 685. Brother Charles H. Shapiro, Chairman Committee on District Court, also delivered an address which was much appreciated by the lodge, of which he was the installing officer. Brothers Kaplan and Shapiro organized at Stamford a Ladies' Auxiliary, of which Mrs. Sally Kronholtz is the temporary President. Mrs. Sally Kronholtz and her husband, Bro. S. Kronholtz, District Deputy of Stamford, have done very much towards keeping up the enthusiasm and the good work of the lodge. President S. Wagner of Jacob B. Ullman Lodge was recently elected Exalted Ruler of the Elks. President Wagner and Vice-President Jacob Weissman and District Deputy S. Kronholtz are determined to increase the membership of the lodge.

Washington Lodge No. 19 gave an elaborate Seder on the second night of Passover to the members and friends of the Order. Bro. Rabbi Lipkind and Bro. Rev. Schlager, of Temple Emanuel, conducted the services. Bros. I. I. Lipsitch, Dr. M. M. Stark, Adolph Wald, Henry Meyers, Samuel Koffler and other active members contributed much towards the success of the Seder.

DISTRICT NO. 2.

The Columbus, Ohio, "State Journal," in its issue of Sunday, March 1, devotes the entire front page of its magazine section to a biographical sketch and portrait of Rabbi Jos. S. Kornfeld of Columbus, rabbi of B'nai Israel Temple, and president of District Grand Lodge No. 2. The "Journal's" sketch was most laudatory.

Director of Public Service, Brother Alfred A. Benesch. was installed as President of Cleveland Lodge No. 16, of Cleveland, Ohio, at a well attended meeting on the afternoon of Feb. 28.

A new campaign was inaugurated, and it is the aim of the lodge to increase its membership to six hundred before the convention of the District Grand Lodge is held.

The members of Barzillai Lodge No. 111, of Lafayette, Ind., gave an enjoyable card party to celebrate the feast of Purim on March 8, 1915.

Under the auspices of Missouri Lodge No. 22 and Ebn Ezra Lodge No. 47 of St. Louis, Mo., joint memorial service at the United Hebrew Temple was held on Sunday evening, April 25, 1915.

At a meeting of Ebn Ezra Lodge No. 47, of St. Louis, Mo., held on April 8, 1915, a class of candidates was initiated. The meeting was well attended, many visiting members of Missouri Lodge being present, to listen to the address of Rabbi Samuel Thurman.

Rabbi D. L. Liknitz of Leavenworth, Kansas, on behalf of the social service committee of District No. 2, conducted Seder for the Jewish inmates at the Federal prison at Leavenworth.

Jewish Easter was celebrated on March 30, 1915, by the Jewish inmates of the Ohio penitentiary, at Columbus, Ohio. The services were held in the forenoon by Mr. I. B. Jashenosky on behalf of the social service committee of District Grand Lodge No. 2. In the afternoon an additional service was conducted by Rabbi Jos. S. Kornfeld of Columbus, president of District Grand Lodge No. 2, who preached a sermon on "Freedom."

DISTRICT NO. 3.

The B'nai B'rith religious school of New Castle, Pa., under the auspices of New Castle Lodge and under the direction of Brother Marcus Feuchtwanger, held confirmation exercises at the Coliseum on Sunday afternoon, April 11, 1915. Rev. Dr. J. Leonard Levy, of Pittsburgh, officiated.

The members of Abraham Lippman Lodge No. 672, of Pittsburgh, Pa., were tendered by the president, Mark Nolan, a stag smoker at the meeting of the lodge held on February 24. After refreshments had been served an entertaining program was rendered by high-class performers.

The Sabbath-School of New Castle, Pa., under the auspices of New Castle Lodge No. 609, held a Purim entertainment on Feb. 28, 1915. After the services and the rendition of a program by the children each child was presented with some gifts, donated by Mr. and Mrs. Marcus Feuchtwanger, who organized the school and are actively engaged in its maintenance.

The quarterly meeting of Joshua Lodge No. 23, held on March 19, 1915, was largely attended. Various committees rendered their reports, among which was that of the Prison Aid Committee. Addresses by various members of the lodge were also delivered. The lodge has arranged for a social meeting and a class initiation to be held during the month of April.

The propaganda committee of Abraham Lippman Lodge No. 672, of Pittsburgh, Pa., held a meeting recently for the purpose of arranging for the social events of the lodge. It was decided to hold a card party on April 28, at which valuable prizes will be given and refreshments served. A stag smoker will be held on May 26, 1915.

Wheeling Lodge No. 615, of Wheeling, W. Va., held an exceptionally well attended meeting on Sunday evening, March 14, at which a class of candidates was initiated. The lodge also gave a luncheon and smoker, which was served by the Temple Guild.

Morgantown Lodge No. 766 was recently instituted at Morgantown, W. Va. Brother Isidor Sobel of Erie, past president of District Grand Lodge No. 3, was the installing officer.

Due to the efforts of Brother Edward Hemple of Pittsburgh, several lodges were instituted recently in West Virginia.

DISTRICT NO. 4.

Theo. Herzl Lodge No. 314, of Portland, Ore., gave a burlesque dansant on April 1, 1915, at the B'nai B'rith building, and the same proved a great success.

At the meeting of the lodge held on March 23, 1915, Mr. David M. Roth, memory expert, entertained the members. A class of candidates was initiated by the degree team and a smoker and entertainment followed.

Occidental Lodge No. 345 of San Francisco, Cal., observed Pesach with a special program, in charge of Cantor R. R. Rinder. Services befitting the occasion were conducted and addresses were delivered by several speakers.

The Ladies' Auxiliaries of Ranier and Hildesheimer Lodges of Seattle, Wash., gave a joint card party on March 18, 1915. More than five hundred guests were present and handsome prizes were awarded.

B. F. Peixotto Lodge No. 421 of Salt Lake City, Utah, was instituted in March, 1892. The lodge was composed of but a handful of enthusiastic young men and it was with much difficulty that the lodge was kept intact. The passing of the years found a gradual increase of membership and on the occasion of the official visit in May, 1907, of the then president of the District, Brother George N. Black, of California, a large class of new members was secured through the efforts of the then District Deputy, Rabbi Charles J. Freund, and his co-workers. The initiation exercises were conducted in the presence of Brother Lucius L. Solomons, First Vice-President of the Order, who gave inspiration to the occasion. Since then the membership has materially increased and in May, 1910, the lodge resolved to create a home for itself and launched a campaign for subscriptions, resulting in the sum of $4,700, to which was added the accumulated fund of the lodge, amounting to $3,500, and with this money the club building of the Ladies' Literary Club was purchased. The building has a frontage of 50 feet and is 80 feet deep. It is noteworthy that when the lodge dedicated its new home not a cent of indebtedness remained unpaid.

Samuel Lodge No. 668 of Vancouver, B. C., held its annual memorial services on Feb. 1, 1915. Rabbi B. A. Rosengarg conducted the memorial services and delivered an address.

At the last meeting of B. F. Peixotto Lodge No. 421, Salt Lake City, Utah, Brother Louis Marcus, a delegate to the recent convention of the District, favored the lodge with a report which proved interesting and informative.

Los Angeles Lodge No. 487 gave a smoker and cabaret at its lodge rooms on the evening of April 1. Professional talent from the various theatres and amusement places was secured to entertain the members.

Los Angeles Lodge No. 487 of Los Angeles, Cal., gave an I. O. B. B. Hop to its members and ladies on March 16, 1915, which proved a great success.

Etham Lodge No. 37 of Sacramento. Cal., held special memorial services at the temple on Feb. 26, 1915, where Rabbi Michael Freed conducted the services and Dr. I. G. Reynolds delivered an address.

Mr. Leon Salomon, venerable secretary of Etham Lodge No. 37, of Sacramento, recently celebrated his seventy-seventh birthday, on which occasion he was the recipient of many congratulations and tokens of esteem.

Preparations are in progress by the committee of Lasker Lodge No. 370 of San Diego, Cal., for B'nai B'rith day at the Panama-California Exposition on the occasion of the visit of the delegates to the convention of the Order.

Preparations are under way for the proper reception of the visiting delegates returning from the San Francisco convention by the B'nai B'rith Lodges of Portland, Ore.

The Daughters of the Covenant, auxiliary to the Portland B'nai B'rith lodges, gave a card party on March 2, 1915, at the B'nai B'rith hall.

Portland Lodge No. 416, of Portland, Ore., gave a social and dance on the evening of March 16 at the B'nai B'rith hall.

The B'nai Brith club of Portland, Ore., gave a dance on Wednesday evening, March 17, at the B'nai Brith building. The affair proved a great success.

Portland Lodge No. 416, of Portland, Ore., gave an invitation social at the B'nai B'rith building on March 16. Both dancing and cards were indulged in.

Theo. Herzel Lodge No. 314 and the Daughters of the Covenant of Portland, Ore., are making final arrangements for the burlesque dansant to be given on April 1.

Hildesheimer Lodge No. 503, of Seattle, Wash., gave a grand ball in March, which was successful in every way.

The ladies' auxiliary of Rainier and Hildesheimer Lodges of Seattle, Wash., gave a joint card party on the evening of March 18. Prizes for the winners were distributed. Refreshments were served.

Unity Lodge No. 273, of San Francisco, Cal., celebrated its thirty-eighth anniversary on March 11, 1915. After the formal exercises the members and their ladies attended the theatre in a body and afterwards repaired to the St. Francis Hotel, where refreshments were served and dancing was indulged in.

Ophir Lodge No. 21, of San Francisco, Cal., gave an elaborate dansant on Sunday evening, March 21. Special decorations were the feature of the evening.

On March 16 the Social Committee of Los Angeles Lodge No. 487 gave a dance at the B'nai B'rith hall that proved a delight to all those who partook of the evening's enjoyment.

DISTRICT NO. 5.

The annual banquet of Argo Lodge No. 413, of Washington, D. C., was held at the Metropolitan Hotel on March 1. Mr. Julius I. Peyser presided and addresses were made by representatives Julius Kahn, Henry M. Goldfogle, A. J. Sabath and B. Johnson, by District Commissioner Brownlow, and other federal and municipal officers, as well as by Hon. Simon Wolf, Rabbi Abraham Simon and Judge M. Rasburger.

Under the auspices of Gate City Lodge No. 144, of Atlanta, Ga., a grand concert was given at the Jewish Educational Alliance on Sunday, March 14, 1915.

The Norfolk, Va., section of the Council of Jewish Women entertained the visitors to the convention of District Grand Lodge No. 5, held recently, with a card party and dance on March 23, 1915.

At a meeting of Argo Lodge No. 413, of Washington, D. C., held on March 3, 1915, a class of candiates was initiated by the degree team. Mr. Sidney B. Lust, manager of the United Film Service, demonstrated the Animatograph, the newest thing in moving-picture machines.

DISTRICT NO. 6.

On April 1, 1915, Rabbi Frederick Cohn of Omaha will address the meeting of Nebraska Lodge No. 354, of Omaha, Neb., on the subject, "The Spirit of the Centuries."

Gilead Lodge No. 41, of Milwaukee, moved into new and larger quarters, holding its first meeting there on March 11, 1915. The meeting was unusually well attended and the lodge was honored by the presence of Brother Charles L. Aarons, president of the District, who addressed the lodge.

DISTRICT NO. 7.

Final arrangements for establishng a home for aged and infirm Jews in Memphis will be made after the meeting of District Grand Lodge No. 7, to be held shortly in New Orleans. Several substantial subscriptions have already been secured from enthusiastic champions of the home.

An enthusiastic meeting of Adasa Lodge No. 208, of Monroe, La., was held on March 25, 1915. The election of officers was the special order of business as well as the election of representatives to the convention of the District Grand Lodge. The lodge has made arrangements for the installation of its officers to take place on April 6, on which date a Dutch lunch and entertainment will be provided.

The recent meeting of Barnett Lodge No. 754, of Forest Park, Ark., was held on March 14, 1915, at which the members listened to an interesting and learned address by Brother Benjamin of Memphis.

District Grand Lodge No. 7 held its forty-third annual convention in New Orleans, beginning April 11, 1915.

The convention was originally intended to be held at Little Rock, but on account of the European war it was decided to curtail expenses of the convention as much as possible, so that as much of the funds of the district grand lodge as possible could be used to assist the war sufferers. For this reason also it was decided to have each lodge send only one delegate instead of the usual quota, which is one delegate for every fifty members. By thus minimizing the expenses of the convention, a larger sum will be available to helo their co-religionists who are sufferers as a result of the war.

At a well attended meeting of Dallas Lodge No. 197, of Dallas, Texas, held recently, Rabbi George Fox, of Ft. Worth, spoke on the subject, "B'nai B'rith and the Modern Social Conscience." This meeting was an open meeting and was devoted to intellectual advancement.

DISTRICT NO. 8.

District Grand Lodge No. 8 of Germany jointly with the Hilfsverein der Deutschen Juden issued a call for contributions to the Jewish Relief Fund to be used for the relief of suffering co-religionists in Galicia and the Orient.

THE HOSPITAL TRAIN OF THE GERMAN B'NAI B'RITH LODGES.

The first B'nai B'rith hospital train left Berlin on the last day of February carrying gifts for the wounded soldiers in the hospitals in the rear of the firing lines. Brother Privy, Counsellor Timendorfer, President of the Grand Lodge for Germany, accompanied this first hospital train and supervised the distribution of the gifts.

BEN B'RITH HONORED.

Mr. Wm. Feldman of New Orleans was recently elected to the highest position in the Grand Lodge of the Order of Odd Fellows, namely, that of Grand Patriarch at the annual grand encampment recently held in Shreveport, La. Mr. Feldman well merits the honor given to him as a public spirited citizen and loyal Jew and a good Ben B'rith. He is not only a participant but also a leader in all movements tending to the betterment of mankind.

We congratulate Brother Feldman and feel assured that he will reflect credit not only upon himself but upon all his associates.

ANNUAL BANQUET OF MONTEFIORE LODGE, BUFFALO, N. Y.

The annual banquet of Montefiore Lodge No. 70 of Buffalo was held at the Apollo Club on March 21, President Herman Asher, Justice Louis D. Gibbs of New York, Hon. Charles M. Stern of Albany, Morris L. Stern, District Deputy of Rochester, Rev. Dr. Max Drob, David Ruslander, Leopold Weil, President of the Lodge, Herman Weil and W. W. Saperstone, who acted as toastmaster, were the speakers on the occasion. Everybody enjoyed both the literary program and the banquet. President Leopold Weil and the Secretary, Michael Cohen, and Samuel Cristall, District Deputy of Buffalo, as well as a number of earnest workers, contributed much to the success of the evening. Montefiore Lodge has gained fifty members since the first of the year, and is in every way manifesting unusual activity. The visit of the out-of-town brothers was very much appreciated by the members of Montefiore Lodge. The banquet was pronounced one of the finest affairs ever given by Montefiore Lodge and will long be remembered by those who had the privilege of attending this beautiful function.

In his address Mr. Asher outlined the principles for which the order stood. It had become an international organization, he said, which had spread over the whole world. Organized in the United States, he said, 75 years ago it has spread until its influence and its branches may be found in every part of the civilized world today. "Like an oak," said Mr. Ascher, "the organization stands as a bulwark against the storm which is forever beating round the Jewish people and stands ready to protect them from the persecutions, defamations and prejudices to which they are constantly subjected.

"The Order of Judaism, orthodox or reformed, is neither radical nor conservative. The strength of Judaism rests in the belief that the faith of the fathers maintained through the centuries, in the face of the bitterest persecution shall not now be surrendered, but shall be preserved and perpetuated to be the guiding star for the Jew in the ages to come."

Louis D. Gibbs made a forceful appeal for the persecuted Jews in Poland today. "Our order," he said, "represents the ancient ideals of our people, the love of God, country and fellow men, which in the final analysis is the basis of civilization. The slur on the Jew, that he lacks natural courage and loyalty to his country, has been disproved on every battlefield in Europe. The most pathetic situation in Europe today, so far as the Jew is concerned, is the tragedy being enacted in Poland, where hundreds of thousands of Polish-Jew soldiers are enduring the rigors of warfare while their fathers and children are being murdered and their wives and daughters are being outraged by the soldiery of the government for whom they are fighting.

"There are now several million Jews in Poland without home or habitations of any kind. The male population, which has been left behind consisting for the most part of old men, is being mutilated and executed on false and trumped up charges. Many of the Jewish rabbis have been hanged in their places of worship. Against this background the work of our fraternal order stands in prominent contrast. Our efforts are based on the universal brotherhood of man and we bring succor to all wherever possible, regardless of race. We thank God tonight that we are American citizens and glory in our citizenship and we rejoice that God has placed at the helm of state a citizen whose calm and pacific citizenship has saved us and will continue to save us from disaster and war."

B'NAI B'RITH DAY.

B'nai B'rith day will be observed at the Panama Exposition Tuesday, April 27.

This event is fraught with much importance as it signified the unity of American Jewish life, and it is very much to be desired that there will be a large representation of this noble order present on that occasion.

It would also be well to have large numbers of our co-religionists who are not members of the order participate in the celebration.

The B'nai B'rith, which was organized in the early days of German Jewish immigration to this country, numbers within its ranks many thousand of representative Jews, both in this country, in Europe and in the Orient. Its philanthropic and educational endeavors have proved a great blessing to thousands of our co-religionists. It has been instrumental in caring for the widow, the orphan and the aged, and it has cemented a strong bond of union among its members, who are scattered in various parts of the world.

List of Subscriptions in Response of B'nai B'rith Appeal for War Sufferers, from March 10, 1915 to April 1, 1915. Further Subscriptions will appear in next issue of the News.

District No. 1.	
Edward Everett Lodge, New York, N. Y. (additional)	$ 33.00
R. Herman, $10.00; Julius Levy, S. Weisenberg, S. J. Sonderling, G. Housman, $5.00 each; M. Heller, $3.00.	
Jordan Lodge, New York, N. Y. (additional)	316.75
Lodge Treasury, $200.00; S. Treeger, H. A. Silberstein, F. Nacht, Dr. F. Falk, $10.00 each; Isidor Bloch & Sons, D. Kraus, A. Schwarzbaum, S. Lesser, M. Rose, M. Simon, F. W. Pollock, H. Sammett, Dr. A. V. Greenstein, $5.00 each; S. Kolmar, W. Solomon, $3.00 each; B. Rogers, S. Schwartz, H. Homes, J. Shapiro, S. Sultan, J. Wener, N. Abramson, I. H. Klein, H. Silver, $2.00 each; collected by E. A. Faust, $1.25; M. Segal, B. Steinberg, D. B. Fuhr, Dr. M. Rosenberg, M. Leibman, S. Pels, $1.00 each; S. Moses, 50 cents.	
Abraham Lodge, Bridgeport, Conn. (additional)	25.00
Saltman Bros., $5.00; M. Stein, B. Blumberg, F. Cohen, $2.00 each; H. Beck, C. Birnbaum, I. Birnbaum, B. Brownstein, S. Feinstein, G. Feuer, M. Gold, A. Handelman, S. Hirshberg, J. Ilkowitz, F. Jacoby, E. L. Lesser, M. Friedman, H. Bresky, $1.00 each.	
Washington Lodge New York, N. Y. (additional)	55.50
S. Rosenbaum, L. J. Kahn, $10.00 each; F. Samuels, M. M. Schmukler, P. Blaskopf, Abe Snyder, H. Meyers, $5.00 each; S. Koffler, $5.50; J. Davidson, $3.00; P. Davidson, $2.00.	
Manhattan Lodge, New York, N. Y. (additional)	512.50
Lodge Treasury, $500.00; Dr. J. L. Blumenthal, $10.00; M. Abraham, $2.50.	
District No. 2.	
Toledo Lodge, Toledo, Ohio additional)	15.00
Thisbee Lodge, Evansville, Ind. (additional)	$ 5.00
Julius Kahn, Leadville, Colo., $5.00.	
District No. 3.	
Washington Lodge, Washington, Pa.	50.00
Wheeling Lodge, Wheeling, W. Va. (additional)	10.00
Philip Better, $10.00.	
District No. 4.	
Lasker Lodge, San Diego, Cal. (additional)	20.00
Hope Lodge, Stockton, Cal. (additional)	26.50
District No. 6.	
General Collection Decatur, Ill., by Rabbi C. Brill	36.50
Abe Friedlander and Isadore Breskow:	
A. Friedlander, $5.00; I. Breskow, $3.00; A. Rosenthal, S. Burstein, $2.00 each; J. C. Summerfield, S. Bachrack, S. Brown, A. Kaufman, B. Stine, H. Rubinstein, Mrs. S. Burstein, S. Lobe, J. Miller, D. Goodman, M. Wilks, H. Roucher, B. Fisher, V. Steiner, D. Friedman, J. Greenberg, C. Tobias, A. Greenberg, W. Rosenberg, P. Feinberg, L. Greenberg, M. Atlas, $1.00 each; Mainthal Bros., J. M. Greenberg, J. Loeb, E. Loeb, Fisher, 50 cents each.	
Lake Cities Lodge, Ft. William, Ontario	161.50
(This amount remitted direct to London Lodge).	
Lake Cities Lodge, Ft. William, Ontario	127.00
Covenant Lodge, Duluth, Minn.	38.50
Abraham Lincoln Lodge (additional collection by Isaac Wasserstein) Bloomington, Ill.	11.40
Ramah Lodge, No. 33, Chicago, Ill. (additional)	41.00
M. D. Goodman, D. Kolb, $10.00 each; I. L. Grossman, L. Maremont, collected by S. Zucker, $5.00 each; I. Hoffman, $2.00; J. Gartenstein, M. Schwartz, J. I. Menkin, M. Haimowitz, $1.00.	
District No. 7.	
General collection, Houston, Tex., by Maurice Hirsch	500.00

The Present and Future of D. G. L. No. 5

(Continued from page 27)

their faith is the dearer and nearer to them because they have suffered so much for it. And secondly, unspoiled as yet by too much ease and good fortune, they have the energy and strength that comes from effort, and the power which is gained from overcoming difficulty. I would not either blind myself or attempt to deceive others concerning the weaknesses and faults of this particular class, but I realize clearly that these failings are as it were, the shadow which inevitably accompanies the light; they are at once the result of external foreign and regrettable conditions, and at the same time to a large extent, indications of strength and power. With the full knowledge of facts as they are, and I believe a proper appreciation of what may be, as the head of the oldest and probably proudest Jewish community in this southland, nay, perhaps, because of that position, which better enables me to see the truth, I make the statement and venture the augury without the slightest hesitation, that the newcomers are they who will take up the burden of the District and of the Order, carrying it forward to newer and larger triumphs. In the spirit of the ideals of the Independent Order of B'nai B'rith, "which has taken upon itself the task of uniting Israelites" in all large endeavors, for their own and the world's benefit, I would conclude with the exhortation that we of the present time recognize this truth and hold out our hands to our Jewish brethren, not in the miserable and hypocritical spirit of the self-complacent benevolence of condescending tolerance which flatters itself that it is doing a service to those it would help, but rather in the free, frank and full recognition of the fact that the Order and cause for which we stand are to be the real gainers thereby.

KAUFMAN HAYS.

On Tuesday, March 9, 1915, Mr. Kaufman Hays celebrated his eightieth birthday anniversary in a quiet manner, in the enjoyment of splendid health. Although he desired that his anniversary be not made the occasion of a public demonstration, he saw to it that the children of the Jewish Orphan Asylum, the inmates of the Home for the Aged and Infirm, and the little tots of the infants' Orphan's Home, and the inmates of the Orthodox Old Home participated in the joyous occasion by being served special dinners.

Mr. Hays has been identified with his home city since his arrival there in 1852. He is recognized as one of the leading citizens of Cleveland. As a Jew, Mr. Hays has identified himself with all movements tending to the elevation and betterment of his co-religionists. He is active in congregational affairs, a loyal and true member of the Order, and has filled many important positions of trust connected with charitable and educational institutions.

The B'nai B'rith News wishes Brother Hays "ad meoh shonim."

MASTERS OF FATE.

The things to learn are many,
  But truer there is none
Than that the day is incomplete
  Without my work well done.

What if I am not mighty?
  What if I cannot run?
God's great blue day is incomplete
  Without my work well done.

—William C. Gannett.

A RECOGNITION.

We quote from the concluding paragraph of the 14th annual report of the Industrial Removal Office as follows: "Grateful acknowledgement is made to all agencies, committees and individuals engaged in the work; and to the B'nai B'rith organization whose sustained cooperation has been as important a factor as in years gone by."

He that does good to another man does also good to himself; not only in the consequence, but in the very act of doing it, for the consciousness of well-doing is an ample reward.—*Seneca.*

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MESSAGE OF THE PRESIDENT

To the Constitution Grand Lodge of the Independent Order of B'nai B'rith in Convention Assembled

Five years have gone by since we last met. Great events have taken place in the world's history during that period, and there has been greater activity within the Order during that time than during any other like period in its history. To chronicle fully the work attempted and the work accomplished by the Order would make this report of such unusual length that I feel constrained to refer briefly only to some of the more important matters which have engaged our attention and efforts since the last convention.

During the past five years ending December 31, 1914, we instituted 70 lodges in the United States, 6 in the Dominion of Canada, 5 in Germany, 2 in Austria, 5 in Turkey, 4 in Bulgaria, 2 in Egypt, 2 in Palestine, 1 in Servia, 1 in Syria, 1 in Denmark, and 2 in England.

The total membership is now 40,083, an increase of 6,960 since we last met. District Grand Lodge No. 11, composed of the lodges in the Orient, has, during that time, been created. Great care was taken in the Orient to admit to membership only men of high standing in their respective communities. The establishment of the new lodges in the Orient and the new District Grand Lodge was accomplished through the efforts of the late Brother Siegmund Bergel, who also aided in the establishment of the lodge in Copenhagen.

* * * * *

Abrogation of the Russian Treaty.

For many years the persecution of the Jews in Russia had been growing from bad to worse. Remonstrances by the American press and from portions of the European press were of no avail. Massacres in Russia, instigated by the State and executed by its servants, were succeeded by a method of extermination, less spectacular but more effective than the public slaughter of inoffensive women and children. Other governments, when appealed to, took the position that they had no right to interfere in the internal affairs of Russia. The American government, from time to time, made representations concerning the treatment of American citizens of the Jewish faith when visiting Russia, but with very little effect. At our last convention, held in the City of Washington, the Hon. John B. Foster, formerly Secretary of State, bore witness to the disrespect shown to the American passport in Russia when presented by a Jew. He said:

> "Some years ago when I was about to sail to St. Petersburg to assume my duties as American Minister in Russia, I was told by one of my predecessors at that Court that one of my chief duties would be going to the foreign office to secure the release of American citizens of the Jewish faith from imprisonment, and this prediction was very nearly correct. In the eighties, when I had the honor to represent our country at the Court of the Czar, even the passport of the government of the United States commanded very little respect when it was found that it was borne by a member of the Hebrew race."

Soon after the convention was over the sentiment seemed to gain ground that there ought to be no commercial treaty with a country which refused to recognize the American passport, and it was urged that one nation has the right to interfere in the internal affairs of another when it appears that certain subjects of the former are inhumanely persecuted and oppressed.

On January 19, 1911, the delegates of the Union of American Hebrew Congregations met in the City of New York. At that meeting Mr. Louis Marshall read a paper advocating the abrogation of the commercial treaty entered into between the United States and Russia in 1832. The Conference appointed a committee to present the paper to the President of the United States. This was promptly attended to.

President Taft decided to hold a conference concerning the advisability of abrogating the treaty; after consulting with our Washington representative, Mr. Simon Wolf, as to whom to invite, the presidents of the B'nai B'rith, the Union of American Hebrew Congregations, and the American Jewish Committee, and two members of the Executive Board of each of said organizations, received on February 8, 1911, the following telegram from the President of the United States:

> "I am inviting conference of gentlemen at luncheon at the White House 1:30 February 15. There will be present, if they accept invitations, the following gentlemen, in addition to yourself (here follow the names of the other invited guests), also Secretary Knox and Secretary Nagel. Kindly wire me whether you can be present. WM. H. TAFT."

On February 15th, at the time indicated, there appeared at the White House Messrs. Wolf, Freiberg and Bettman, representing the Union of American Hebrew Congregations; Messrs. Jacob H. Schiff and Louis Marshall, representing the American Jewish Committee, and Messrs. Jacob Furth, Philip Stein and the writer, representing the B'nai B'rith. There were also present Mr. Charles Nagel, Secretary of Commerce and Labor, and Congressman Goldfogle. We were cordially received by the President and took luncheon with him and his family. After luncheon the meeting was held. The President excused the absence of Secretary Knox, who had been unexpectedly called to Chicago.

It may be said that as a result of the meeting we were all convinced that unless it could be demonstrated that public sentiment was with us the administration would be loath to act. It was therefore decided by us, Mr. Jacob H. Schiff taking the initiative, to appeal to public opinion. The success of that appeal will form part of the history of this country. From the extreme East, to the extreme West, and from the extreme North to the extreme South, the people, except those who had special money interests in Russia, were one in their demand that a treaty with any country which refused to give the full measure of respect due the American passport should be abrogated; that no question of dollars should be permitted to interfere with human rights.

It is with satisfaction that I record the fact that the appeal of our members to their Christian neighbors in the various communities and to the Legislatures of a number of States met with a ready and favorable response. In nearly all cities mass meetings were held denouncing Russia's course. Several States adopted resolutions requesting the Government to act. The press was almost a unit in demanding the abrogation of the treaty. Resolutions for abrogating the treaty were introduced in the House of Representatives as well as in the Senate and favorably considered by the Committee on Foreign Relations. The agitation began in the latter part of February and continued to the end of the year. Personally I believe that the President was in sympathy with our request at the time we met him at the White House, but that he then feared the country was not ripe for such action. On December 6th of that year he informed Mr. Simon Wolf and myself, when we called on him at the White House, that he would give notice of the abrogation of the treaty about Christmas time. The notice was given.

On January 6, 1912, at the annual banquet of the Chicago lodges given in celebration of B'nai B'rith Day, Secretary Nagel, who was the guest of honor, after delivering an address on "Immigration and Its Problems," presented to the writer, for the Order, the pen with which President Taft signed the Act of Abrogation of the Treaty of 1832. He said in part:

> "It is my privilege to hand you the pen with which the President of the United States signed the abrogation resolution. I trust that we may all remember that only the first step has been taken, that very much remains to be done, and I trust that we may bear in mind that there will be occasion enough for patience, firmness and wisdom."

After notice of the abrogation of the treaty was given it was reported that a new treaty might be entered into by which the right to ignore an American passport when in the hands of a Jew would in some indirect way be recognized. Brother Simon Wolf called President Taft's attention to this report in a letter bearing date November 22, 1912. The President replied to him as follows:

> "My Dear Mr. Wolf I have your letter of November 22nd, in which you refer to the reports that we are engaged in making temporary agreement with Russia to take place of the agreement which we have abrogated. I beg to assure you that we expect to make no agreement of this kind or any kind. What we have been doing is examining the existing treaties and statutes and international law applicable to a situation like that which will occur after our treaty with Russia of 1832 shall cease to be. We do not expect to change, by any agreement, or so-called modus vivendi, the status quo, which the abrogation of the treaty will leave on the first of January next by its ceasing to have effect."

What, if anything, was gained for the Jews in Russia by the abrogation of the treaty only the future will disclose. The United States Government having taken the position that its passport must give equal protection to all of its citizens is not likely to recede from that position.

* * * * *

Awarding of the Medals.

At the meeting of the Executive Committee of the Order held in Berlin in 1912, the awarding of the gold medal to "the man or woman, regardless of creed, who has contributed most during the year to the welfare of the Jewish cause," was for the first time considered. It was voted to the Honorable William H. Taft, President of the United States.

The Executive Committee next met in Washington, D. C., on January 5 and 6, 1913. An invitation was addressed to each member of the Committee to meet President Taft at a luncheon at the White House at 1:30 P. M. on January 6th. The invitation was accepted and we had the pleasure of being introduced to the President's family. After luncheon the gold medal was presented to President Taft. The address of presentation and the response thereto by President Taft will be found in the appendix to this report.

The President pinned the medal on his breast, sent for a photographer, and had a group picture taken of the assemblage, himself standing in the center.

The second medal was awarded by the Executive Committee at its meeting held in the city of Chicago on January 18, 1914, to Dr. Adolphe Stern of Bucharest, president of District Grand Lodge No. 9, in recognition of his many services to the cause of Israel. Dr. Stern made the following acknowledgment:

> "Nice, February 15, 1914.
>
> Highly Esteemed Grand President.
>
> Dear Colleague and Brother: Not till today did I receive the information that you have awarded me this year's medal. This high distinction filled me with joy and pride. It is not only a recognition of my humble efforts but also a mark of honor for our beloved order. For my first teacher was my never to be forgotten noble friend, Benjamin Franklin Piexotto, who was Grand Saar of the Order B'nai B'rith, and the Order has pointed out to me aim and direction for my life's work; it has given me inspiration and courage to take up the fight for freedom and justice. The Order which is a practical school of idealism furnished me instruction, example and suggestion. In the Order I find the quickening springs of my strength. The possibility of the individual man to be a necessary factor in the historical development of progress depends upon the social expedient, and this expedient is formed by our Order, which establishes a new, fruitful principle of human progress and unity by welding together our co-religionists of all lands, not for the purpose of exclusion and to work against humanity, but to join in its endeavors.
>
> Thus I become the humble instrument for conferring honor upon the Order.
>
> And still another thought may have guided you. The medal may be intended to serve not merely as a recognition of my activity in the past, but also as an encouragement to continue the work in the future.
>
> In that sense I accept the medal. As it honors the fighter, may it also prove a symbol for the victorious ending of the fight!
>
> Accept, highly esteemed Grand President and dear Brother, my sincerest thanks and my fraternal greeting.
>
> Your faithful and devoted Brother,
> DR. ADOLPHE STERN."

The awarding of the medal to Dr. Stern called forth from the General Committee of District Grand Lodge No. 9 a resolution of appreciation, which will be found in the appendix hereto.

The Constantinople Fire.

In the year 1911 Balat, a section of the city of Constantinople, inhabited principally by Jews, was destroyed by fire. The Executive Committee was informed by cable of the misery and suffering caused by the conflagration, and was appealed to for financial assistance. Upon receipt of the appeal the Executive Committee forthwith cabled funds so that immediate relief was received from the Order days before any relief came from the nearest European country. The total amount forwarded by the Executive Committee was over 23,000 francs.

Acknowledging receipt of the B'nai B'rith contribution for the relief of the fire sufferers District Grand Lodge No. 11, wrote:

> "By its quick and decisive action our Order has rendered humanity a noble service and it has also demonstrated to our Jewish brethren that in time of need and suffering the Order can be depended on for relief.
>
> 'Die Welt,' an organ published in Berlin, reported as follows:
>
> 'The names of the Hilfsverein der Deutschen Juden and the Order of B'nai B'rith, whose deeds of benevolence are really great, are on everybody's lips.' "

The Earthquake in Turkey.

In the summer of 1912 an earthquake destroyed a number of cities in European Turkey.

On August 21, 1912, the following cable was received from President Niego of District Grand Lodge No. 11:

> "B'nai B'rith, Chicago:
>
> Erdbeben Katastrophe ruinerte Judengemeinden. Loge Delegation Markus und Auerbach inspizierte Hilfsaktion dringend."

Immediately after the earthquake Dr. Israel Auerbach, Secretary of District Grand Lodge No. 11, on behalf of the Grand Lodge, investigated the conditions of the Jews living in the cities affected by the earthquake.

As representative of the Hilfsverein der Deutschen Juden, Rabbi Dr. Marcus joined Dr. Auerbach in the relief work. The Jewish section of the city of Gallipolli was almost entirely destroyed.

Upon receipt of the message advising of the disaster the Executive Committee forwarded by cable 2,500 france for relief. Later, we forwarded a further sum of 2,500 francs, which was contributed by the General Committees of the District Grand Lodges. A small balance remained on hand, which was turned over to the fund for the war sufferers of the Turkish and Balkan States.

Relief for Balkan War Sufferers.

In 1912 the war of Bulgaria, Servia, Greece and Montenegro against Turkey was fought and concluded, leaving in its wake much misery and distress. On Nov. 26th of that year we received a cable from Grand Lodge No. 11, "Hilfe dringend erbeten," also an appeal for aid from the Grand Rabbi of Turkey on behalf of our co-religionists in the Balkan States. We requested the lodges of the Order in America by wire to solicit donations for the sufferers and cabled a similar request to the European

Grand Lodges. As a result of the appeal $25,618.09 was contributed by the American lodges. This amount was forwarded to the Presidents of District Grand Lodges Nos. 9 and 11, to be used by them for the relief of Jewish war sufferers. Incomplete reports show that the European Grand Lodges contributed an additional sum of $12,181.

Money from here was forwarded by cable and reached the sufferers ahead of contributions sent by any of the European organizations.

While the gathering of funds was in progress the Executive Committee was advised by the German Grand Lodge and Hilfsverein der Deutschen Juden that a conference for the discussion of relief measures for the war sufferers in the Balkan States would be held at Brussels in December, 1912. We were requested to co-operate and to delegate some one to represent us at the conference. The Executive Committee gave its approval to the holding of such conference and authorized Brother D. Jesselsohn, Vice-President of District Grand Lodge No. 8, to represent us. He attended the conference.

Relief for Flood Sufferers in Ohio and the Tornado Sufferers in Nebraska.

In March, 1913, several of the states in the United States suffered from a tornado and flood. We promptly wired $500.00 to Nebraska and $1,500.00 to Ohio, and were prepared to forward much larger sums, but a nation-wide collection was taken up, which was sufficient to cover existing needs.

Outrages on Jews in Saloniki.

On Nov. 21, 1912, Brother J. Niego, of Constantinople, President of District Grand Lodge No. 11, cabled as follows:

"Pera, Constantinople, Nov. 21, 1912.

B'nai B'rith, Chicago, Ill.: Saloniki pluendern Griechen Juedisches Stadtviertel, zerstoeren Synagoguen, schaenden Frauen, intervenieret Regierung energisch Athens. Deutsche Franzoesische Botschaften tun Gleiches.

NIEGO."

Upon receipt of the cablegram we sent a telegram to President Taft informing him of its contents and praying for the intervention of this government, jointly with one or more of the European governments.

An investigation was ordered by our Government.

A few days later the Charge d'Affaires of the Greek Legation in Washington was quoted in an interview in the Washington Post, published on Nov. 30, 1912, doubting the correctness of the Saloniki reports. He further stated that the Grand Rabbi of Saloniki in the name of all the Jews had written a letter to Prince Nicholas of Greece, commander-in-chief of Saloniki, expressing indignation at the calumnies spread regarding the treatment of Jews in that city and officially declaring that since Greek authority was established in Saloniki the Greeks had done all in their power for the protection of all creeds and especially for the Jews.

In view of the fact that since the Greek occupation thousands of Jews have left Saloniki for Turkish territory the alleged letter of the Grand Rabbi of Saloniki, if any such was written, must be taken rather as the expression of a hope than as the statement of a fact.

Order's Efforts on Behalf of Jews in Balkan States.

At the outbreak of the Turkish war it was foreseen that territorial rearrangement would most likely follow as a result of the war and that thereby the status of the Jews in some of the Balkan States would, probably, change for the worse.

With the approval of the Executive Committee the following cable was sent to the First Lodge of England, London:

"Kindly consider advisability of appealing to British government in case it participates in settlement of Balkan states to urge equal rights for all subjects regardless of religious creeds."

Another cable on the same subject was sent to London Lodge on December 30, 1912.

Resolutions prepared by us, expressing the sentiment of the people of the State of Illinois, that all inhabitants of the Balkan States be accorded equal rights regardless of religious belief, were submitted to the Illinois Legislature. The resolutions were unanimously adopted on April 2, 1913, and it was ordered that a certified copy be forwarded to the Secretary of State. The resolutions were as follows:

"Whereas, Human rights have been disregarded in Roumania and Turkey, in that Christians have been massacred by the [illegible] in Albania and more than [illegible] Jews in Roumania are reduced by governmental restriction as to the enjoyment of their natural rights to a condition which is equivalent to slavery; and

Whereas, In the Bulgarian territory all of the people thereof have been heretofore permitted to enjoy and are now enjoying equal rights and privileges; and

Whereas, Roumania is now demanding that in the distribution of territory resulting from the [illegible] war a portion of Bulgarian territory be ceded to Roumania; and

Whereas, The cession of Roumania of such territory would bring a hitherto free people under and subject to the unjust restrictions of the Roumanian government unless the rights of such people are properly safeguarded; and

Whereas, It is contrary to the enlightened judgment of just men everywhere that any people should be made the victims of massacre and of discrimination and unjust laws.

Therefore, Be it resolved by the Senate of the State of Illinois, the House of Representatives concurring therein, That it is the sense of the people of the State of Illinois and their hope that the powers of Europe should and that they will demand as a condition precedent to the division of cession of any such territory, that the human rights of all the inhabitants thereof, whether Christians, Jews or Moslems, be fully guarded and protected. Resolved, further, That the Department of State of the United States Government be informed of this action and requested to take such measures in the premises as it may deem proper and just."

We caused a successful appeal to be made to leading newspapers of the country for editorial endorsement of our position, that the Jews in territory to be ceded to Roumania should not be deprived of the rights of citizenship theretofore enjoyed by them.

We petitioned our government to suggest to the Powers, that in the peace agreement a clause be incorporated guaranteeing equal rights to the inhabitants of the Balkan States regardless of creed.

Our appeal to President Wilson and Secretary Bryan was not made in vain. At the peace conference of the Balkan delegates, held in Bucharest, in August, 1913, a note was presented from the American government expressing the hope that in the treaty to be consummated, full religious liberty and citizenship to all the inhabitants in territory which should be taken from one country and given to another, would be granted.

Premier Majorescu, of Roumania, presiding at the conference, declared that it was not necessary to have such a declaration incorporated in the treaty as such was already the law in all of the countries involved. With this statement all the delegates coincided. As we well now, the measure of liberty and citizenship that is accorded to the Jews of Roumania, the action of the delegates at the conference was to us a disappointment.

Upon being informed of this action taken by the conference on the American note, the following communication was sent to the Secretary of State:

"Chicago, Aug. 9, 1913.

Hon. W. J. Bryan, Washington, D. C.

Dear Sir: According to the news reports, your appeal for equal rights to the inhabitants of the Balkan states, regardless of creed, did not meet with the measure of success which it deserved, and which was so ardently hoped for it by the sufferers in at least one of the countries in question.

Such result, while it may temporarily disappoint, does not discourage those who are patiently waiting, and those who are prayerfully watching and hoping for the day that will witness the principle you advocated in universal operation among civilized men; for it is a part of their philosophy to regard every effort in the right direction as a step farther toward the ultimate attainment of that fundamental justice, which to be more fully accorded needs only to be better understood.

Your position on this question as Secretary of State of this great nation reflects credit on you as well as upon the State. The names of those in power who stand up for the rights of man will live and be held in grateful remembrance long after they are gone.

Please permit me to express to you on behalf of the organization I represent, as well as personally, our very great appreciation of your action in the premises.

Very truly yours,
ADOLPH KRAUS."

Mr. Bryan subsequently issued a formal statement paraphrasing his note, saying that he received vigorous representations from Jews, all over the country, against the treatment of their coreligionists in the Balkan States and especially in Roumania; that several committees of prominent Jews called on him and that with the committee was Brother Simon Wolf, formerly president of the B'nai B'rith and that it was because of the fair representations of these committees that he dispatched the note to Bucharest.

Although the answer to the American note was not satisfactory, some hope, even though feeble, may be found in the public and formal assurance of the Roumanian minister of foreign affairs, that a day may come for the complete emancipation of the Jew in that country.

Situation in Roumania.

After much labor on the part of Dr. Adolphe Stern, President of District Grand Lodge No. 9, aided by many prominent members of the Order in Roumania, notably among them Brother Rev. Dr. Niemirower, of Jassy, the thirty years' agitation for the abolition of the humiliating oath of "More Judaico," which was administered to Jews in judicial proceedings came to an end. The Court of Cassation, the highest authority in the land, issued a decree forbidding the administration of the "More Judaico" to Jewish witnesses.

The general situation of the Jews in Roumania is still more deplorable. Although minor concessions have at one time or another been granted by the authorities, and in a few individual cases full citizenship has been granted to Jews, the great body of Jews still suffers under the oppressive laws specially created to discriminate against them and aimed to prevent them from following many occupations and vocations, thereby closing to them the door of opportunity and cutting off the means of earning a livelihood. They are even prohibited from gathering in conference to devise means of protecting themselves against the inhuman treatment to which they are subjected. Jewish doctors are prohibited from following their profession, factories are prohibited from employing Jewish clerks and Jewish engineers, Christian labor unions have been subsidized to drive Jewish workmen out of the labor market. . . .

Beilis Trial.

It seemed hardly possible that in these enlightened times a Jew should be imprisoned and compelled to fight for his liberty against all the machinery and the active influence of a powerful government upon the old and oft-exploded charge of ritual murder. Yet such was the experience of Mendel Beilis, and it need hardly be stated that the Russian Government was his prosecutor.

When the priest Justinus Elisejovitch Pranaitis, who described himself as the Magister of Theology and Roman Catholic Diocesian of the Turkestan province, testified at the trial that Jews use the blood of Christian children at Passover, the writer sent the following cablegram to Pope Pius X. at Rome:

"The undersigned, on behalf of the Independent Order of B'nai B'rith, an international organization, counting among its membership the foremost Jewish citizens and subjects of the various civilized countries of the world, respectfully petitions that Your Holiness may find it consistent with Your Holiness' world-known love of truth and justice to proclaim in such public manner as your Holiness may prescribe, that the great church, over which Your Holiness presides, recognizes that the ritual murder accusation against the Jew has no foundation in the precepts or practices of Judaism; to the end that the weight of Your Holiness' word may overcome the ignorance and superstition through which millions are made to suffer, and thus aid in bringing peace on earth to men of good will.

ADOLF KRAUS."

Lord Rothschild, of London, addressed a letter on the same subject to His Eminence Raphael Cardinal Palatine, Merry del Val, Pontificial Secretary of State, which letter and the Cardinal's answer thereto, as well as an answer of Cardinal J. Gibbons, of Baltimore, to a letter written by a member of the Order will be found in the appendix, so as to make a record thereof in permanent form.

Equal Rights for Jews.

At the last convention of the Order a resolution was adopted declaring that the Order should devote its energies toward securing freedom and equality of rights and opportunity for Jews in every land. The mover of the resolution attended by invitation one of the meetings of the Executive Comimttee and ably presented his views.

It may, with propriety, he said that all of the energies of the Order are, and for some time have been, aimed more or less directly at this subject. The events and the conditions which have called forth the efforts of the Order to relieve the sufferings of our co-religionists, are closely related to the denial of equal rights and opportunities to our people in those countries where our aid has been most required. The Order has lost no opportunity to point out and to emphasize publicly this connection. It is even now working through diplomatic channels, which effort, there is reason to hope, will lead to the betterment of the condition of our people in the lands in which they are oppressed.

The terrible European war which has caused so much hatred, misery, and misfortune, may, when peace is declared, also bring peace and enjoyment of human rights to our unfortunate brethren, who for so long a time have lived in fear that, like defenseless animals, they would be maimed and killed solely to furnish sport devoid of all danger to the inhuman hunter. We have obtained the assurance that at least one government will at the peace conference be found to be the advocate of the rights of men.

Anti-Defamation League.

For many years one of the most active committees in District Grand Lodge No. 6 was the Publicity Committee, of which Brother Sigmund Livingston was chairman. Its work was similar to that now undertaken by the Anti-Defamation League, but on a smaller scale. It is to the work of that Publicity Committee that we are indebted for the idea of forming the Anti-Defamation League.

An organization meeting was held in October, 1913, in Chicago, to which about fifteen of the most prominent of our brethren in that city were invited. At that meeting it was arranged that the League should be formed and that it should have a representative in every important city of the country. A list of about 150 persons was made up, letters were sent to these notifying them that they had been appointed members of the executive committee of the League, and with one or two exceptions, all enthusiastically accepted the appointment and pledged their active co-operation. The newspapers at the time also manifested quite a lively interest in the plan, and through our clipping service we found that the organization of the League had been given wide-spread publicity throughout the country.

The first few months were devoted largely to the organization and to the preparation of standards, which would succinctly state the general scope of the League's work and the nature of its policy. After a careful consideration of the various plans submitted, a committee was appointed to draft the "Principles." This draft was then printed and submitted to each of the members of the League, with a request for suggestions and amendments. After all the members of the Executive Committee had registered their opinions it was again submitted to a sub-committee, which carefully considered the suggestions presented and prepared the final draft of the "Principles," which have since governed the League in its activities. . . .

Considerable progress has been made in carrying out the programs thus outlined. In its campaign for members the Committee decided that a different system should be followed in the case of Jewish members from that to be used in soliciting the co-operation of non-Jews. With relation to the former, a letter was sent to each of the lodges, accompanied by membership lists, requesting that the lodges appoint committees to solicit members from among those Jews of the community who were not members of the B'nai B'rith. It was also the consensus of opinion that non-Jews should not be requested to join, unless their position in the community was such and their attitude toward the Jews sufficiently well known as to make their co-operation an asset.

It soon became evident, however, from the large amount of work before the Committee and from the results achieved, that the gathering of a large membership was unnecessary in order that effective results might be secured. Though an extensive membership was considered desirable, it was decided that it would be better for the present at least to devote time and attention to ameliorate conditions rather than to extend the propaganda for membership. Furthermore, the desirability of conducting the work economically dictated the expenditure of the funds at our disposal for the accomplishment of results along the lines laid down in the "Principles," rather than in the gathering of a large membership. Notwithstanding this fact, however, the movement had been given such publicity in the newspapers that for several months the League continued to receive applications for membership from men and women, Jewish and non-Jewish, in all walks of life. Among those who became members in this way are many of the most prominent publicists, writers, college professors, statesmen and church dignitaries of the country. Further, many organizations, without appeal from us, adopted resolutions endorsing the work of the League.

The success of the movement and the enthusiastic co-operation of the members led the Managing Board, some months later, to extend the influence of the work and an additional list of names for Committee members was made up to cover those sections of the country not previously covered. There are at the present time, therefore, about 200 members of the Committee distributed in practically every state of the country.

In some centers it was thought desirable to have local advisory committees organized. Thus far such committees have been organized in about a dozen of the larger cities of the United States.

No attempt will be made in this report to give a detailed statement of the work of the League since its organization, as that is covered in detail in the report of the chairman. Suffice it to say here that its activities have been diversified and, in the main, successful. Progress has been made along most of the lines mentioned in the "Principles," and in some directions the work has been practically completed. Thus, for example, the League succeeded in modifying the policy of the motion picture manufacturers, so that it is now very seldom that we have any cause to make complaint. Most of the secular newspapers are now free from defamatory references to the Jew, and the sectarian papers are adopting a much more liberal tone. Conditions on the vaudeville stage also have been materially improved.

With the authorities managing public

schools sentiment has been aroused against the use of text-books which tend to instill or increase prejudice against the Jew, and in a large number of cities the use of improper books has been discontinued.

A great number of miscellaneous cases of individual oppression or defamation have been considered by the Managing Board, which meets every week in Chicago. The Board has given close attention and study to every matter submitted and has at all times exercised great care and discretion. In all cases appeals have been made to the sense of justice of those offending and in no instance have the bounds of propriety been overstepped.

For some years the number of summer resorts and private schools which advertise that Jews are not wanted has been growing in this country. We could well ignore this were it not for the fact that such advertisements aid in spreading prejudice and do not make for the welfare of our country. We know that no self-respecting Jew has any desire to be accepted as a guest at such a resort or to have his children attend such a school. It is the objectionable advertising we desire to stop. The League has prepared a Bill to be introduced in Congress providing that no book, pamphlet, paper, writing, print, manuscript or letter intended or calculated to discriminate or actually discriminating against any religious sect, class or denomination, or any member thereof in the matter of furnishing or neglecting or refusing to furnish them any lodging, housing, schooling, tuition, or any accommodation, privilege, or convenience offered to or enjoyed by the general public, shall be carried in the mail. The Bill further provides a penalty of a fine of not less than $100 and not more than $1,000, or imprisonment for not less than 30 days nor more than one year, for any person who shall knowingly deposit or cause to be deposited for mailing or delivery any of the above mentioned articles or things.

We hope that Congress will enact it into law.

The League's influence has had the tendency to change the point of view of the general public toward the Jew. It has so far, to some extent at least, aroused public opinion among both Jews and non-Jews against those who had attempted to slander our people. A number of Catholic newspapers have commented favorably upon our work and have called upon Catholic societies to follow our example.

Much important work, however, remains to be done, work which, if this Convention orders it to be continued and if it be carried out as conscientiously, energetically and with proper restraint and care as has been attempted so far, will surely prove to be of lasting good to all Jews for generations yet to come.

Seventieth Anniversary of the Institution of the Order.

Throughout the American Districts and in many lodges of the European Districts the seventieth anniversary of the institution of the Order was celebrated by public meetings as well as by special meetings in the lodge rooms. Noteworthy among these celebrations was the one arranged under the auspices of District Grand Lodge No. 1, which took the form of a public meeting at Temple Beth El, on Sunday evening, Jan. 19, 1913, in the city of New York. The occasion was honored by the presence of the President of the United States. The Temple was specially decorated and was filled to overflowing. Thousands desiring admission were unable to enter. The audience contained many distinguished men and women, and prominent officials of the city. Addresses were delivered by President Taft, Brothers Simon Wolf, Dr. Joseph Silverman, Dr. Samuel Schulman, and Charles Stern, then president of District Grand Lodge No. 1. . . .

Meetings of European Members of Executive Committee.

At the Berlin meeting of the Executive Committee of the Order it was suggested that the European members of the Executive Committee hold meetings, at least once every two years. Brother Dr. Berthold Timendorfer was appointed chairman with authority to call such meetings.

The first of these conferences was held in Berlin, Jan. 31, 1914. Representatives of Grand Lodges Nos. 8 and 10 also attended.

The conference was called principally to adopt precautionary measures in view of religious and political antagonism which then raged in European jurisdictions, especially in Germany. It was resolved that the Order, through its District Grand Lodges, continue to observe strict neutrality on political and religious questions.

The following subjects were also considered: the relief fund; interchange of official periodicals of the Districts; employment of Galician Jews in the mines and smelter works; attitude of the Districts in international relief work; mixed marriages and lodge membership; employment bureaus; children's resorts; the internal and external problems of the Order; and the question of preparing the history of the Order for the seventy-fifth anniversary of its existence. An agreement was reached by the German and Austrian Districts to deliberate jointly hereafter on important questions.

International Hygiene Exposition.

Under the protection of the King of Saxony an International Hygienic Exhibition was held in the city of Dresden in 1911. A special section was set aside for the exhibit of the hygiene of the Jews. We were invited to send exhibits. We forwarded exhibits from the Cleveland Orphan Asylum, the Atlanta Jewish Orphan Home, and a complete model of the National Jewish Hospital for Consumptives. The European District Grand Lodges also participated. Exhibits of all sorts tending to depict Jewish life with reference to the practice of charity in its broadest sense were shown. . . .

The Educational League.

A plan for the affiliation of the Educational League with the Order was presented at the last convention. The Convention resolved to adopt the plan of co-operation, with certain amendments, and also empowered the Executive Committee to appropriate annually in its discretion a sum, not to exceed five cents for each member of the American Districts, for the uses and purposes of the Educational League.

The Executive Committee issued a circular advising the lodges and their members of the action taken by the Order in the furtherance of the aims of the League, and requested them to bring to the attention of the League all cases of talented orphans who require financial assistance to obtain a higher education.

The Executive Committe has so far not been called upon by the League to contribute to its maintenance.

Your attention is invited to the report which will be submitted to you by the League. . . .

Appeals for Aid.

The attention of the Executive Committee of the Order was called to the numerous appeals for financial assistance which are received by our lodges from many organizations. The Committee adopted a resolution requesting lodges to refuse to consider appeals for assistance other than local, unless such requests come from or are approved by the Executive Committee of the Order, a District Grand Lodge, or General Committee of a District Grand Lodge. Many worthy Jewish organizations in this as well as other countries appeal to us for aid whenever they need or think they need financial assistance. Our lodges have many demands made upon them by the Order and as our scope of usefulness increases our wants increase. It is praiseworthy to aid in taking care of other people's children, but the first duty is to see that our own do not starve. Contributions by our members as individuals to all proper causes I would encourage, but I am inclined to favor a law prohibiting lodges from using lodge funds for any purpose outside of the needs of the Order, local needs excepted.

Relief Work of German and Austrian Lodges During the War.

The report of Direktor Hecht, Secretary of District Grand Lodge No. 10, covers a period from the beginning of the war to Dec. 15, 1914, and is in part as follows:

"Naturally the war in which our Fatherland is involved has given a decided direction to all of our humanitarian activities or rather it has impressed an indelible stamp of its own upon our work. Our District has devoted its best efforts to aid and assist the war sufferers to such an extent as to secure the commendation of the governmental (state and local) authorities and of interested private parties to an extraordinary degree.

The lodges did not content themselves with the contribution of considerable sums of money from their own resources for local requirements, regardless of creed or nationality. The lodges and their members have, according to their ability, and in keeping with the duties imposed upon them by their social position, contributed large sums to the "Red Cross" Society and other institutions for the public welfare. It is impossible now to establish the total amount of such donations, as the brothers, through modesty and innate delicacy, contributed large amounts without taking the larger public into their confidence. Others of our members have assumed the obligation to contribute liberal stated amounts monthly during the entire duration of the war.

Besides the money contributions nearly all of our brothers have sent gifts of necessities and luxuries to our soldiers now serving in the army. You may obtain a conception of the money value of these gifts, when I inform you, that one member of Eintracht Lodge has supplied 20.000 Viennese soldiers with cigarettes, handkerchiefs, knives, writing paper, chocolate and many other desirable articles. For the shipment thereof 85 large packing cases were required.

Not only did our members thus cheerfully sacrifice both money and property, but what is being appreciated to a far greater extent is the fact that they have devoted themselves, their wives and grown-up children to the patriotic activities necessitated by the war. Without the least danger of being accused of exaggeration it can be safely stated, that wherever our Lodges are organized our members and their wives take the lead in all matters relating to war aid, that they in most cases took the initiative in organizing the several aid departments and are continuing the work most energetically and successfully, so that the government authorities have endowed these organizations with official executive powers and is not only co-operating with these organizations, but it is actually carrying on its own work in that field through them.

It would be impossible to mention all of the numerous activities of our Lodges in this report. I shall have to confine myself to mentioning only the most important thereof.

All the Lodges have taken a prominent part in caring for and assisting the refugees.

The Austria-Bielitz Lodge has tendered its vacation home to the Red Cross Society for use as a hospital for convalescents. It has admitted some fifty Christian children to its free boarding house in addition to the number of Jewish children who are regularly fed there.

The Union-Pilsen is doing most excellent work in supplying free food and refreshments at the various railroad stations within its district. The expense of this enterprise has so far reached 20,000-Kr. Furthermore this Lodge has distributed more than 40,000 garments.

The Solidaritas-Krakau has taken charge of all the diversified Jewish aid societies and is carrying on the work thereof in an exceptional manner.

The Bohemia-Prague, whose president, Dr. Heller, unfortunately at this moment is interned as a prisoner of war on the Island of Corsica, upon the outbreak of the war organized on a large scale a bureau to take care of the working men and employees, regardless of their religious affiliations, thrown out of employment through the war. This bureau, wherein the Mayor of the city and other officials are deeply interested, is managed exclusively by the Lodge. Furthermore this Lodge has donated a large amount to the Red Cross Society and is devoting the sum of 7,000-Kr. monthly to the support of refugees.

The Karlsbad-Karlshad has contributed 7,000 Kronen to the aid work in that city. It has taken care of the many Russian Jews, who were stranded there, not being able to return to their homes. Bro. Moser has placed his home at the disposal of the wounded soldiers. In spite of the general business depression, all of our brothers, who are at the head of industrial enterprises, keep their plants running at full capacity in order to avoid any increase of distress through the discharge of employees.

The Philanthropia-Reichenberg takes a prominent part in all the humanitarian institutions in its city.

The Wien and Eintracht, both of Vienna, have joined forces. Independent of the large sums they have contributed to other institutions, particularly to the Red Cross Society; they have instituted tea rooms, kindergartens, eating houses and sewing circles, and by these means they prevent much distress among the many people out of work.

The Moravia-Bruenn has contributed large sums of money. Besides this it has completely furnished its meeting rooms as a hospital and turned them over to the local authorities and it bears the entire expense of maintaining the hospital. The free board society founded and maintained by the Lodge feeds daily 500 children, whose providers are in the army service or who are in want owing to the exceptional conditions. It goes without saying, that this charity is carried on regardless of religion or nationality.

The Silesia-Troppau is taking a most active and generous part in all the charitable institutions of that city. It has secured Austrian citizenship for the large number of Russian workingmen and artisans, who have lived so many years in Silesia without being able to acquire that boon. By the use of its influence with the government authorities the Lodge has also succeeded in securing the legalizing of the ritual marriages, that are of such frequent occurrence among this class of Jews.

The Leopolis-Lemberg unfortunately was prevented from active work, as that city at the very beginning of the war had become a battle ground and a large number of the Jewish residents were forced to seek safety in flight.

The same applies to the Orient-Czernowitz.

The Allianz-Budweiss shared in all the aid work in that city. This Lodge has furnished the largest percentage of brothers serving in the army.

The Freundschaft-Teplitz immediately after the outbreak of hostilities placed its vacation home with 57 beds at the disposal of the Red Cross Society for use as a hospital.

Even if, like all other centers, the brothers took an active share in all the aid work, in this case the women are deserving of special mention for the interest they have displayed. They not only supervised the acquisition of the beds, linen, woolen and other materials needed, but they also took care that all the sewing and other work was given to poor and unemployed girls so that in this manner it proved of double humanitarian value and beneficence.

I must not omit mentioning, that from all of our Lodges a considerable number of our brothers have been called into active service and are now with the armies in the field. Nearly all of our brothers who are physicians or surgeons who have not been detailed for army service, have volunteered their services to the Fatherland.

A special occasion of rejoicing for both of the Vienna Lodges was the dedication of the Toynbee Hall and the children's home, organized and maintained by Eintracht Lodge. This dedication took place on November 15th and it proved a most impressive and solemn affair. Besides a large number of our brethren there were present the official representatives of both state and local administration. This institution, a visible token of the humanitarian work of our Order, will contribute largely to the strengthening of the esteem it enjoys with our fellow citizens."

Brother ex-President Maxmilian Stein, of Berlin, reports on the activities of the lodges in Germany. I quote from his report in part:

"A memorable meeting of the four Berlin Lodges took place August 12, 1914. At that meeting the creation of a War Aid Committee was decided on. The most noteworthy accomplishment of the Committee may properly be claimed to be the creation of our model hospital which has been installed in our lodge building at 10 Kleiststr. Since the opening of the hospital we have had charge of the care and attendance of 120 wounded soldiers daily. The chief medical director of the general staff, the inspecting army surgeons and the volunteer medical corps have repeatedly expressed their admiration at the complete installation, the organization and the maintenance of the hospital. . . . According to our Lodge Ritual the visiting and nursing of the sick is one of our most privileged duties. The love, the devotion and the readiness to bring sacrifices that have brought about the organization of our war hospital signify a specially meritorious page in the history and the activity of our Berlin Lodges.

Our Order is based upon the altruistic principle of always doing for others rather than to be thinking of self. The care and maintenance of our own brothers and their families becomes for us the highest and most important duty imposed by the Order. For this purpose a special fund of 100,000 Mark has been contributed from the treasuries of the Lodges. This fund serves to assist all such brothers as need help owing to the vicissitudes of the war. A special corps of women nurses has been organized to serve during the war. Another special committee has been created whose members are ready to assist those families whose providers are serving in the army. The installation of our war eating house in the Toynbee Hall by our Berlin Lodges might be considered as one of our happiest inspirations. The existing public eating houses and soup kitchens were unable to take care of and feed all the hungry. At our (Kosher) eating house, Gips St. 12 A, we offer the needy each day a good meal which costs us 40 Pf. We charge the visitors 10 Pf. and all those unable to pay even that nominal sum are furnished the meal without any payment. The War Aid Committee grants to the war eating house a monthly subsidy of 1,500 Mark. The Red Cross Society in recognition of the scope of the undertaking has also granted the eating house a subsidy of 3,000 Marks. During the month of September the eating house furnished a total number of 8,864 hot meals, making a daily average of 355 meals. During October the total reached 14,000 meals, or a daily average of 450. Since then the number of needy fed daily at the Toynbee Hall has materially increased. We aim to maintain this war eating house at a higher level than the ordinary soup kitchen and consider it socially on a much higher plane.

The War Aid Committee met one of the most severe and difficult tasks in providing the necessary assistance for poor Jewish refugees from East Prussia. The immediate expense of supporting 260 poor families required large sums of money. The recital of the atrocities committed upon these poor people who were driven from their homes and robbed of all their possessions are heart-rending. We will secure additional means required for the necessary assistance of these and other war sufferers and refugees. We must do our part in providing for the widows and orphans of those soldiers who gave up their lives in defense of the Fatherland and we cannot refuse to participate in any of the numerous duties imposed upon us and all others by the effects of this terrible war. To a large extent the War Aid Committee has devoted time and money to the forwarding of gifts of food, clothing and delicacies to the brothers on the battle fields. In comparison with the results shown by other societies and organizations the efficiency of our Berlin Lodges and of all the Lodges of the District is admitted to be of a superior merit.

Through the spirit pervading our Order and from its lofty teachings our Lodges have developed a large-hearted, liberal and manifold activity which fosters the power, the strength and the ability of our large organization and at the same time displays in the best light the high minded sentiments and the willingness to bear burdens and make sacrifices for our brothers and sisters. Let us hope that the War Aid Committee may at an early day be reconstituted as a peace committee, and that the Order of B'nai B'rith may soon be permitted to resume its ideal purposes under the blessings of a lasting peace. As long as the hardships of this cruel war require it we shall aim to heal the wounds and ally the suffering to the extent of our power and means. We shall attempt to do our full duty with our entire heart, our whole soul and with all our means.

In Germany each Lodge has appointed guardians for all families of members where the father, son, or son-in-law is serving in the army. It is the duty of these guardians to make due inquiry as to the condition of those left behind and wherever needed to inaugurate full relief measures. The various labor bureaus of the Lodges are making special efforts to secure employment for those in need of it. About 100,000 Mark has been contributed by the several Lodges to the Red Cross; thirty B'nai B'rith nurses, fully equipped, were tendered the Marine Hospital at Kiel on August 18th. The vacation colonies located at Hirschberg, at Elman and at Norderney were turned over to the military authorities. It was resolved that for all of the families of members who became impoverished on account of the war the Grand Lodge should defray all expenses connected with taking temporary care of them.

Lessing Lodge of Breslau, at its expense, furnishes refreshments at the railroad depots and turned over its lodge rooms to the government. Erfurt Lodge turned over its lodge rooms for a home for 50 children and takes care of them.

The lodges of the District contributed 75,000 Mark to the Grand Lodge which fitted out and furnished a hospital train and presented it to the government. It is officially known as the Hospital Train of the German B'nai B'rith Lodges.

Glueckauf Lodge presented 50 beds and the necessary equipment for a field hospital to the Red Cross. This is known as the Red Cross Lazarette of Gueckauf Lodge.

Berend-Lebman Lodge of Halberstadt turned its lodge rooms into a public kitchen and maintains it.

Duesseldorf Lodge furnished two war nurses with full equipment for the Red Cross. It established a public kitchen at which 120 persons are furnished food daily free of charge.

The Grand Lodge appropriated 1,000 Francs to the Red Crescent.

Fraternitas Lodge of Dresden gave up its vacation colonies for hospital purposes. The Ladies Auxiliary of the Lodge takes care of 100 poor children daily and the club rooms of the lodge have been turned into a temporary home for children. They also furnish refreshments to the soldiers and refugees at the railroad depots free of charge. The lodge also contributed 1,000 Mark to aid Galician refugees.

Friedens Lodge of Ratibor turned its lodge rooms into a hospital and tendered it to the war department.

The Lodge of Luebeck established and [illegible] a small hospital with 12 beds, fully equipped.

Carl Friedrich Lodge of Karlsruhe turned over its lodge rooms to the Red Cross for a hospital.

One of the most beautiful club buildings in Europe owned by the Berlin Lodges and lately erected at a cost of three million Marks has been transformed into a public hospital by the lodges.

Frankfurt Lodge turned its Home for Girls into a shelter for homeless women and its beautiful club into an asylum for homeless men.

Freiheits Lodge of Oppeln turned its lodge rooms into a hospital."

Similar report of activities reached us concerning Julius Bien Lodge, Toleranz Lodge, Sinai Lodge, Amicitia Lodge, Nassau Lodge, Victoria Lodge, Borussia Lodge, Mendelssohn Lodge, Kant Lodge and Dalbert Lodge.

Relief Measures by the Executive Committee.

In August, 1914, we received the following cable signed by Prof. Ehrman, President of the District Grand Lodge No. 10, and Dr. Kohn, Vice-President:

> "Die Oesterreichischen B'nai B'rith appellieren an ihre Amerikanischen Brueder um das Volk des freien Amerika aufzuklaeren ueber die Bedeutung des Riesenkampfes den Oesterreich-Ungarn fuer die Freiheit Europas und der gesammten Menschheit auszukaempfen hat. Es ist ein Kampf der Freiheit gegen Sklaverei, der Wahrheit gegen Luege und Betrug. Machen sie der nationalen Presse klar dass es sich um das Schicksal der alten Welt handelt. Wer Oesterreichischer Staatsbuerger ist, eile zu den Waffen, um fuer die Millionen unserer grausam bedrueckten und verfolgten Glaubensbrueder zu fechten. Jeder moege beisteuern zur Pflege und Heilung unserer in diesem schwersten aller Kriege verwundeten und kranken Helden aller Konfessionen und Voelker Oesterreich-Ungarns. Wir sind sicher dass unsere Bitte erhoert wird."

On Sept. 1st we notified the lodges to appoint committees to be ready to solicit contributions as soon as the call for help would reach us. The German cable having been cut and most of the American mail censored in England, it resulted in the fact that our correspondents in Germany and Austria failed to receive some of our messages and those which they did receive did not reach them for several weeks. We also failed to receive a number of messages and letters from those countries.

The Austrian government forwarded by wireless to its Ambassador in Washington at the request of the Austrian Grand Lodge the following dispatch:

> "Bitte nochmals dringend Sammlungen fuer unsere verwundeten und kranken Soldaten und fuer die Masse hungernder galizianischer Fluechtlinge fuer Oesterreichisches Rotes Kreuz und Fuersorgeaktion.
>
> EHRMANN."

It was handed to us by the Austrian Consul in Chicago on Sept. 25th. On Sept. 29th we mailed to our lodges an urgent appeal to make collections from among their members. On Oct. 12th we followed it up with a reminder. This part of the report is written more than six months after the first appeal for funds was issued, and even now a number of lodges have not finished nor reported their collections. Such a system of furnishing relief cannot be satisfactory to us and is surely very inadequate for furnishing relief in cases of necessity. The following contributions were received up to March 31, 1915:

From District No. 1	$ 10,677.82
From District No. 2	21,756.70
From District No. 3	4,576.75
From District No. 4	11,299.24
From District No. 5	4,156.02
From District No. 6	27,226.94
From District No. 7	12,212.68
The Executive Committee contributed	10,000.00
Total	$101,906.16

We cabled the following amounts:

To [illegible]	110,000 Kronen
To Copenhagen	2,000 Kroner
To Germany	70,000 Mark
To London	2,615 Dollars
To Palestine	55,000 Francs
To Russia	20,000 Rubels
To Serbia	10,000 Francs
To Turkey	45,000 Francs
To Greece	3,000 Francs

The remainder of the collection has been appropriated to be distributed among the sufferers of Austria, Germany, Russia and the Orient.

The bulk of our collections was forwarded to Europe before any general relief campaigns were undertaken by our [illegible] in this country. Anticipating that a relief committee would be formed, knowing that the distress was unparalleled in history, believing that such organizations could raise a larger fund than we could alone and desiring that as much money should be raised as possible, we limited our request for collections to our own members. Our collections were intended to relieve immediate distress. It was expected that substantial sums would be collected by the other united Jews. We have informed the other organizations engaged in the collection of funds as to how we distributed our collections so that they would be in a position to govern themselves accordingly.

Emergency Trust Fund.

At the Executive Committee meeting [illegible] held in Berlin, Germany, in 1912, the proposition was submitted that all the members of the Order, irrespective of the fact that some belong to Districts that are exempt from payment of Constitution Grand Lodge dues, be required to pay a stipulated sum annually, such money to be set aside by the District Grand Lodges as a relief fund in cases of emergency and to be subject to the order of the Executive Committee.

The following resolution was adopted at that meeting:

> "Resolved: That the Executive Committee expresses the wish that a general fund of the Order be created; that a sub-committee consisting of the President of the Order, Brother Philip Stein, and Brother Charles Hartman be appointed to work out the requisite plan for submission to and approval of the various District Grand Lodges; and that such plan be introduced for action at the next Convention of the Order to be held in the year 1915."

The proposition was submitted to the various District Grand Lodges. District No. 2, prior to the action of the Executive Committee, passed a law requiring each member of the District to pay $1.00 to the Grand Lodge, the money to be used for emergency and relief purposes.

District No. 6 adopted the suggestion and is now collecting annual dues from the members for an emergency fund.

District No. 8 enacted a law whereby one Mark annually is paid by the members of the District towards such a fund.

District No. 9 has acted favorably upon this proposition.

District No. 10 has been collecting for the past two years two Kronen from each member for the same purpose.

District No. 11 has acted favorably on the proposition.

It is now submitted to this convention.

* * * * *

Institution of District Grand Lodge No. 11.

Since last we met a new District Grand Lodge has been created. It was formed in Constantinople on May 8, 1911.

The following lodges were represented and composed the new District:

Serbia Lodge No. 676, at Belgrad.
Carmel Lodge No. 674, at Sofia.
Ottoman Lodge No. 677, at Adrianople.
Constantinople Lodge No. 678, at Constantinople.
Salonica Lodge No. 679, at Saloniki.
Smyrna Lodge No. 680, at Smyrna.
Eliahu Hannabi Lodge No. 681, at Alexandria.
Cairo Lodge No. 687 at Cairo.
Adolf Kraus No. 689, at Zichron Jacob Colony.
Paul Nathan Lodge No. 690, at Haifa.
Beyrouth Lodge No. 691, at Beyrouth.
Jeruschelajim Lodge No. 376, at Jerusalem.
Schaar Zion Lodge No. 402, at Jaffa.
Galel Lodge No. 418 at Safed.
Maimonides Lodge No. 366, at Cairo.
Mizpah Lodge No. 466, at Phillippopoli.
Geoulah Lodge No. 558, at Slivno.
Ezra Lodge No. 633, at Varna.

One of the first acts of the District was to declare that anyone who is a recipient of the "Halukka" or who receives aid from any benevolent society, whatsoever, is not eligible for membership.

The Grand Lodge further resolved that no one be admitted to membership who is unable properly to support himself and to meet all his obligations.

The District has 870 members. The Grand Lodge spent much of its energies successfully in the effort to unite the various factions and to bring about a closer union in Oriental Israel. The Grand Lodge, as well as the individual lodges, have enjoyed the good-will and the protection of the Ottoman government. In fact, the creation of a Grand Lodge was sanctioned by it, owing to the high standing of nearly all of its members. The Grand Lodge has been a great factor in the amelioration of the condition of the Jews in the various parts of the Empire. Recent events have been most detrimental to the development of the Order in the Orient and it is fervently hoped that peace may soon be established so that not only the lodges of the Order and the Jewish people, but all the people may be enabled to rehabilitate themselves.

The lodges of the District maintain a number of benevolent and educational institutions, among which are the Central Jewish Library in Jerusalem, the Hospital at Jaffa the Kindergarten at Safed, the library and reading-room at Safed, the school for poor children at Cairo, and the society for clothing and supporting poor Jewish school-children at Sofia.

* * * * *

National Jewish Hospital for Consumptives, Denver, Colorado.

I requested the secretary of the Hospital to prepare a report on its activities for the past five years. Extracts from that report are as follows:

> "At the time of your last meeting the Hospital consisted of eight buildings. This number has been increased to ten buildings and a farm consisting of 70 acres with model buildings has been acquired. The farm was the gift of Mr. Louis D. Shoenberg in memory of his son Dudley C. Shoenberg. The additional buildings of the hospital are the Shoenberg Memorial Building and the Grabfelder Building. The Shoenberg Building is the gift of Mrs. Jos. E. Shoenberg and her daughter, Mrs. Hermon August, in memory of the husband and father, Jos. E. Shoenberg. This building has been endowed to the extent of $25,000 by Mr. Hermon August. It is used for a trade school, library and recreation center. The Grabfelder Building is a medical and administrative building, than which there is none more complete in the United States. A very complete X-ray apparatus, a thoroughly equipped laboratory where research work will be carried on, as well as the necessary bacteriological work for the patients, dentist's room, nose and throat room, examination rooms, medical library, and other specialty rooms are housed in this building.
>
> During the last five years there were 1,081 patients admitted to the hospital at a per capita cost of about $1.50 per day. No patient who has entered this hospital has paid for his care in the institution. The hospital is absolutely free. Since the opening of the hospital it has sheltered 3,000 patients. Two thousand of these patients have left the institution cured or with disease arrested.
>
> The property of the hospital is valued at $375,000 without allowing anything for increase on the value of the land on which the hospital is situated.
>
> It is most difficult to get statistics on ex-patients. Many prefer not to have it known that they have been in the hospital. With the meager statistics we have been able to get, we find that ex-patients are earning more than $50,000 a year. Interesting reports are received from all over the country telling of returned patients who are well and self-supporting after having been on the charity list on account of sickness.
>
> The first building of this hospital after its completion was not utilized for six years on account of the hard times in Denver. It did not open until the B'nai B'rith Order undertook to make of this building a hospital. While the Order does not entirely maintain the hospital, it is its patron society and it is largely through the influence and help of the Order that the National Jewish Hospital for Consumptives is today one of the greatest institutions for the treatment and cure of tuberculosis in the world."

In compliance with action taken at the last convention of the Order the Executive Committee paid to the hospital the sum of $47,318.20 during the past five years.

Institution of Leo N. Levi Memorial Hospital.

At the convention of the Order held in 1905, it was resolved that the Constitution Grand Lodge endorse and support the movement to establish a sanitarium at Hot Springs, Ark.

At the last convention of the Order the recommendation of the committee on Charitable Institutions was unanimously adopted, directing "that upon the presentation to and approval by the Executive Committee of the Order of a satisfactory plan or organization of the Hot Springs Sanitarium at Hot Springs, Ark., the Executive Committee is hereby directed to appropriate towards its support an annual sum not exceeding ten cents for each member of Districts 1 to 7 inclusive, said sum to be paid annually during the ensuing five years so long as the Executive Committee of the Order may deem its assistance a desirable and necessary help."

District Grand Lodge No. 7 thereafter appointed special committees with a view of raising funds for the erection of a Sanitarium at Hot Springs, Ark., to be known as the Leo N. Levi Memorial Hospital.

A committee representing all the American Districts, with Brother Emil Nathan as Chairman, was appointed to raise funds wherewith to build the hospital. The committee succeeded in securing over $90,000, sufficient for the purpose.

Last year the institution was dedicated. Its doors are now open to receive patients.

The Executive Committee contributed $7,000.00 for the use of the Hot Springs Sanitarium. The attention of the convention is called to a more detailed report which will be presented as to the erection of the institution and its operation.

Immigration.

One of the big problems that will present itself to the Jews of this country is the problem of immigration, and particularly that portion of the work in connection with immigration that deals with the proper distribution of the immigrants.

Opinion is divided as to whether or not there will be a very large influx of foreigners when the war ceases. The changed condition of industrial affairs in Europe, the possible granting of political rights to Jews and the great demand for labor may tend to retard rather than increase emigration from Europe.

On the other hand, there are those whose opinion is worth considering, who believe that the influx of foreigners, and especially of Jews, will be greater than ever. Should this be the case, the immigration problem will become not only of industrial but of political importance to the Jews of this country.

Ways and means will have to be found for their distribution throughout the length and breadth of his country and the work of the Industrial Removal Office will become more important than ever before.

There is no question that work on a larger scale will be necessary and that our lodges should see the importance of this effort and assist to the best of their ability in taking care of the newcomers removed from the congested seaboard cities.

It is to be regretted that the munificent effort of Brother Jacob H. Schiff to divert immigration to Galveston did not prove as successful as it deserved.

In January, 1911, the Union of Orthodox Jewish Congregations of New York suggested that a call to Jewish national and fraternal organizations be issued to send delegates to a meeting for the purpose of taking united action to combat restrictive immigration measures then pending in Congress. We were of opinion that it was not then necessary to call such a meeting.

Your Executive Committee has carefully watched the agitation for restriction of immigration and has, through its members and jointly with other organizations, opposed the enactment of improper restrictions. One such immigration bill passed Congress, but it was vetoed by President Taft. A similar measure was subsequently re-introduced in Congress and passed by a large majority in both houses. It was vetoed by President Wilson, whose veto was sustained by a narrow margin.

It is evident that the sentiment of the American people is being influenced through agitation by the labor leaders toward the desirability of a reduced immigration. We are in favor of keeping all undesirable immigrants out of this country, be they Jews or Gentiles, but we are advocates of the open door for all desirable immigrants even though they cannot pass a satisfactory examination in reading, writing or arithmetic.

Various Items of Interest.

Arrangements were being made to establish lodges in Amsterdam, Paris and Rome, but our efforts were interrupted by the breaking out of the war. It is hoped that this work will be completed after peace has been restored.

We are indebted to Brother Victor Abraham for a synopsis of all cases decided by the Court of Appeals of the Order since Ullman's Digest was published. This work of love on his part is very much appreciated. It has been published in pamphlet form and distributed to the lodges of the Order.

On the occasion of President and Mrs. Taft's silver wedding Brother Simon Wolf, on behalf of the Executive Committee, presented them with silver Tablets of the Law. President Taft's cordial letter of acknowledgement and a photograph of the gift will be found in the appendix to this report.

The Executive Committee has, on various occasions, been appealed to by co-religionists, members of the Order, and American citizens resident in Palestine, requesting that steps be taken by the Order to protect their rights as American citizens.

This matter was given due attention, as a result of which suggestions and directions in the premises were forwarded to the petitioners in Palestine.

After the collection and distribution of funds to relieve the sufferers of the Kishineff massacre, a certain amount remained in the hands of Mr. Jacob H. Schiff, treasurer. The last Convention of the Order resolved that Brother Schiff be requested to turn over to the Executive Committee our proportionate share of the unexpanded balance in his hands and that the Executive Committee apply such funds to relieve the suffering Jews of Galicia.

In accordance with the foregoing instructions the sum of $6,806.79 was returned to us by Brother Schiff and we forwarded that amount to District Grand Lodge No. 10, with instructions to carry out the resolution of the Convention.

During the past five years the Order, through its Executive Committee and lodges, expended for the relief of widows and orphans and for charitable, benevolent and educational purposes, the sum of $2,265,379.71.

Obituary.

During the five years ending December 31, 1914, 2,832 of our members departed this life. This number does not include the many who have fallen in that terrible struggle for supremacy among the nations now at war. Among those who have been called home and have thus been spared the agony of witnessing brothers, imbued with patriotic zeal, killing brothers on land and sea, were:

Brother Siegmund Bergel, born on the 10th of October, 1843, departed this life on the 3rd of November, 1912. He was a man of commanding figure, master of several languages, a loyal Ben B'rith, and a pious Jew, a widower wedded to our Order. In spite of his advanced years he traveled for months in the Orient establishing lodges, and although a man of only moderate means he accepted no compensation for his services and would permit reimbursement of only a portion of his traveling expenses. I met him for the last time in the early part of 1912 in the city of Berlin. He asked me for a mandate to permit him to establish lodges in Paris, in Brussels, and in Amsterdam, and insisted upon undertaking the work, although his health was already so shattered that his physician forbade him to travel. Brother Bergel relied upon his strong will power and insisted upon undertaking the work, and only reluctantly desisted when, in order to induce him to rest, I told him it was my wish to accompany him and that therefore it would have to be postponed until my next visit to Europe. He fought bravely for life and for usefulness, "but God, who is able to prevail, wrestled with him as the angel did with Jacob and marked him for his own." Brother Bergel was the most enthusiastic member of the Order it has been my fortune to meet. He is gone, but is not dead, for "To live in the hearts we leave behind us is not to die."

We also this day remember the following:

* * * * *

In calling attention to the names of some of our departed brothers, the names of many others will no doubt occur to you, and while deploring their loss it should be some consolation to us that of each and every one of them it can be truthfully said:

> "When the sun goes below the horizon he is not set; the Heavens glow for a full hour after his departure. And when a great and good man sets, the sky of this world is luminous long after he is out of sight. Such a man cannot die out of this world. And when he goes he leaves behind him much of himself. Being dead he speaks."

Recommendations.

As an international organization international duties rest upon us. In times of distress money is needed. If we are to furnish relief we should be able to furnish it promptly, without the necessity, delay and uncertainty of raising funds by issuing an appeal after the need for them has arisen. To such appeals for funds as we have issued in the past only a minority of our members has responded, and nearly always that minority is represented by the same members. If we desire to maintain a position in the front rank we must deserve it. I recommend that an emergency fund be created to which each District, and the lodges under the jurisdiction of the Executive Committee shall pay annually such sum as this convention may decree for each of their members. Districts and lodges in countries now at war should not be taxed until a year has elapsed after peace terms have been settled.

Under our present law there is no minimum age limit to membership. If any lodge should feel so inclined there is nothing to prevent it from forming a kindergarten lodge. I recommend that a law be enacted fixing the minimum age qualification for membership at the age of majority.

I appeal to our members to support generously the National Jewish Hospital for Consumptives and the Leo N. Levi Memorial Hospital, but I do not deem it wise policy to levy a fixed tax upon each member for the support of either of these institutions. Under the present law we are obligated to pay to the Denver Hospital annually forty cents for each member in the American Districts regardless of the hospital's needs. I recommend a change in the law so as to authorize the Executive' Committee to expend in aid of both these two institutions such sums annually as it may deem proper, not to exceed in all fifty cents for each member of the American Districts.

I submit for your consideration the proposition to declare the Menorah the official emblem of the Order.

Our largest District, No. 8, requests that a law be enacted to authorize each District Grand Lodge to elect two or more vice-presidents. I recommend that this be done.

A resolution passed at the last convention provides that a gold medal be awarded not more than once each year to the person who has rendered the most valuable service to the Jewish cause during the year. The resolution should be changed so as to leave it to the discretion of the Executive Committee as to whether or not there was any such service in any particular year as would warrant the awarding of the gold medal.

It is with great regret that I feel obliged to call attention to the fact that the prejudice against our people is so on the increase in America that the opportunity of worthy men and women who seek employment in order to earn an honest livelihood is seriously threatened. On investigation in the city of Chicago it was found that many of the employment agencies have orders from employers not to recommend Jews. Similar conditions doubtless exist in other cities. The Anti-Defamation League is investigating existing conditions and causes in order if possible to find a remely for some of the evils.

Our efforts in the past have been largely directed towards taking care of the helpless. Our efforts should be directed towards preventing others from becoming helpless. We should point out to our members wherein they can be of service. There is not a town so small but our members will be able to find some distress to relieve, some wrong to right, if they look for it. In the larger communities free employment bureaus should be established, in the smaller ones each member should consider himself an employment agent. Immigrants should be helped to become self-sustaining and useful citizens of the land. All of our lodges should undertake Social Service Work, not by resolutions but by acts., We should aid all reform organizations whose aim is to punish law breakers. We should take care that our own conduct should at all times be such as to give no just cause for reproach. Let this convention speak in no uncertain tones on such and similar subjects.

It has been urged that we employ an eloquent and capable field secretary, whose duty it should be to see to it that our membership increases. I am unable to see the wisdom of this proposal. It is not eloquent words but deeds that will bring to us such additional strength as we may need to combat those whose hearts are filled with hatred towards our people. Let our members earnestly and enthusiastically undertake the work outlined above, and this, with the larger service we perform for Jewry throughout the world, will then make propaganda for us with much better effect than any number of field secretaries could possibly do.

I recommend to the Convention to elect as members of the Executive Committee only those who are so situated that they can without doing injustice to themselves, attend not only the meetings of the Executive Committee, but also some of the meetings of the General Committee of their Districts, so that each General Committee may be fully advised of the policy of the Executive Committee in the management of the affairs of the Order. Nor should any member accept the position on the Executive Committee if his business or profession is such as to require all of his time, for some of his time and the best of his thought should occasionally be devoted to the interest of our organization.

I recommend to the incoming administration not to attempt to cover the entire field of usefulness, but rather confine its efforts to a sanely limited sphere of activity and thereby avoid entangling alliances.

Conclusion.

I have been honored twice with the highest office in the gift of the Order. Having given a brief resume of our activities for the past five years I am ready to surrender the leadership to my successor. Some of our members expect the President of the Order to be a sort of a circuit parson, traveling from one end of the country to the other, exhorting believers and non-believers alike. I have been honored with invitations to visit nearly every part of the country, and while it would have given me pleasure to accept such invitations I had neither the time nor the inclination nor the ability to fulfill that part of my duties, if such may be said to be within the duties of President. When first elected President I accepted the office reluctantly and with misgivings. After ten years of service I can truthfully say that I am thankful to my brethren for having placed me at the head of our organization, for it has brought me into contact with our leading co-religionists in nearly all of the countries of the world. I have thus obtained information of Jewish affairs which I could not have obtained in any other way. It has broadened my vision of men and measures, and in this way alone it has been more than ample compensation to me for whatever time and labor I have given to the discharge of my duties.

I have been criticised by some for giving too much attention to foreign affairs. To such charge my defense is that foreign affairs required the most attention. Happy indeed should we be if our co-religionists in other parts of the world needed our services as little as do those who dwell in this land of the free. My conception of the object and purposes of our great international organization is that where our people most suffer, there lies our first duty. From our standpoint the suffering of our co-religionists anywhere in the world is not a foreign affair. The cause of Israel knows no such distinction. The breath of life to our Order is service—service to others. If the time ever comes that the necessity of service to others shall have passed, well may that time also witness, not with sorrow, but with joy and love, the passing into history of an organization whose energies and labors were devoted to that end.

But the fulfilling of Isaiah's prophecy is not yet at hand, when

"The wolf shall dwell with the lamb, and the leopard lie down with the kid."

Before that blissful time is reached there is much to do. The hammer of Destiny striking the anvil of Time is slowly fashioning the form and tempering the quality of human justice as God willed it to be. The Children of Israel have suffered long from the world's injustice. Perhaps, behind it all the purpose lay to teach the world justice. But the dawn is breaking. The struggle has not been in vain. Hope sees in the far distance a glimmer of light. Gather together all you strong men of Israel! Hold fast to the heights you have attained! Onwarl! under the banner of service and justice and the victory is ours. Not victory midst the roar of artillery and the crash of battle. Not victory upon a field strewn with the fallen shapes, and red with the blood of our fellow men; but victory through lifting up the lowly, victory through raising the fallen, victory through administering to the wounded and afflicted, victory through centuries of patient suffering for justice's sake, victory through the overcoming of hatred—the victory of an ideal!

ADOLF KRAUS,
President.

Greetings to the Beney Berith Convention

RABBI EMIL G. HIRSCH IN THE REFORM ADVOCATE

Much pride may the readers take in devoting thought this week to the gathering of the Delegates of the Constitutional Convention of the I. O. B. B., scheduled to hold the opening session on May the second in the glorious city by the Golden Gate, the metropolis of the Western Pacific. The history of the Order fills one of the brightest pages in the story of American Jewry, and, to a very noticeable extent, also in that of All-Jewry.

In the forming of the character of the Jew in America the Beney Berith has had a determining part. Old world emigrants, burdened with all sorts of provincial suspicions and peculiarities, the Order's Lodges succeeded in fashioning into genuine Americans, who were brought to know that a larger duty was before the son of Israel in this, his new home, the land of the larger opportunity for him as for many others, than that which would exhaust itself in the preserving of local ghetto traditions.

For a long time the Order was the only ground where the natives of the various European countries and the few of American birth, descended from the Jewish "pilgrim" fathers, could and would meet in the full consciousness that theirs was a common task and basic brotherly affinity. The synagog was torn asunder by agitations concerning ritual and ceremony, doctrine and destiny. There was danger, that in the controversies the sense of the underlying unity might be weakened if not lost altogether. The Beney Berith organizations forestalled such deplorable result. Whatever the difference between the conservative and the orthodox, in the work undertaken by the Order, all alike came to feel that the bond which bound Jew to Jew was strong enough to overcome the drift to separation encouraged by party fanaticism. In the philanthropies as well, the Order must be credited with the initiative in many a direction. It is true, without the hearty co-operation of the non-affiliated, many an institution founded under the auspices of the Order could not have developed. Yet to have given the impulse is more meritorious than to have later collected sufficient funds for the maintenance of the enterprise of bencvolence.

At the present hour the Order is one of the very limited number of truly international movements of Jewish consecration. Though predominantly an American creation it has branched out into the continents beyond the seas. In the Jewish communities of the Central parts of Europe the fraternity has risen to dignity and influence wider and deeper than the numerical census of the membership would at first blush indicate. There to be one of the brotherly band is regarded as a distinction, a diploma certifying to the holder's high qualifications of mind and soul. They who, like the writer, had the good fortune of taking part in the meetings of the Beney Berith Lodges in Germany and Austria will always cherish as a most valuable impression the recollection of the intellectual vigor of the participants and the noble aspirations, both cultural and ethical, which informed every word and argument brought before the assembled brothers. In the Orient, too, even in Jerusalem, the Order has now affiliated Lodges. The seventy languages, which according to Talmudic calculation carried the divine message proclaimed on Sinai, re-echo now the appeal of the Order's convictions and stimulate the re-awakening of many a Jew for a better apprehension of the distinction which is his as the scion of the house of Jacob. That the deliberations of the San Francisco assembly may redound to the good and the glory of all-Israel is the fond expectations of many, and none fears that this expectation will be disappointed. Undoubtedly the Order will be pestered with propositions to enlarge the ropes of its tents—i. e., to merge in official affiliations with other bodies within Jewry.

The Shibboleth, "Union, Larger Union," has gone forth. As though Union were more than a mere empty jar into which content has first to be poured before it has a distinct value. Union like Freedom, and a score of similar words, very much abused by Demagog and Orator, is a mathematical symbol at its best. It depends upon the equation in which it appears for its relative value. The Order has its distinct sphere of activity. It is not intended to be a congregation or a political Jewish nationalistic organization. Let the congregations form their own Unions as indeed they have. Let the Zionists their fifty-seven varieties to contrary notwithstanding form their own agencies for united action. Let the orthodox sponsor their United Synagogs and their Kehilloth. The Order has naught to gain from formal union with all or any of these.

Nor would all-Jewry be profited by such an amalgamation. Whatever distress and calamity be urged in support of the call for larger Union among all the Jews of the wide world the existence of such distress does not overcome the truth that union is a very poor apology for unity and that great diversity is after all stronger evidence of life than uniformity. The dominancy over all things and endeavors arrogated by the brutality of superior numbers, is inequitable where not ideas but interests are in control. That would event in case the scheme of the Protagonists of the "larger Union" were to be adopted. Much better that we proceed along the lines hitherto followed. Divergent they seem to be but all tend in the direction of making Jewry realize more intensely the obligations which it is for all Jews to discharge. When the need for united action arises the various organizations will know how to and will be ready to meet the situation. They have shown this readiness in the past. Why, then, plead for the abandoning of a system of loosely inter-connected independent organizations in favor of a rigid inflexible monster super-union which is bound to be the unwieldy tool of triumphant majorities?

For one the writer has no scruples to avow that he doubts the divine right of Majority no less insistently than he does the divine right of Monarchs. Mobs are not necessarily the guardians of wisdom and the owners of insight. Minorities are more likely to be right. The flexible potential unity of Israel disorganized as it is if you will at all events circumvents the despotism of accidental majorities. It is to be hoped the convention of the Order will not be swept off its secure foundations by never so eloquent a presentation of wonder working potencies of the Over-Union.

Rekhabh utzla'h al debhar Emeth. In this greeting of the Psalmist let the R. A.'s salutation be expressed. That it was not given to the writer to offer his good-wishes orally to the Convention though asked by the German District Grand Lodge to be its delegate, is a source of personal regret. During the week of the sessions his thoughts will be with the assembled brothers. May the counseling together bring forth the good fruit.

THE KEHILLAH, XVI

By PROF. GOTTHARD DEUTSCH, Ph. D.

Our topic has led us into past history and we may just as well continue along that line. It has been said before that private sources are exceedingly rare in older Jewish history. This is a great loss, as we could see in the quotations from the letter of Lipmann Heller given in the last article. In official literary sources, whether written with historic design or for any other purpose, but with the consciousness that they are to be published, the author assumes a certain pose. Even documents are written with a desire to suppress the real facts. When an official hands in his resignation, pleading the usual reasons of health, contemporaries occasionally know what the real reasons are or they guess at them. Our congregational records, including resolutions published in the Jewish press, hardly ever say what people actually think.

This principle applies to rabbinical works even more than to other printed sources. Rabbinic Hebrew, full of quotations and allusions, is in itself a poor instrument for expressing people's real thoughts. As conditions are, we must be glad, however, that we posses these sources, especially the rabbinic responsa, which, treating of actual cases, give us an insight into the life of the people in the days of their author.

The term "responsa" has to be explained. It has not yet become part of the English language, though the Jewish encyclopedia used it, following the German precedent. The word, taken from mediaeval Latin law literature, means an application of the law to a case under consideration. This literature we can follow back to Biblical times. The Pentateuch reports in three places (Lev. 24, 12; Num. 15, 34; 27, 5), cases that were submitted to Moses for decision, because the law was not clear on this point. One is the case of a man who gathered wood on Sabbath, another is the case of a blasphemer, and a third one deals with the estate of a man who left no male heir. Prophetic books speak of submitting such cases to the priests as a regular practice. Zechariah (Chap. 7), reports that a committee was sent from Bethel to inquire of the priest whether it was necessary to still keep the fasts commemorating the destruction of the Temple, after the second Temple had been built. Haggai (2:11) quotes an academic question, asked of the priests for the sake of illustrating a moral lesson. The same expression, "To seek the law," is used by Malachi (2:7), in defining the priests' function. "The priest's lips should keep knowledge, and they should seek the law at his mouth."

In rabbinical literature these instances increase. The more the law was regulated in all details, the more such cases occurred in which the opinion of an expert had to be inquired. It is certainly typical for this condition that the first chapter of the Mishnah, the oldest code of rabbinic law, contains such a case. The sons of Rabbin Gamaliel, the spiritual head of Israel, came home from a banquet after midnight, and wanted to know whether it was still time for them to say the night prayer. Similar instances are found scattered through the Talmud. They possess, aside from their historic interest, as the beginnings of a large literature, a human interest in themselves. A man comes to Rabbi Eleazar Ben Zadok with the following question: "I own large estates and have a number of tenants who work on them. During the Sabbatical year I naturally do not allow them to do regular farm work, but employ them in clearing the ground. While employed there they eat the olives of my orchard. I have scruples on that score, because inasmuch as they are employed on my estate and I have to feed them, it would appear as if I were harvesting my fields." The rabbi [illegible] at this conscientiousness, and [illegible] found a similar religious sincerity. He does, however, prohibit this practice, and orders that the owner of the estate pay the hands in [illegible] the olive grove to [illegible] 44 b).

A very large part of the literature is [illegible] with cases of matrimonial law, and [illegible] that we obtain most [illegible] material. The Talmud [illegible] the following interesting case. [illegible] deathbed wanted to [illegible]. The reason why he did [illegible] quite clear. If his wife remained a widow, she would be subject to the law of levirate, which would require that she could not marry again unless released by the surviving brother of her husband, a law which even today entails a great hardship on widows in orthodox circles. The dying man had made all provisions for the writing of the bill of divorcement, but it being late on Friday afternoon, the Sabbath began before the man had time to hand the "get" to his proxy, and on Sabbath he died. The question is decided in the affirmative, the divorce being considered valid. It is a general practice in rabbinical law to make allowances for the sake of women (Gittin 77, b).

A great many cases fall within the large field of dietary law. Modern rabbinic legal literature has very seldom to deal with cases of civil law, but a great deal more with the dietary provisions. Such cases are, however, already found in Talmudic literature, and show in the attitude of the rabbis to each other the same habits, that we find in our own time. One of the frequent cases is that of a nail or a needle, found in the reticulum of cattle. Such a case was brought before a rabbi in Babylonia. He evidently was in doubt how to decide it, when somebody told him of the presence in the city of a preacher, who had been in Palestine, and had watched the practice of the head of the highest court, Judah Hanasi (Hullin 51, a). Occasionally such questions lead to heated controversy, like those, that not so long ago came before a Chicago court, in the question whether the Matzos, manufactured by a Cincinnati firm are kosher. Not many years ago a similar controversy occurred in Chicago, and last year in New York, on kosher meat. The literature of the seventeenth century is full of such cases, and very often one rabbi complains bitterly of the unprofessional conduct of another, who meddled with a case in his jurisdiction.

Naturally the ritual of the synagogue is also an object of serious consideration. The Mishnah had laid down the rule that in reading from the Torah, first a priest, then a Levite and then Israelites had to be called, but the question of etiquette after these two men had received their share of honor was undecided. This question seems to have given considerable trouble to a congregation in Galilee, and was submitted to a rabbi of the fourth century. He declares that the rank next to the priest belongs to scholars who hold an office in the congregation, they are to be followed by scholars who are qualified for such office, and these again by the sons of scholars who held office, to be followed by the trustees of the synagogue, and then by other people indiscriminately (Gittin 59, b-60, a).

As a matter of peculiar interest one more case may be reported. The people of Magdala, a place known to the Jews of the present generation best through Maeterlinck's "Mary Magdalene," were evidently quite rigorous in their religious views. They would not use acacia wood for domestic purposes because the Bible reports that the Ark of the Covenant had been made from it. Someone evidently declared that this practice had no basis in law, and the matter was submitted to a rabbi for decision, who ruled that people should not deviate from the custom of their ancestors (Gen. Rabba, 94, 4). This is a policy which we find again down to our own times. Even where a law does not speak clearly on a subject, an established practice has the force of a law. Readers will remember that I quoted once a Purim amusement, at which a mock rabbi, asked to give a decision on a case, says: "If it was done so last year, let it be done so again."

This leads us directly to our own topic. The people of Nikolsburg, who might have given us very interesting experiences if they had preserved the memories of the War of Thirty Years, a great deal of which passed not far from their city, or the stories told by numerous refugees that fled from the Cossack massacres that took place from 1648 to 1655, or of Turkish Jews, who, fleeing from the war that followed the raising of the seige of Vienna in 1683, found their way to this prominent Jewish settlement, and must have created quite a sensation by their costume and their strange habits. They did not do it. Only in occasional references, involving questions of rabbinical law, we find such information. Few rabbis of Nikolsburg have left their traces in literature, and only two of them gave us interesting recollections of rabbinical decisions throwing light on the critical events in the seventeenth century as they affected the Jews. They are Mendel Krochmal, who died at Nikolsburg in 1661, and his son-in-law, Gerson Ashkenazi, who died in 1693, as rabbi of Metz. Both were from Cracow. Rabbis of prominent congregations in those days were almost exclusively imported from Poland. The reasons were two-fold. Poland has a surplus of Jews and especially a great surplus of students of the Talmud. Perhaps another reason was that in those days, when the rabbi acted as judge, it was required that he should not be related to any member of his congregation. We find complaints along these lines very often in rabbinical literature, and perhaps this was the reason that it was considered advisable to take a man, who, coming from a different country, was sure not to have any family relations in the congregation. Of the two men Gerson Ashkenazi had the most interesting career. A native of Cracow, where in his early days he was a member of the rabbinate, he was successively rabbi of Prossnitz in Moravia, of Nikolsburg, where he succeeded his father-in-law; of Vienna, which city he had to leave when the Jews were expelled in 1670, and finally rabbi of Metz, where he spent the last years of his life. Having had such an interesting career, and having seen so many places, he would have been able to give us some interesting information on the history of his time. He did not give it, because he was a typical rabbi of the seventeenth century, mostly interested in the legal aspect of a case, and not naming persons or places, but merely referring to a place as a certain place, and to people as A and B. Still his cases, even as they are, help us to gain some insight into the life of the Jews at this critical period. It is strange to see how short the memory of the ghetto is. When I arrived in Nikolsburg there were quite a number of families who could trace back their descent to these two men. But all they knew was that they were descended from Mendel Krochmal, or as people said, from the Zemach Zedek. It is a peculiar habit of the Jews that the man disappeared behind the book. He is referred to, not by his name, but by the title of his chief work. In this way we might find even in our days quite a number of old-fashioned Jews who regularly every week read Raschi's commentary to the portion of the Pentateuch, but if they were asked what Raschi's real name was, when and where he lived, they would in all likelihood be embarrassed.

Another difficulty in tracing a family is the absence of family names, although in the case of these two men we have already family names in Mendel Krochmal and Gerson Ashkenazi, the latter being the general name for people who came, or were at one time descended from Germany, and besides he is occasionally called Ulf and Fass. A grandson of his was rabbi in the eighteenth century in Nikolsburg under the name of Gerson Politz, pointing to a small town in Moravia called Pulitz, and the descendants of the latter were still known in my time as Politzer. This is even now a frequent name amongst Moravian and Hungarian Jews. I cannot forego giving here a personal recollection of a member of this family called Selig Gerson, or as it was pronounced there, Selig Gashe. He was a queer character, which is already seen from the fact that he was an old bachelor, a rather unusual thing in the ghetto. One of his peculiarities was that he could not stand the word "Luft." All that was necessary in the ghetto, where everybody knew everybody else's foibles, was to know this fact, and poor Selig Gashe had a very bad time. Whenever he appeared in the "Gass" he was sure that some boy from a corner or from a garret window would call "Luft." As soon as he indignantly looked for the offender, every trace of him was lost. Even occasionally when he was seen from a distance, some miscreant wrote the word "Luft" on doors and window shutters, enjoying the wrath with which Selig Gashe wiped every trace of this insulting word off the doors and windows. He was sitting in a cafe house when someone apparently in all innocence remarked: "There is a 'Luftzug' (draft) here." One time he actually struck an innocent person. A young woman who had recently married and came from a different city, naturally didn't know anything of Selig Gashe's foible, who called at her husband's store on business. In those days, it must be remarked, there were no wedding trips or anything of this kind. A woman married, and after spending a few days with her parents, followed her husband to the place of his destination, and on the next day was seen in his store working for him. Selig Gashe came there, and again, according to the simple customs of the ghetto, he did not introduce himself, asked for the man, and when he heard that the latter wasn't present, he spoke a few words to the bride, asking her, as was natural under these conditions, how she liked her new state. She replied that she was quite well satisfied; the only trouble was that there was a "Luftzug" in the store. The very moment she had said these words, Selig Gashe ran out, slammed the door, and the poor woman was frightened to death. When her husband returned, she told him the story that somebody had called for him who was suddenly seized with a fit of insanity. Not knowing in what her offense consisted, it took a long while before the husband found out that the fit of instanity was caused by the innocent complaint of a drfat in his store. And then, of course, he knew at once who the caller was.

Speaking of the two men as having lived in critical times, it will perhaps be necessary to add that in the seventeenth century Moravia suffered a great deal from the Swedish troops, who for months laid siege to Bruenn, and according to the customs of that time, sent marauders all over the country. In addition there was the trouble caused by the Cossack revolution in Poland, which like our pogrom eras of 1882 and 1905, sent an immense number of fugitives in all directions. Both cases are reflected in the literature of rabbinic law, because in many instances women were deserted or were unable to find any trace of their husbands who had been killed by marauders, or by Cossacks as the case happened to be, and these questions naturally entered a great deal into matrimonial law.

If history repeats itself, Jewish history is the most typical specimen. Political upheavals always affected the Jews. As we see it now in Poland, where the Jews are affected most severely by the war, the death struggle of the decaying kingdom of Poland in the seventeenth century brought endless suffering to the Jews. Jesuitism had resulted in causing the Cossacks, who are Greek Catholics, to rebel against their Polish masters, who, controlled by the Jesuits, tried to convert them to Roman Catholicism. The victims of this rebellion were the Jews, and all who could fled from the theater of these massacres. A great many found their way to Moravia, and being separated from their families, the most complex questions of matrimonial law arose. A woman who had landed in Nikolsburg as a child, and had married there, gave birth to a first-born son. According to the law this son had to be redeemed by a priest, but in case the mother was a daughter of a Cohen or a Levite, this procedure was unnecessary. The woman who had only a dim recollection of her parents, did not know whether her father was a Cohen or a Levite, and Rabbi Krochmal, to whom the question is submitted, decides that the case presents primarily a claim of a Cohen, who according to the law, has the right to either demand the child or five pieces of silver. It is, therefore, up to him to prove his claim. A more serious case was that of a young man, who, during the massacres in what is now Southern Russia, had been separated from his wife. He had heard rumors that the latter, in order to save her life, had become an apostate. According to rabbinical law, this would give him a right to divorce her, even against her will. Rabbi Krochmal decides that such a rumor is not a testimony, and in a postscript to the decision he notes with satisfaction that events showed that his decision was just. The woman had never apostatized, but had been sold to Constantinople into slavery, was there redeemed by the local Jewish community, and sent to Jassy, from which city she was helped to Lublin, where, through friends, she heard of her husband's whereabouts, communicated with him and joined him in Nikolsburg. More tragical is the case of a woman who had seen her husband murdered in Polonnoie, Volhynia. Rabbi Krochmal permits her remarriage on the ground of her own testimony. A rather remarkable information is gained from her statement that the Cossacks usually spared the women, declaring that they were sufficiently punished if they were deprived of their husbands and had to shift for themselves. One cannot help feeling that, fearing to be disgraced, the women did not always tell the truth about their experiences.

In 1648, when the Cossack massacres began, the War of Thirty Years had just ended. This war had created untold misery in Moravia, which had been invaded by the Swedish soldiery. The Jews who had to make a living by peddling, constantly risked their lives. Numerous stories of this kind are found in the rabbinical decisions. A few Jews from Nikolsburg, visiting a fair, met some soldiers, with whom they entered into a business deal. The latter, learning that the men were from Nikolsburg, said: "Yes, we know the place. Three years ago, when we were still fighting under the Swedish colors—we are now in the emperor's service—our captain saw a Jew from Nickolsburg, and said to me, 'Hans, get me this Jew, we must have some money.' I replied, 'If you want to smelt some money out of him, you may shoot him, but I am not going to do it.' Then the captain marched him to the woods and there killed him." In this way the Jews learned of the whereabouts of one of their neighbors who had been missing for three years. Somewhat different is another story. Three Jews from Nickolsburg, returning from Vienna where they had gone on business, passed a place called Schrick, about thirty miles from their home. There some peasants, who knew them, scared them with the report that the country was overrun by the enemy's cavalry. Thus the Jews were induced to hide in a house where they were killed by those who pretended to save their lives. It was more than a year later that a Jew from Nikolsburg overheard a young peasant, who was gambling in a barn, say: "Amschel, give me the right kind of dice." As the name of one of the three Jews killed was Amschel, the Jew suspected the young man would know something of the fate of the missing men, and he learned the story. In no single case is it the question of bringing the murderers to justice, but merely whether the widows may marry. Another pathetic case is that of a young man who right after his marriage, joined the army as a suttler. His wife insisted that he give up his dangerous business and return to her, or divorce her. Being much attached to his wife, he said that he expected to make enough money in two years to be able to do business at home. He finally agreed to give a conditional divorce. The rabbi would not consent to this procedure, though it is permissible according to rabbinical law, but declared that he should divorce her unconditionally and enter into a written agreement that neither party should marry within two years, which would allow them to remarry after that time. The husband did not return, and the rabbi allowed the woman to marry another man.

A somewhat similar question is reported by Gerson Ashkenazi. An apostate to Christianity was sued for divorce. He was willing to grant it under the condition that his father-in-law should give him a certain sum of money, to which he claimed to be entitled under the marriage contract. The rabbi would not allow it because a divorce in order to be valid must be given without reservation. It seems that the case occurred in the state of the Bishop of Treves, and the sovereign, as an ecclesiastic, saw the justice of the statement, confirming the decision of the rabbi, that the claim of the man should be brought before the secular courts after the divorce. Thus the divorce was granted. Subsequently the apostate claimed that he had acted under compulsion, and that the act was invalid. The rabbi sides with him. According to Maimonides, a man may be compelled by secular authorities to divorce his wife, because this is a moral obligation, in case he does not wish to continue matrimonial relations. Rabbi Gerson, however, declares that inasmuch as the man, in this case, had thrown off his religious obligations, the rabbinate had lost its authority over him.

A different case of matrimonial law, which throws light on social conditions, is discussed by Gerson Ashkenazi. A, who is a Cohen, is engaged to B's daughter. C claims to have married her secretly, and brings witnesses, testifying to this fact. On the ground of this testimony A's father insists that the engagement be broken, and inasmuch—a case familiar to us from Zangwill's "Children of the Ghetto"—as his son is a Cohen, he could not marry the girl, even if she should be divorced. B insists that the engagement is valid, declaring that the witnesses were bought, and the latter admit the fact. In addition it is proven that one of them had committed the crime of eating pork, and thus had become disqualified from giving testimony in court. Finally he brings other witnesses, who testify that C had gone around offering money to people who were willing to appear as witnesses for him. A, on the other hand, declares that he had another reason for breaking the engagement. B had become a bankrupt, and caused disgrace to the whole Jewish community. B admits this fact, but declares that his standing in the business world was not part of the agreement, and that he would fulfill the financial obligations entered into by the contract. Two rabbinical courts had rendered opposite decisions, a fact which Gerson Ashkenazi deplores, deciding that the engagement is valid and if any party withdraws from the agreement, it has to pay the forfeit (Kenas), stipulated in the engagement contract.

A somewhat similar case is decided by him when he was still rabbi of Nikolsburg. It contains a romance, which we would not expect in the ghetto, where marriages were contracted by the parents of the couple through a "schadchen." A boy of eighteen wanted to marry a girl who was not quite twelve. As the parents rejected him, he watched his opportunity one Saturday morning, when they were in the synagogue, went with a friend to the house of the girl, put a ring on her finger, saying to her the usual formula—as correctly as any rabbi could, so the witness declares—and went home. The matter was the subject of the gossip of the ghetto, which in those days took the place of the social column in our Jewish press, but the parents did not take notice of it until Tuesday. As the girl was a minor the main question was whether the parents had not originally consented, because they did not protest until three days after the marriage. The testimony of the girl herself was of no consequence. She claimed to have accepted the ring merely as a present and never to have thought of marrying the man. "Ich begehr' ihn nit. Ein Kappore soll er sein." It is supposed that she was coached for this statement. The rabbi, however, decides that the marriage is not valid, chiefly on the ground that the girl is a minor, and that the protest of the parents, though coming three days later, annulled the marriage.

The war brought numerous troubles. One of them was the housing and feeding of soldiers. The "Einquartierung," I remember from 1866 as a duty that was dreaded. It was more so those days, though hardly any worse than what the poor Jews in Galicia and Northern Hungary must have suffered during the last few months. The Jewish community in such a case had compromised with the commander on a sum of money, instead of furnishing board and housing accommodations. The reasons given are interesting. They are afraid that the soldiers, if housed by them, would steal, their presence would interfere with business, because people are afraid of them, and finally, there would be the grave danger that soldiers would mix milk and meat dishes, or bring prohibited food to the houses. On this all agree. The only question was how the members should be assessed for the payment of the stipulated sum. The rich people claimed that inasmuch as every householder would have to house and feed soldiers, the assessments should be according to household regardless of property. The poor claim that, as in every other case, the assessment should be made according to taxable property. Rabbi Krochmal declares that according to Talmudic law, assessment should be made according to householders, but humanity demanded that the more equitable procedure of assessing property should be resorted to.

A similar decision is given in another case of communal politics. In one congregation a family consisting of a father, two married sons and two sons-in-law, pays sixty percent of the communal taxes. On the ground of the bylaws of the congregation the majority of taxpayers carries a vote only on condition that they represent the majority of the taxes paid. In this way the five votes of one family, practically decide an election. Rabbi Krochmal declares that under such conditions the constitution has to be revised. To the same category belongs the following case. A man had assaulted another man, and by the decision of the rabbinical court, was deprived of his civic rights for a year. This involves his inability to make any sworn statement. The question is, may he be admitted to an affidavit, as regards his taxable property. The rabbit declared that this case forms an exception.

The exigencies of business life often required a deviation from rabbinical law. A Jew must not take interest on a loan from another Jew. This law is evaded in the following manner. The man who wishes to borrow money, sells to the creditor an object, under the condition to buy it back within a given time, at a higher price. In one case of this kind, the creditor refuses to give up the object claiming that the transaction was a regular sale. The rabbi decides against him. In a question of ritual law, he is more stringent. The law requires that the first-born male animal cannot be used for service or consumption except under very difficult provisions, which would be too intricate to discuss. A Jew, owning a cow, sells her to a Christian for a small amount, to be bought back after she had given birth to the calf. The rabbi declares this transaction invalid. To the class of ritual law, belongs also the question, giving us an insight into the savagery of the Thirty Years' War, whether one may wear a belt made of human hide. The rabbi, naturally, discusses the question from the point of view of ritual law, but it is gratifying to see that while a tanned hide is not considered part of a carcass, he prohibits the practice. An entirely modern question is discussed by Gerson Ashkenazi, who anticipates some of our modern anti-trust legislation. A and B entered into an agreement, according to which B should not deal in a certain class of goods, nor do business in a certain locality. For this concession B shall receive from A a certain sum of money and other considerations. A, who is a very influential man, does not fulfill his part of the contract, but demands of B that he keep his. B ignores the order, and A sues him for breach of contract, and is defaming him as a perjurer. It is a clear case of restraint of trade. Rabbi Gerson decides that the breach of the contract on the part of A does not absolve B from his obligation, but he has a right to sue A for fulfillment of his obligation, and for damages. It would be very tempting to give a resume of the rabbi's reasons, because the decision rests on the question whether a certain passage in the Talmud is to be read according to Alfasi's or according to Rabbi Ascher's version. It would be, however, too difficult to give to a lay public a clear view of this legal exegesis.

Two specimens of moral obligations and dogmatic definitions may conclude this presentation. The first one is quite modern. The price of fish had risen in Nikolsburg to such an exorbitant height that the congregation passed a law that no fish should be bought within three months. So they had already nearly three hundred years ago, the problem of high cost of living to deal with. They had, however, the advantage over our days that they needed no experts in economics, but discuss the question from the point of view of Talmudic literature. The Talmud says that every man's income is decided by God on Rosh Hashanah, with the exception of what he spends for Sabbath and holidays. Inasmuch as such expenditure is incurred for the glory of God, man must not live within his means, for God will take care of him. Therefore, someone asks the rabbi what right has the congregation to pass such an ordinance, which implies a doubt in divine providence. The answer is clever. "It is true," the rabbi says, "that God would increase the income of man in accordance with the price of fish for Sabbath, but the trouble is that poor people have often not the necessary money to pay for their Sabbath meal. They have to borrow, and since their credit is limited, they would be unable to honor the Sabbath properly, and therefore, the legislation is just, because it takes into consideration the needs of the poor."

A deeply pathetic story is found in another discussion of ethical character. A Jewish peddler came home one Friday in February from his tour in the neighboring province of Lower Austria. He had a boy with him who helped him carry his goods. When they were about six miles from Nikolsburg, a blizzard arose. A blacksmith, in whose shop they stopped, warned them against continuing their journey. The man, however, said: "I wish to be at home on Sabbath," but turning to the boy, he said: "You must stay here." The boy refused, and answered jestingly, "I want to get my share of the 'Kugel,' too." They walked on, and the weather became fiercer and fiercer, until the boy could not walk any more. The man, who had tried to assist him, felt that his strength was giving way, and being near the town, he told the boy to sit down in a certain place, while he hurried to the city. When he reached the first house he fainted, and it took some time until he was brought to. His first word was an appeal to look for the boy. Searching parties were sent out, but, blinded by the snow and sleet, they failed to find the boy, who froze to death. The man had scruples, feeling that he ought to have insisted that the boy remain in the village. Rabbi Krochmal, discussing the case, proves from the Talmud, that breakfast is a protection against cold weather, and inasmuch as the boy had had his breakfast, his employer had done what he could. Inasmuch, however, as he felt scruples, he should take upon himself a slight penance. He should take three men, go to the boy's grave and ask his forgiveness, then he should fast forty days in succession, taking only one meal in the evening, and furthermore should fast for the remainder of his life on the eve of every new moon, on the three non-obligatory fasts following Passover and Succoth festivals, and finally during the ten days of penitence.

In order not to close this sketch with such a sad story, a remarkable educational achievement shall form the conclusion. In a case of divorce the husband has to say a certain formula. In the particular case decided by Krochmal, the husband is a deafmute, but he is so intelligent that he knows even all the intricate rules about the prayerbook. The rabbi, therefore, allows the sign language in this case. Isaac Pereira, one of the pioneers of deafmute instruction, must have had his predecessors in the seventeenth century.

SENATOR WILLIAM E. BORAH APPEALS FOR CLEMENCY FOR LEO M. FRANK.

Boise, Idaho, May 10, 1915.

My Dear Governor:

I am sure that in so grave a matter you will not feel that I am intruding or imposing upon your time in offering my petition in favor of clemency for Leo M. Frank. I was attracted as a member of the legal profession to this case from the beginning by reason of certain features of the trial which seemed to me to be contrary to the great fundamental principles of Anglo-Saxon jurisprudence. I have followed as closely as I could the proceedings from the first to the last decision of the Supreme Court of the United States and I cannot be rid of the conviction that it would be a mistake upon this record as it now stands to deprive this man of his life.

I shall not, of course, burden you with details, knowing as I do that you will receive the briefs of able counsel and also knowing that you are perhaps far more familiar with the details of the case than I am, but I could not refrain from expressing in a brief way my views in regard to the matter. My earnest and sincere hope is that you will find it compatible with your duties as the chief magistrate of your state and in harmony with your high sense of right and justice to withhold in this instance the death penalty. I have and could have no possible interest in Mr. Frank as an individual, but I have an interest in common with every citizen who loves our institutions in seeing that the tribunals of justice shall not only be free at all times from passion and fear, as a matter of fact, but also that they shall be free from the imputation of acting under such influence.

I do not know the exact relation of your Pardon Board to the Governor, but if it is proper that this letter should be first filed with the Pardon Board I would be glad to have you transmit it to that Board.

With assurances of high esteem, I am
Respectfully,
(Signed) WM. E. BORAH.

HON. J. H. SLAYTON,
Atlanta, Georgia.

A JEWISH BATTALION IN EGYPT.

A number of Jewish laborers in the Jewish colonies of Palestine were expelled from that country when Turkey declared war against Russia and her allies. These laborers found refuge in Egypt and on their arrival there the Russian consul ordered them all to be sent to Russia, but they managed to get permission to join the English forces in Egypt and to form a separate battalion. All officers and men are Jews, wearing a Magen David on their caps and on their left arms. Sir John Hamilton, the commander of the Engilsh forces in Egypt, recently inspected the battalion and spoke very highly of the discipline and morale of the men and expressed the hope that the Jews will receive their full reward when the allies come out victorious.

RIOTS AGAINST JEWS IN ENGLAND.

After the sinking of the Lusitania riots broke out in London and in other English towns. Much damage was caused to Jewish property. Mistaking the Jewish names for German, the mob attacked Jewish business houses and destroyed Jewish property. In the anti-German riots in Johannesburg, South Africa, the Jews also suffered considerable losses by the destruction of property. Among the Germans and Austrians who were recently ordered to be placed in concentration camps are also a great many Jews.

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JEWISH CALENDAR, 1914.

5675—1915

Rosh-Chodesch Tammuz	Sunday, June 13
Fast of Tammuz	Tuesday, June 29
Rosh-Chodesch Ab	Monday, July 12
Fast of Ab	Tuesday, July 20
Rosh-Chodesch Ellul	Wednesday, August 11

5676—1915

New Year's Eve	Wednesday, Sept. 8

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THE SAN FRANCISCO CONVENTION

The recent convention of the Constitution Grand Lodge held in San Francisco, Cal., was an epoch-making one in many respects. It was, as in years past, composed of prominent men from all parts of the country. It was, however, more than ordinarily a hard-working convention. Its sessions were well attended and very earnest.

The Convention did not chase rainbows, it dealt with practical questions in a practical way. One of the pronounced characteristics was that the delegates not only eschewed diplomatic compliments, but were extremely plain spoken. At times this characteristic was keenly felt by some of the delegates, but it did not mar the brotherly and friendly spirit prevailing during the sessions, for due allowance was made for the earnestness of those who engaged in the combat of debate. Earnestness and zeal and the deepest solicitude for the welfare of the Order was displayed by the delegates from all of the Districts.

The President's Message, extracts of which are published in another part of this issue, was received with a praise and enthusiasm commensurate with the importance of the subjects presented therein.

The Convention made history not only for the Order, but for all Jews by entering into fields of usefulness, which beyond any doubt will make the next five years the most active in the history of the Order.

The formation of the Anti-Defamation League was approved and its work ordered continued.

An assessment was levied for the creation of a relief fund so as to enable the Order to render prompt relief in cases of calamity or great distress.

Social Service Work now conducted by way of experiment was nationalized.

An Immigration Commission is to be appointed, whose duty it will be to make special study of immigration questions so as to be in a position to render aid in all matters affecting immigrants.

The work ordered to be undertaken will [illegible] make the offices of the Order the [illegible] headquarters for [illegible] affairs in the country. Each portion of the work will be under the guidance of an experienced specialist and it is expected that the various branches will be so thoroughly organized as to [illegible]

The Convention concluded its work by electing officers for the next five years. The President was re-elected [illegible] and given an ovation such as is seldom [illegible] in [illegible] conventions.

During the past [illegible] of the Order [illegible] to further [illegible] the welfare [illegible] or religious [illegible] The Order rendered [illegible] public opinion on behalf of the persecuted; it paved the way for a more comprehensive and better understanding among the Jews of all lands; it has directed its energies to the safeguarding of the rights of our people wherever and whenever their unrestricted enjoyment was threatened.

In continuing this work in the future special attention will have to be paid to conditions that have arisen in the United States. Political and religious liberty seems to be considered by some as license to sneer at and disregard not only the law of God but also the law of man. The breaking of religious ties and the laxity now observant here and there in what was once justly called the model home life of Jews, has served in certain quarters to increase disrespect for the law and is no doubt the cause for our inability at present to point to the fact, as we were once able to do, that the jails and alms houses are almost free of people of our faith. The Order will make an effort to create healthier conditions. This can only be done by helping to bring malefactors of our own people to speedy justice, by bringing no reproach upon our people by our own conduct and by helping to uplift those of our people who have fallen by the wayside. In this work we need not bespeak the assistance of any other Jewish organization, for we are sure that we will have their hearty co-operation and help as well as that of all good people whether members of our organization or not.

The next convention meets in five years at Cleveland, Ohio. If the work planned for in the meantime is properly carried out, the report of the officers to the next convention will be the history of Jewish activities, unequaled by any Jewish organization of the past.

THE OPPORTUNITY THAT IS OURS AS A NATION.

One more nation has been engulfed in the cataclysm over there in Europe. The plunge was taken, we may assume, with a deliberate step. Statesmen who have the well-being of their country in their keeping think twice and thrice before unleashing the furies of bloody and costly warfare. Still in the final decision much of passion may be intermingled and sometimes prime ministers have been known to yield to the clamor of the irresponsible mob.

We have with us in this country likewise the ugly visage of a blind and impassioned mob. The press is like all human institutions a mixture of good and evil. Publicity is a necessary adjunct to democratic institutions. Public opinion is a useful check upon the doings of those whom we, the people, place in high position. The press may voice public opinion, but it may also make it. We are not always sure that high and lofty and pure motives dictate the policies of newspapers. But the unthinking majority of citizens allow themselves to be guided and misguided by the press.

We as a nation have been placed by the war in a difficult position. When all the laws governing the intercourse of nations become a dead letter, neutrality becomes itself undefined and indefinable. We know that we were sitting upon a powder mine. We apprehended being drawn into the maelstrom of hate and passion against our will. What if in wanton forgetfulness of caution and prudence one or the other belligerent insulted our flag or did damage to limb and body and life of American citizens? The issue came sooner than we expected it.

On the surface the sinking of the Lusitania with its human freight was a crime. Indiscriminate snuffing out of the lifebreath of non-combatants is murder pure and simple. Was England less guilty for the failure to protect the innocent victims under her flag and near her shores? Be that as it may, we as a nation cannot suffer American citizens, men and women and babes, to be drowned like rats on the high seas. And yet it behooves us to keep our head cool. They are demagogues that would at a time like this inflame the passions of the people. We have cause for righteous indignation. But would it be wise to forego the cooler judgment?

Whatever may have been the ultimate causes of the European conflagration, the immediate cause was the loss of self-control. There is in the life of the individual a moment when reason is flung away and the mind is given over to an obsession. With nations it is still worse. With a code of honor muchly overdrawn and with the pernicious doctrine of national sovereignty in matters of right and wrong, the sword is unsheathed; and then there is no revoking the fateful step. Nations as a matter of fact are not sovereign in matters of right and wrong. The tribunal may be lacking to enforce international morality, but when a nation arrogates to itself the right to ignore treaties as scraps of paper and to break the plighted word, the voice of humanity must step in to call all these deeds by their right name. Die Weltgeschichte ist das Weltgericht. And there is a God in heaven who will condemn the guilty.

The carnage in Europe means a recrudescence of paganism. Behind the cruel war with all its shocking savagery there is a cruel, barbaric philosophy. The God whom Judean missionaries preached to the Western world has been dethroned, and the gods of pagan Europe have been restored to a place of honor and power long vacated. The God of right is forgotten, and the demons of might usurp His place. Shall we in this country likewise suffer ourselves to be paganized?

Ours as a nation is the singular opportunity to stand firm as a rock. They may brand us over there as hypocrites. They say that we pray for peace and at the same moment supply the belligerents with munitions. But they are superficial that judge the American character thus. We would gladly forego the gain of a few dollars if we but could bring belligerent Europe to a sense of calm judgment and to the necessity of composing their quarrels in the interests of humanity. We shall not rush headlong into complications from which there is no retreat. We have been made to suffer innocently and for no cause. But we bear ourselves with dignity. We shall call the offenders to their senses. We shall insist on an accounting. But we shall not allow ourselves to be drawn into the conflict heedlessly. Ours is the opportunity to dictate to the nations not by flourishing weapons, but by the timely reminder that if Europe's sense of right and wrong is blunted ours is not. In the name of the God of right we must call upon them to put an end to the needless sacrifice of men and means, to that wasteful destruction of the accumulated heritage of centuries, and above all to the havoc which has been wrought in the most cherished fruits of civilization, in the spiritual blessings that our fathers bequeathed unto us. Let the United States take upon itself the apostolate of peace and mercy. Let the voice of its chief magistrate ring out with insistence upon right against might. Giant-like may our country stand forth to proclaim to the nations that there is One higher and stronger than they, and that to Him they are accountable for their misdeeds. The gods of hatred and revenge are nought; God the Just and Merciful still rules the world, and unto Him nations must submit. Let us fast and let us pray, but let us act and speak, from the fullness of our trust in the triumph of righteousness over the powers of greed and hatred and passion. And the American people will act and speak.

A GREAT LOSS.

The Jewish community of Denver, Col., as well as the Order of B'nai B'rith have recently suffered a great loss. Together they mourn the death of David [illegible] Lehman, philanthropist, business man, humanitarian and true son of the Covenant, who departed from the midst of the living on April 22nd.

As a citizen of Denver for the last 26 years, he gained the recognition and confidence of a wide circle of business men and became one of the most trusted men in Denver. Thousands of men, rich and poor alike, reposed their trust in him. His business ability, combined with his deep religious nature, secured for him the love and esteem of his fellow citizens. He became a director of the National Bank of Commerce of the city of Denver, which office he held for many years. As a faithful follower of the teachings of the B'nai B'rith he learned to devote his energy to the cause of Israel, to charity and benevolence and to alleviating the sufferings of the sick and needy among his people. For the last fifteen years he was treasurer of Temple Emanuel in Denver and for the last four years he was vice-president and chairman of the finance committee of the Denver National Jewish Hospital.

The B'nai B'rith News extends deepest sympathy to the family of the departed brother and sincerely prays for the repose of his good soul.

Peace be unto his ashes.

WILLIAM A. GANS.

Wm. A. Gans, of New York, for many years a prominent figure in B'nai B'rith circles and other Jewish fraternal organizations, died on April 8, 1915. He was a graduate of the New York University. His B'nai B'rith career dates back many decades. He was a charter member of Manhattan Lodge, chairman of the Committee on Intellectual Advancement of the District, and President of the Maimonides Library until it became a branch of the New York Public Library. Brother Gans was honored by the election as chairman of the Constitution Grand Lodge convention held in Cincinnati in 1887.

The Order at large has sustained a great loss in his demise, and the B'nai B'rith News extends to his family its sincere condolence and sympathy.

BANQUET IN HONOR OF MR. NATHAN COHN.

On Monday night, April 19th, the friends of Brother Nathan Cohn, the newly elected President of District Grand Lodge No. 7, gave a grand banquet in his honor at the Maxwell House, Nashville, Tenn. Mr. Aaron Bergeda, secretary of the city board of education, acted as toastmaster. Among the guests were prominent Jews from New Orleans, Memphis and Washington and nearly all the Jewish business, educational and religious leaders of Nashville. Brother Cohn was praised by the speakers as a leader in civic affairs, an advocate of high ideals and a leading representative of the Nashville bar. Toastmaster Bergeda in presenting Brother Cohn said he was introducing a man the whole city loved because of his disinterested devotion to the civic good.

In responding to the toasts, Brother Cohn said, among other things: "I shall strive to build up the Order in every possible respect. No man can accomplish much alone. He must be helped by those whose disinterested service counts for much. We must deal with great problems, those of immigration, and the care of the infirm and feeble. The Order has done wonderful work in this direction and by the assistance of my loyal friends I am determined that it shall exceed its past record."

ALFRED M. COHEN.

Hon. Alfred M. Cohen, of Cincinnati, Past President of District Grand Lodge No. 2, and an ardent worker in B'nai B'rith circles, was elected first president of the executive committee of the Civic Council of Club Presidents of Cincinnati. The Council includes the presidents of all the civic clubs of the city, with the mayor as chair ex-officio. The office to which Mr. Cohen was elected in the Council is next to that of the mayor.

Brother Herman Asher, of New York, President of District Grand Lodge No. 1, brought into the Order Justice Benj. N. Cardoza of the Court of Appeals of the State of New York. In presenting his petition for membership, Brother Asher said: "We want the very best of our people in the Order, for the Order stands for what is best and highest in Jewish teachings and Jewish traditions."

DR. PAUL NATHAN ON RUSSIA AND THE JEWS.

Letter to Dr. B. Timendorfer, President German Grand Lodge:

Berlin, April 17, 1915.

Having just returned from a journey to Poland, I find your friendly letter of April 10th.

I hastily glanced through the B'nai B'rith News, and I believe that in view of the splendid elucidation on page 8, under the heading, "We Are Not Deceived," it would be quibbling to point out trifling faults. This number of the News furnishes positive proof that our brethren in America not only have the best will to do their utmost for their people in this fateful hour, but that they at the same time clearly understand that promises of the Russian Government amount to nothing and that actions must be demanded.

This is the only correct perception and it is fortunate that our co-religionists in America take this view, for if an improvement can at all be attained in the truly shocking condition of the Jewish population in Russia it can only be achieved through the United States.

I lived to see the pogroms in Russia, I was in Roumania during the persecutions of the Jews and have myself witnessed the grievous sufferings of our co-religionists in the Balkans during the last war between Turkey, Roumania, Servia and Greece. But all these horrible pictures vanish when they are compared with the sufferings which our co-religionists have to endure in Russia and also in those districts of Galicia which are occupied by the Russian troops. I will add here that the sufferings of the Protestants in those countries are just as great, only with this difference: that the number of Jews in those afflicted lands reaches into the millions and the Protestants are only counted by the thousands.

In every place in Poland from which the Russians were forced to withdraw, they completely looted before their retreat the Jewish stores and business places. The exact number of violated women and girls, including children and old women, can naturally never be stated. To these must be added those who have been killed, who have been frivolously hanged upon the slightest suspicion and even without any grounds for suspicion, or were drowned, or carried away into the woods and were there perhaps shot and hidden under ground—at any rate, they have disappeared. And lastly, all the Jewish inhabitants of different places were forced in mid-winter to go back with the retreating Russians to the interior, under the pretext that this was the only way to prevent the Jews from giving dangerous information to the German troops. This, for instance, was the case in Skierniece, and to this exodus were forced also old people, lying-in women with their newly-born children, sick persons, a great many of whom perished miserably in the cold of the Russian winter.

I have collected material about these events and hope soon to be in a position to lay it before the civilized world.

These events are terrible enough in themselves and such frightful tragedies are occuring daily, yet one circumstance makes them even more desperate than the times of the sorrowful pogroms. Then there existed a European public opinion which branded with infamy the Russian abominations and to a certain extent put a stop to barbarity. But today there is no public opinion in Europe which could achieve such a thing. It is self-understood that what one says in Germany today regarding Russia might as well be spoken to the wind, and France and England as the allies of Russia deny themselves the privilege to criticize the Russian barbarity in any emphatic and impressive manner. So the United States alone remains to say a word in behalf of humanity. This should be done and this must constantly be renewed, and I think that the great duty to assume the leadership in this struggle with all the possible force and impressiveness at their command rests with the lodges and the collective Jewish body in the United States.

If under your guidance, worthy Grand President, the German lodges would again appeal to the B'nai B'rith in the United States it would in my estimation result in a great blessing. With this I do not mean to create the impression that in my opinion the attitude of our co-religionists across the ocean today still needs to be corrected, I only mean to express the thought that it is advisable for our brethren to continue in the way they have been proceeding with the highest energy and the highest persistency.

With hearty fraternal greetings in B. B. L. & H. and distinguished esteem,

DR. NATHAN.

THE JEWISH TECHNICUM IN HAIFA

Report of the Hilfsverein der Deutschen Juden.

The Jewish Technicum in Haifa was sold at public auction on March 24. The Jews are entitled to be informed about the events which preceded this auction. The necessity for this explanation is the more pressing because these very events were made use of to place the motives for this public sale in a false light.

It is known that the completion of the building of the Technicum was greatly hampered by the language controversy in Palestine. The administration of the Technicum agreed that a wider field should be allotted to the study of Hebrew in the Haifa institute; that at graduation the students should be so well advanced in Hebrew as to be complete masters in writing and speaking the language of the Bible. In opposition to this it was demanded that the instruction, if not in all the technical branches of study, at least in the greater part of them should be in the Hebrew language. The majority of the curators did not consider it possible to carry out this demand, as at the present time there are neither suitable teachers who are able to instruct in Hebrew in the various branches, nor the right school compendiums in Hebrew. The difference in this purely pedagogical question and the wider discussions became in the end so poignant that the American curators without exception resigned from their offices, for, since they were far away from the seat of the association, they considered themselves not always sufficiently informed, and they therefore preferred to decline further responsibility for the development of the question.

This resignation was highly regrettable but fully comprehensible under the circumstances.

Although the language controversy dealt a hard blow to the undertaking, the responsible leaders of the Technicum still made the attempt to bring about a successful termination of the question.

Up to the time of the opening of the schools of instruction an expenditure of 300,000 marks would have had to be made. Dr. James Simon and Dr. Nathan declared themselves ready to contribute 100,000 marks each toward this expenditure, provided the Wissotzky family would donate an equal amount on similar conditions. The Wissotzky family was not ready to comply and at its session held July 17, of the previous year, the curatorium adopted the following resolution:

"As by the declining attitude of the Commercial Counsellor Wissotzky, the completion of the Technicum is rendered uncertain, the directors are empowered to take such steps as the present situation demands and to announce the winding up of the affairs of the institute."

It must, therefore, be affirmed that the financial condition of the Technicum before the outbreak of the war and before the war was even thought of, had grown so difficult that it became necessary to leave it to the discretion of the administration to go through bankruptcy whenever they saw fit to do so. Although these are the actual facts, still it was maintained that the administration of the Technicum had made use of the outbreak of the war to throw the Technicum into bankruptcy.

After the war had broken out the raising of further funds for the Technicum became a complete impossibility. There was also no money to satisfy the claims of the contractors and to cover the current expenses, so that only by advancing money, the most pressing financial claims could be met, such as bills due, wages for the teachers already engaged, for the bookkeeper, for the watchman, for the payment of taxes, for heating and for taking care of the buildings and the machinery. It should be noted also that a legal consultation with the curators living in Russia and in England had become impossible on account of the European war, so that the entire responsibility and the whole financial burden rested upon the shoulders of the administration. Notwithstanding this the bankruptcy proceedings, which had become an absolute necessity, were postponed from month to month in the hope that by a speedy termination of the war it would be possible to again place the undertaking upon a healthy basis. Only after it became evident that the hope for a quick ending of the war was delusive, fully five months after the curatorium adopted the above resolution leaving it to the discretion of the administration to open bankruptcy proceedings, and then only under the pressure of the growing financial difficulties, was use made of the July resolution. The bankruptcy proceedings of the Technicum were consummated at the end of December, 1914.

It is also false to maintain that by this opening of the bankruptcy proceedings an infringement of the rights of any persons has taken place. No proofs are necessary to show that the Americans were not hindered in any way from giving expression to their interest in the Technicum. As citizens of a neutral state they were fully in a position to do it. Also the Wissotzky family was able to express its will. It only needed to confide its wishes and intentions to a German citizen or to one of a neutral state. But it had positively declined to take such a step. The Zionists, too, have discussed among themselves the measures to be taken. They made offers by which they have created a strong impression that if they saw fit they could maintain their standpoint regarding the Technicum even during the war.

Confidential persons among the Zionists have declared themselves ready to acquire ownership of the Technicum for 150,000 marks, and by assuming an indebtedness of about 20,000 to 25,000 marks. The receiver has refused this bid as too low. The Zionists further expressed the wish that the time for the public auction of the Technicum should be postponed till the close of the war. But as then the question arose who was to furnish the means to cover the running expenses for salaries, taxes, keeping the buildings in repair, etc., etc., the receiver made the proposal to the Zionists negotiators to postpone the time for the public auction of the Technicum for one year, if they would be willing to furnish a sum of money estimated to be needed for the maintenance of the institute during that year in the same manner as it has been maintained heretofore, and if they would make a bid of at least 225,000 marks. This proposition was declined by the Zionists, and so the legally determined public auction of the Technicum has taken place with the result that the Hilfsverein der Deutschen Juden acquired ownership of the Technicum with all appurtenances for the sum of 225,000 marks.

In conclusion it may be proper to offer a brief statement of the sources whence the contributions came which made it possible to build the Technical Institute.

The plan of the Technicum originated with Dr. Nathan, who, after entering into deep study in the Orient and after repeated visits to Palestine, became convinced of the necessity and usefulness of the undertaking for the Orient. He succeeded in interesting the Wissotzky family of Moscow in his project, which became willing to contribute 100,000 roubles to further the plan. With these 100,000 roubles a Wolf Wissotzky foundation was founded by the Hilfsverein der Deutschen Juden as a part of its organization. Then Dr. Nathan also succeeded in inducing Mr. Jacob Schiff of New York to donate $100,000. Mr. Schiff justly called attention to the fact that it would not be desirable to have a foundation to which a number of persons would have to become contributors, bear the name of a single person as the supporter of the entire undertaking. The Wissotzky foundation which was attached to the Hilfsverein was accordingly united with the gift of Mr. Jacob Schiff under the name of Jewish Institute for Technical Training in Palestine. For the carrying on of the undertaking the Hilfsverein der Deutschen Juden then gave two other of its foundations: the foundation of Dr. James Simon, amounting to 100,000 marks, and the Cohn-Oppenheim foundation of 300,000 marks. The Wissotzky family subsequently again donated 100,000 roubles for the establishment of a home for the students upon the grounds of the Technicum. Also this sum was, with the consent of the Wissotzky family, expended for the building of the schools. The Jewish National Fund finally gave 80,000 marks as a mortgage loan for the purchase of ground. The fact must be emphasized that all these transactions were undertaken with the consent of all the interested parties and without the opposition of even one of the curators to any of the arrangements or to any of the terms which had to be made under the existing conditions. The financing of the Technicum shaped itself as follows: The Hilfsverein gave from foundations which belonged to it, the sum of 600,000 marks, to this must be added 60,000 marks which it has advanced, making a total of 660,000 marks contributed by the Hilfsverein der Deutschen Juden; 400,000 were received from Mr. Jacob H. Schiff in New York; the Wissotzky family then added a donation of 200,000 marks to the Wissotzky foundation of the Hilfsverein, with which the Haifa Home Society was founded at the head of which stand Dr. James Simon and Dr. Nathan. Finally there came on the side of the Zionists the sum of 80,000 marks from the Jewish National Fund.

One thing only has been attained by the passing of the Technicum into the possession of the Hilfsverein der Deutschen Juden. Clear conditions have again been created and the financial responsibility for the entire undertaking is no longer uncertain. But the insinuation must be repudiated that by gaining possession of the Technicum the Hilfsverein has in any shape or manner prejudiced the future of the institute. When the institute can be opened and what tendencies shall be followed in conducting the institute, will be determined by the end of the present war, and not by the public sale. The future political developments will be decided by the battles in Belgium, in Poland, in the Dardanelles and at the Suez Canal. According to the way the dies will fall the instruction in the Technicum will have to be shaped, one way or another, in the interests of our Oriental co-religionists. It is impossible to anticipate today what form it will take in the future and every attempt in this direction can only be made by childish politicians.

In having acquired possession of the Technicum the Hilfsverein der Deutschen Juden has only done its duty, even under the most difficult conditions. It saved a great Jewish undertaking from an economically unstable position when no other forces were ready to make similar sacrifices for the purpose of placing it upon a sound basis. Thus the Hilfsverein der Deutschen Juden has taken new heavy burdens upon itself in very stringent times with no other intention than to maintain until peace is concluded free from injury as far as possible that which has already been created in Haifa. Then only will it have to be decided how to bring about a high efficiency in the blessed work of the Technicum for the interests of our co-religionists all over the Orient, according to the new polical conditions.

GOREMYKIN AND MAKLAKOW.

A deputation, consisting of Messrs. Friedmann, Grusenberg and Davidson, was recently received by the Prime Minister of Russia Goremykin. They reported to the Minister the fearful sufferings of the Jews in Poland and asked the government for aid. Goremykin promised to do everything within his power for the suffering Jews. But the Russian Minister of the Interior, Maklakow, positively refused to grant the petition of many Jewish refugees to permit them to stay temporarily outside of the pale. He said that the pale is still ample for all the Jews. But he permitted the Jewish students who had studied in foreign universities and who were allowed to make their examination at Russian universities to stay outside of the pale during the time of examinations.

BROTHER LOUIS KEMPNER HONORED.

At a meeting of Edward Everett Lodge No. 97 of New York City, held on April 5, 1915, Brother Louis Kempner, President of the Board of Governors of the Yonkers Home, and President of the Lodge for three terms, was presented with a beautiful testimonial by the Lodge in recognition of his many services and the esteem in which he is held by the members. Addresses were delivered by Brothers Julius Levy, Bernard M. Kaplan, secretary of the District Grand Lodge, W. A. Ast, H. Duschenes, and others. Brother Kempner made a fitting address.

There was a large attendance at the meeting and at its conclusion refreshments were served.

CONGRESS OF AMERICAN JEWS.

The Provisional Executive Committee for General Zionist Affairs adopted the following resolution at a meeting held on May 9:

"That the opinion of the Provisional Executive Committee for General Zionist Affairs, it is desirable that at the proper time, a Congress of American Jews, convening on a democratic basis should be held, for the consideration of the problems of the Jewish people."

APOSTASY IN RUSSIA.

The Russian Senate has promulgated a law according to which no Jewish children are to be admitted to baptism as long as their parents have not been converted to Christianity.

The Jewish Defense of the Bible

By DR. MAX L. MARGOLIS

Written for the B'nai B'rith News.

In his very interesting Presidential Address to the Union of Jewish Literary Societies, the learned Chief Rabbi of England has dealt among other things with that what might be the Jewish contribution to setting the Bible aright by the publication of a commentary on the Scriptures "by Jews and for Jews and in a Jewish way." It is not my purport here to indicate how far the spiritual head of English Jewry is here reiterating thoughts long ago enunciated on this side of the ocean; nor would it be a difficult matter to point out his indebtedness to American scholars whose very language he has unconsciously absorbed. For while the initiative has come from amongst us, there remains the fact that Dr. Hertz's position enables him to speak with that authority which will mean the sanction of an American enterprise and help not to be spurned in bringing it to the notice of our cousins across the sea.

The need of a Bible commentary in English for the use of Jewish teachers and scholars is obvious indeed. In a previous paper the present writer has dwelt in his own way and without borrowing phrases from men of greater learning on the trend of Bible exposition on the continent of Europe, notably in Germany. That paper, printed in these columns, had the honor of being translated into Yiddish and in this garb it was reprinted in Canada. Surely it may be taken for a sign that the plea there made struck root in the popular feeling. The Jewish people, the masses, may be regarded as the best judge as to what is really needful, as indeed no great undertaking may count on success unless the demand for it comes from below. To sum up our contention of a year ago, the German exposition of the Hebrew Scriptures has been characterized for a century by a spirit of avowed hostility to Jews and Judaism. Martin Schreiner, his mind now unhinged by his people's misery, in a publication which was destined to be his last utterance in print, summed up in a masterly fashion the wrong perpetrated by the anti-Semitic writers from Schleiermacher on in vilifying Judaism and Jewish literature. Blinded by an arrogance of the most blatant kind, steeped in prejudices which though decked up in the trappings of the latest philosophy are as old as the beginnings of the Christian era, they operate on the presumption that Judaism represents an inferior religion and the Hebrew Scriptures a point of view outdistanced by the Christian Bible.

Now we shall be the last to deny that there has been great progress in Biblical learning not of our own making. Humiliating though the fact may be, it were idle to deny it. But it may be well to ascertain its causes, and on the other hand to gauge its extent without ire and without cavil. Before the Reformation Christian Hebraists were few and far between. What is reported about the Hebrew lore of the older Church fathers is not as formidable as the matter stands when reduced to true proportions. Origen and Jerome knew a little Hebrew; they knew it to the extent that with the assistance of a Jew and with the aid of Aquila's literal translation which served them in the stead of a dictionary they could unravel the difficulties of an easy Biblical text. Jerome had a Hebrew teacher in the person of Barannina and Origen consulted the patriarch Rabbi Hillel (the younger). In the fifteenth century Christians hired Jewish scholars to teach them the rudiments of Hebrew grammar. Elias Levita, the teacher of cardinals and princes of the Church, transmitted to Christian theologians the accumulated lore of the Jewish grammarians and commentators. Levita himself was no original mind, but he knew his sources well. Jewish apostates presided over the printing presses of Spain and Italy whence issued now famous prints of the Hebrew Bible. Lyra, the noted commentator, a baptized Jew, opened up Rashi to the Christian world. But the Christians built well upon these foundations. Important discoveries made for progress. Jewish scholars immersed in talmudical studies let the Bible go. When Luzzatto in the nineteenth century took up Bible studies, he had before him a vast array of commentaries and treatises written by Christians. His pupil, Morais, transmitted the master's zeal to these shores. We in Philadelphia are still under the influence of this [illegible] noble zeal.

A personal allusion may be pardoned because it is symptomatic. When nearly a quarter of a century ago the present writer was called to the Cincinnati College, Isaac M. Wise said: "We have plenty of Talmud teachers, we have no Bible scholars among us Jews." By an accident, as it were, my activity was directed into the channels of Bible work. For my first publications lay in the field of the Talmud to which after a number of years I returned just to linger over it for a while and no more. The truth is that even Talmud scholars are nowadays rare. The majority of Jewish students have been impregnated with a distaste for Talmud and Talmudic literature. Steinschneider led the way. He was interested in convincing the world that the Jews in the Middle Ages were the carriers of culture. It was an obsession with him. If he could make known a forgotten treatise in Hebrew on some physical malady he considered his efforts well repaid. He catalogued many Hebrew manuscripts; to the chief glory of the Munich library, the only complete manuscript of the Talmud now made available in reproduction by a Christian scholar, he devotes a few lines miscopying the date in the bargain. Christian scholars may well point out that the world respects individuality and that the soul of the Jew is far better revealed in Talmud and Midrash than in post-talmudic literature. But what are the bulk of Jewish scholars engaged in today. Look at their publications and find that they deal for the most part with scraps in which the Jewish soul is least manifest. And the Torah, she is consigned to oblivion in a corner.

If we are to undertake the Jewish defence of the Bible, and undertake it we must, we need Jewish students of the Bible. In some quarters they say that Bible study is not a part of Jewish scholarship. Add to it that the man in the street believes that the Bible which is in everybody's hands needs no elucidation and it ought to be clear how small is the number of workers in this field. The truth is that Bible exposition requires a training and preparation which few are willing to undergo. Of course as long as the feeling prevails that anybody and everybody may try his hand at it and that, over night as it were, a Bible teacher may be created, we shall simply not have the article we are so sorely in need of. In the pioneer days of twenty-five years ago it used to be believed that you might take a Jew and put a humesh in his hand and thereby ordain him a teacher of the Bible. We live in the era of specialization. The man who can put his hand to more than one field of labor is an authority in none. A man-for-all-work is a poor person to rely on in labor requiring skill and technique.

If we are to defend the Jewish Bible, we must be able to cope with the non-Jew. We must know the things he knows and do the things he does as well and a good deal better. We cannot demolish criticism by ignoring it. If we have something positive to bring to the world, the world may listen to us. But we cannot convert the world to our view by scolding, be it never so couched in fine epigrams. Entrenched in hatred and prejudice, the critic will not be dislodged unless we assail him by his own weapons. Lagarde, the arch anti-Semite, long ago said that no man can interpret the Pentateuch without a knowledge of the halakah. But a mere knowledge of the halakah will not constitute a Bible commentator. Malbim has shown that the halakists knew their Hebrew well and that for every comment of theirs there was a foundation in the Scriptural Word. But that is far from maintaining that the Bible word really means what the rabbis put into it. Know the rabbinical expositions we must, but at the same time we must know how to discriminate between imputed meanings and the original purport. For all of which we need discernment, the discernment which comes from long and laborious preparation. We must show that we know language and grammar better than the Christian. We must prove that we also can consult authorities at first hand in regions not explored in the heder. The Jewish expounder of the Bible must be at home in patristic literature as well as in Mishnah and Talmud and Midrash. Mere ability to read Rashi does not constitute a Bible scholar, just as little as mere ability to consult a modern commentary in German or English makes of a man an authority in Biblical learning. There is not a verse, there is not a word in the Bible that has not a long history of interpretation behind it which one must know, and know at once and for immediate use. Scholarship is made up of two assets: a prerequisite knowledge of where to look for things and a ready acquaintance with the things to be looked for. A moneyed man may have a fat bank-account; but to buy groceries you have to have ready change. In the region of learning, the knowledge of sources is a valuable bank-account; but the possession of the knowledge drawn from many obscure sources is the ready cash. And that knowledge is found only in men of experience, who have behind them and not ahead of them the preparation. How many such men will the Chief Rabbi of England find in the English speaking world?

ANNUAL CONVENTION OF DISTRICT GRAND LODGE NO. 7.

The forty-second Annual Convention of District Grand Lodge No. 7 I. O. B. B. was held at New Orleans, La., April 11 and 12.

According to instruction received prior to the election of delegates, each lodge sent one delegate only, and these representatives came to the convention with the full understanding that they were to devote themselves strictly to business and not waste a minute. This action was taken with the view of reducing expenses in order that the Grand Lodge may give the money saved to the relief fund for the war sufferers. For the same reason all semblance of entertainment was also eliminated.

The convention was opened at ten o'clock on Sunday morning at the Hotel De Soto by the out-going president, Brother Leo Goodman, of Memphis, Tenn. After an invocation by Rabbi Mendel Silber, the Past-President degree was conferred upon fifteen delegates.

President Goodman then read his message which, though brief, was a stirring document. He stated that the membership of the District was 5,400; that District No. 7 has contributed $12,212.68 to the fund collected by the Order for the benefit of the war sufferers, and he referred to the fact that the convention marked the twenty-fifth anniversary of Brother Nat. Strauss as Grand Secreary.

A resolution was then adopted to extend to Brother Secretary Nat Strauss the thanks of the members of the District and to present him a silver tablet, suitably engraved, to commemorate the twenty-five years of the loyal and efficient service rendered to the Order by this faithful Ben B'rith who has now reached the advanced age of eighty years.

The election of officers for the ensuing year resulted as follows:

President—Nathan Cohn.

First Vice-President — Ernest Bernstein.

Second Vice-President—Ralph Schwarz.

Third Vice-President—Sol Schoeneman.

Sergeant-at-Arms—A. Leo. Oberdorffer.

Treasurer—A. A. Marx.

Secretary—Nat Strauss.

Treasurer Marx was re-elected for the nineteenth time and Secretary Strauss was elected for life.

The newly elected officers were installed by Brother Joseph Hirsh, of Vicksburg, in a very impressive manner.

On assuming the chair President Cohn addressed the convention, pledging his service in the work of advancing B'nai B'rith interests in the District, being aware of the fact that office without service brings neither satisfaction nor honor to the incumbent. "Mighty problems," he continued, "such as never before in Israel, confront the Order. It behooves the members to bring to their consideration all the thought, loyalty, self-sacrifice and sympathy they possess. The stupendous struggle between many nations brings new problems and intensifies old ones. It is not the time for discussion, but to pledge co-operation and to join in prayer for divine guidance. As great as are these problems the District must not relegate to the rear the tender charities which have been the pride and the glory of the Order. The latter was not a mere alms gatherer. The welfare of the orphan, the relief of the sick and needy, the establishment of havens of rest for the aged, are constructive work which challenge the highest qualities of head and heart. These must not be brushed aside, but cherished equally with the new duties made compulsory."

Among the visitors to the convention was Brother Sol Marx, the oldest Ben B'rith in the South, he having joined the Order in New York fifty-nine years ago.

A number of important resolutions were presented at the afternoon session, among them one providing for a fund to be created by monthly contributions on the part of the members for the alleviation of distress among our European and Palestinian brethren who are victims of the present war; another, which called for a yearly contribution towards a fund that will enable a committee, especially appointed for the purpose, to care for the wards of the Jewish Orphan's Home after they are discharged from the institution.

A recess was taken to give the delegates a chance to visit the Touro Infirmary and the Orphan's Home.

At the executive session which was opened at 8 o'clock p. m. and lasted until midnight, the secretary's report was read which called forth earnest deliberations, touching upon the most vital interests of the Order, in which every delegate participated.

During the following two sessions on Monday, reports and resolutions were presented, discussed and adopted; committees appointed and ways and means considered for advancing the cause of the Order and the interests of Judaism. A movement was started to purchase tillable lands and undertake colonization and agricultural training in connection with the influx expected after the European war.

Sociological work will be undertaken, rabbis and other members in each state of the District being appointed to visit the prisons, asylums, hospitals and other institutions and look after the welfare of Jewish inmates and patients. Intellectual culture work was also expanded and vitalized.

The next convention will be held at Little Rock, Ark.

The great volume of important work accomplished by the convention in so short a time demonstrated the fact that the Order B'nai B'rith is a great power for good, a living force full of inspiring ideals in the service of Israel and humanity.

DEPORTATION OF IMMIGRANTS TO RUSSIA PREVENTED.

A Committee of the Hebrew Sheltering and Immigrant Aid Society of America, consisting of Judge Leon Sanders, its President, Isidore Hershfield, a member of the Law Committee, Mr. Louis S. Gotlieb, one of its representatives at Washington, and Mr. Samuel Littman, who represents the Society at Ellis Island, attended a hearing before Secretary Wilson of the Department of Labor in order to oppose the deportation of immigrants to Russia via the port of Archangel.

Since the beginning of the War, several hundred immigrants who were found ineligible for admission were released on the filing of a bond guaranteeing their return from the United States to their native country when deportation could be effected with safety, and an effort was made by the immigration authorities to send them back on the Russian-American Line, holding that such deportation could now be made with safety. The Society felt, however, that the lives of these immigrants would be endangered if they were to return, first because of the possibility of attack on the steamer, secondly because of the risks of submarines, and thirdly because ammunition of war might be carried on board the vessel, and for these reasons vigorously opposed the various efforts to deport these immigrants.

Judge Sanders procured from George Kennan, the famous authority on conditions in Russia, a telegram reading as follows:

> "Deported immigrants sent to Southern Russia by etape from Archangel would have to travel one thousand to twelve hundred miles, as railroads are crowded with troops and war munitions. Immigrants would have to go on foot at rate of fifteen miles a day. They would march under guard with common criminals and would be herded with latter in dirty, infected prisons at night with inevitable delays. Journey would occupy three to four months and would be attended with great hardships, privations and risks. Most of weaker members would probably die from exposure and disease. I doubt very much our moral right to subject human beings to such an experience. We are trying to relieve suffering and prevent death in Russia, but by returning these people we should increase both."

This telegram, together with other documentary evidence and the arguments presented by the Committee, made a deep impression on Secretary Wilson, and accordingly he cancelled indefinitely the deportation of these immigrants.

Most of those affected were not Jews, but the Society felt in duty bound to protect the interests of all immigrants, regardless of their creed or faith.

NEWS FROM LONDON

By Our Correspondent Dr. M. Epstein

London, May 21, 1915.

March 31, 1915, will continue for long to be a memorable day in Anglo-Jewish history. It was the day on which Lord Rothschild died. Much has been written of his life, of his wealth, of his influence, and readers of the NEWS have likewise been given the details. There is no need therefore to expatiate upon them. A few facts of interest need only be added. Those who knew him speak of his exceeding great love of children, and students of Ruskin will recall how much that great writer attached to this quality as a criterion of character. Yet Lord Rothschild's manner was said to have been brusque. Nevertheless his heart was gold. His philanthropy was not merely a tradition with him, not merely a case of **noblesse oblige,** but really came from his heart. He was charitable because he felt like it. That his charity was large everybody knows. His name had a sort of magic for all classes of Jews. His co-religionists in the East End of London more especially looked up to him as retainers might to their overlord. The day of his funeral was a day of grief for the London ghetto. We saw ourselves how the motor omnibusses that ply between Whitechapel and Willesden (where the Jewish cemetery of the West is situated), were literally packed with Jews. Young and old came out; the vehicles did not stop at their accustomed halting places because the ordinary passengers were unable to get in. So they came in streams—in motorbusses, in taxis; some stood at the street corners where the funeral procession was expected to pass; others walked on foot to the place of sepulchre. And in the ground itself could be seen cabinet ministers and representatives of royalty, prominent city merchants and bankers. Jew and Gentile alike paid their respects to the great dead.

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For the Gentile, Nathaniel, first Baron Rothschild, stood as one of the best types of Englishman—a regular John Bull, one of his friends called him. He was a country gentleman in the best sense of the term, beloved and respected by his tenants; he was interested in local and national public affairs. But it was in the city that his greatest influence was wielded. There he added fresh distinction to an honored name among England's merchant princes and contributed much to the wealth and dignity of the chief financial center of the world. It is significant that in a time of crisis such as the horrible war now upon us, he was consulted and listened to by the Chancellor of the Exchequer. No wonder the English press, without exception, gave him his due; and all shades of opinion regretted the passing of a great Englishman.

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For the Jew the late Baron was a kind of family head. "The uncrowned king of the Jews" he has been called, and there was more in that title than would appear at a first glance. For kingly he was in his conduct towards Jewish communal life. Congregational activities owed much to him and many a literary venture would have come to grief but for his assistance. No Jewish charity in the kingdom but could count on his aid. while some were his pet enterprises. Family tradition associated him with the Jews' Free School, that enormous pile in Bell Lane, possibly the largest elementary school in the world. The Rothschilds were its nursing fathers, more especially a decade or two ago, when the State had not yet learned to maintain education as adequately as it does today. Twice a year each child received a suit of clothes and a pair of boots—a present from Lord Rothschild. As for books, miscellaneous gifts to teachers, the provision of the school library, the institution of joinery and metal workshops—the wherewithal for these came from New Court. Nor was the relationship with the school merely that of a cash nexus. Far from it. Some one from the family attended committee meetings and made it his business to know what was happening. And if an actual member of the family could not come, a secretary was invariably sent. Once a lady asked Lord Rothschild for facilities to see the Jewish institutions of the East End. He sent one of his secretaries to show her what could be shown in a couple of crowded days. As they went through one of the grimy streets of Jewish Whitechapel, the secretary suddenly perceived a woman of the poorest class dragging behind her a child with legs badly bowed—a case of neglected rickets. With an exclamation "That will never do!" he left his companion's side, spoke to the woman, took some notes, and returned, briefly explaining that the child would be seen to till it was cured. Sickly children of all sorts were sent to the sea and convalescent homes. Clever boys and youths were helped. It was not wholesale but considered generosity. Moreover, it was dispensed in the good old Jewish spirit. **Matan baseser,** unostentatious charity, was the motto at New Court.

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There can be no doubt that Lord Rothschild did a very great deal in the direction of philanthropy, both for Jews and generally. With the increasing demands that made themselves felt in recent years, it became necessary to set limits to the old activities, and it is more than probable that now the aid from this source, while extensive still, will not be as large as it used to be. Still, the family continues; its interest is alive; and the ancient traditions are not likely to die out.

* * *

But in Anglo-Jewry Lord Rothschild was more than a mere dispenser of charity. He was a force, an institution, a power that bore up the past. The old order changeth—and well for the world that it does. When a man like Lord Rothschild is gathered to his fathers, this is an appropriate text. For with him goes the last remnant of a previous age, which, either because of the respect due to it or the influence it can wield, stands in the way of progress. Lord Rothschild enjoyed both respect and influence. Recently when Anglo-Jewry was engaged in a vital decision that would affect the future, the prevailing public opinion wanted one thing and Lord Rothschild another. "Who would care to shoulder the responsibility of crossing him?" asked one prominent communal worker. What was the result? Lord Rothschild got his way, and for another generation or two Anglo-Jewry will, so far as this particular question is concerned, walk in the path he chose for it.

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No doubt it is good to have such restraining forces in a community; they certainly win respect when their genuineness is as apparent as was Lord Rothschild's. But one day they must pass away. It is a law of development. Young men must replace the old; new ideas take the place of those outworn. Lord Rothschild's death was, therefore, of exceeding great significance from the communal point of view. Some one once called the late Chief Rabbi "the dead hand on Judaism." He meant ,of course, in England. "The dead hand on Jewish life" might appropriately be the parallel phrase applicable to Lord Rothschild. We do not criticise him in making the assertion. We but state a fact. His world-outlook, so far as Jews were concerned, could not but be largely influenced by the experiences of his earlier days. Jews then appealed for kind treatment. They bowed under the burden of special legislation. They had the look of terror which you may see in the eyes of a beaten dog. They paid readily for favors—as they do in Russia at the present day. It took two, three generations for them to win their self-respect. It was not until the twentieth century set in that they began to speak of their rights. Now, obviously, the point of view of an outlook such as Lord Rothschild could not but have was very different from that held by the majority of modern Jews everywhere. Consequently there was the clash of opinions. Consequently, it may with justice be said that the future historian while paying tribute (and it will be large), to Lord Rothschild's personality, will have to indicate that his death was a landmark in Anglo-Jewish history, inasmuch as the forces of today would now be able the more easily to wrest influence from the forces of yesterday.

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If we were still enjoying the peace which last summer we thought was assured, it would be interesting to speculate how the trend of things in English Jewry would be. But today, amid the clash of arms, amid the cries of passion, what shall one say? How we envy our brethren in the United States! There, at any rate, you may go on building. We must wait, watching the while how war makes men mad, how moral issues are darkened, how the foundations of society are loosed. All the evil forces seem to have come to the top in Europe—hate and loathing, mercilessness and cruelty, wrong and falsehood. You cannot explain the world except by saying that it is at the moment the lunatic asylum of the spheres. And when the madness cools, what then? What of the Jewish position in the world? What of the development of Anglo-Jewry? We have no time to think—or, indeed, is there anyone thinking, making ready for the day of commencing anew? The country as a whole has but one goal at present—the successful carrying through of the war. To that we direct our minds—and, one must add, in the circumstances, rightly so. But what of the future? The economic problem alone will be stupendous. And if the nation, in the nature of things, does not already set about solving it, is it any wonder that the community does not begin to set its house in order. Little things to be sure there are. Many people are learning Hebrew as a language. You may find in this great London of ours small groups of men and women who meet for occasional Hebrew conversation. They are talking of bringing out a Hebrew Journal. The old, "Zionist," while not able to appear as of yore, is arranging for a series of pamphlets on aspects of Zionism. The Jewish Historical Society of England has just brought out the seventh volume of Transactions. All these are for the good. But they do not build for the future. Moreover, immediate and special problems have to be faced. The government are about to intern enemy aliens, among whom, of course, a large number of Jews are to be found. They need assistance and direction, to say nothing of money. Wives will be left penniless; business that kept small families may have to be neglected. The Jew must help in these cases. He has ever borne the burden of his poor in this country. He will do so still. And we are glad to be able to add that all this will mean more work for the lodge to undertake. It will not fail.

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So then a large policy for the future of Anglo-Jewry seems pretty well impossible just now. Besides, what of the Jews in the war zones? What of Palestine? Truly, we dwell in darkness. And yet, let it not be imagined that we are despondent. It is the curse of war that brings black thoughts to the mind. But while war lasts it must be borne. And Jews bear with the rest. We are British citizens. We nurse the wounded, we work for the poor, we give our portion of the fighting strength; aye, and we lay down our lives for our land. Recently two losses from the front moved us especially. One was the death of the son of the Rev. J. F. Stern, a brilliant youth, who from the point of view of the community, showed promise of great things. A university man of distinction, he was just the sort of stuff of which our future leaders must be made. Equally touching was the loss sustained by our own Brother Augustus Kahn, whose nephew, an only child, gave his life for England. These are not isolated cases, and we can well realize that the Jews, the world over, are losing their young strength—just as we are doing. Is there not one hope, in face of these things, a hope that all soberminded men should cherish, that Jews should especially work for? Let us have peace—peace among nations, peace between individuals and the greatest peace of all, the pace of God, which is inward peace.

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The recent annual meeting at each of the synagogues that belong to the United Synagogue was characterized by a certain interest in extra-synagognal affairs which was good to see. At almost all of them in London, north, south, east and west, one or both of the following resolutions was put: (1) That it is desirable that the representative of this congregation to the Board of Deputies should meet the members of the congregation at a general meeting at least once in each year to report and consult with them upon the work of the Board. (2) That in view of the serious questions affecting Jews that may come up for settlement after the war, it be an instruction to our representative at the Board of Deputies to further by every available means on behalf of this congregation, all measures which aim at securing: (a) For the Jews in all countries equal rights with their fellow citizens; (b) The recognition of a special Jewish interest in Palestine. The resolution or resolutions were on the whole well received, and the London lodge was specially interested to note that it is possible to stir up interest in the London synagogues in the larger Jewish questions of the day. This is something new, and looks promising. It need only be added that in almost every case, one of our brethren was the mover of the resolution.

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We desire to place on record the individual and corporate expression of sympathy on the part of every member of the lodge, with our first President and one of our founders, Brother Herbert Bentwich, on the grievous loss he has sustained by the death of his wife, on the first day of Pentecost. Others will tell of the social and charitable activities of the late Mrs. Bentwich; for us it is fitting to lay stress on her personality. **Beto zu ishto,** the Rabbis used to say; the statement was seldom more appropriate than in the case of Brother Bentwich. Everyone knows how ideal the home life was in his house; every one knows that its spirit was intensely Jewish. The soul of that home was its mother; and she was a great woman. "Her children rise up and call her blessed." Yes, indeed, the true mother's influence is best seen in her children, and the late Mrs. Bentwich was a model of noble worth. She is a loss to the community, but her example lives. We can only hope that Brother Bentwich will find some comfort in the assurance that from the bottom of our hearts our sympathy goes out to him and his dear ones.

GEORG BRANDES ON POLISH ANTI-SEMITES.

Georg Brandes, the famous Danish author, has recently published another article in the Politigen against the Polish pogrom-agitators and Jew-baiters. It is a fresh and severe accusation against the Poles, for whom he "perhaps more strongly than any other non-Pole now living has shown his affection." Dr. Brandes writes: "If the pogroms had been arranged by the mob nothing could have been said against their act, for it would have been the same in Poland as was the case at Kishineff and elsewhere in Russia itself. Just what makes me speak is the enormous difference between the circumstances in Russia and those in Russian Poland, the fact that while in Russia all the best authors, men such as Korolenko, Andrejew, Gorki, all the inintellectuals of the country are on the side of the Jews and consider the pogrom-agitation a shame and disgrace, the Polish intellectuals, such as Niemojewski and Swientochowski, have put themselves at the head of the movement against the Jews, and thus clearly proved how remote from true culture the Polish intellect stands at present compared with the Russian intellect. This is the main point and cannot be helped. The mischief has been done; and I do not write this without reflection, but in full and justified earnestness. It is the existences and lives of thousands and thousands of human beings, which are at stake. They fall victims to medieval prejudices, which it should be the task of the intellectual aristocracy to obliterate rather than encourage."

In his further remarks Brandes scourges the cowardice of the Polish intellectuals, whose club of political authors and journalists has not, according to their usual method, ventured to admit, nor to reject, the former severe accusations against Poland by means of a collective protest, but has been content to give an insignificant explanation without one word of detestation of the pogroms. On the contrary, Brandes states with horror that the whole Polish Press, except a single paper, Kurjer Ĺodzki, is anti-Semitic. He mentions ten daily and four illustrated papers in the Polish capital which sometimes moderately and sometimes fanatically preach anti-Semitism. He even knows of two papers for children, both of which are completely in the hands of anti-Semites. The provincial papers without exception are anti-Semitic. Having summed up all these facts Brandes adds a reproduction of an illustration in Wiarus, the Polish democratic paper. The heading of the picture is "Religious Murder," and the letterpress below is: Picture of the Jews murdering a Christian child to procure its blood for the manufacture of the unleavened bread as was also adopted in the Beilis case.

Brandes ends thus: In the European Press I have seen many things of which any honourable man feels ashamed. But never in my life have I seen anything more shameless than this.—London "Chronicle".

Convention of District Grand Lodge No. 2

I. O. B. B.

District Grand Lodge No. 2 met in annual session at Columbus, Ohio, on Sunday morning, May 30, 1915.

Invocation was made by Brother Dr. Samuel Wolfenstein, of Cleveland.

Addresses of welcome were delivered on behalf of the city of Columbus by Honorable George J. Karb, Mayor, and on behalf of Zion Lodge, No. 62, of Columbus, by Brother Simon Lazarus. Response was made by Brother Samuel J. Kornhauser, First Vice-President of the Grand Lodge.

The Message of the President of the District, Brother Dr. Joseph S. Kornfeld, dealt with relief measures undertaken by the District and Jewry at large, on behalf of the European sufferers.

The President, in his message, emphasized the need of a permanent emergency relief fund. Referring to the Cleveland Jewish Orphan Asylum, the erection of another institution in some part of the District or the enlargement of the facilities of the present institution was urged.

The work of the National Jewish Hospital in Denver, the Leo N. Levi Memorial Hospital in Hot Springs, and the Educational League of Cleveland, was strongly commended. The creation of the Anti-Defamation League was justified.

The report of the Secretary of the Grand Lodge showed a healthy condition both from the standpoint of membership and finance. The membership of the district has passed the six thousand mark.

The reports of the Officers, Chairmen of Standing Committees, and of the Charitable and Educational Institutions, were considered during the day's session.

Towards evening, a round-table discussion was led by representatives of Cincinnati Lodge on the subject, "How to Conduct a Campaign for Members."

"The Covenant of our Brotherhood," was the subject of an address, on Sunday evening on the occasion of a reception held in Bryden Road Temple, by Brother Harry Cutler, of Providence, who said among other things:

"The Jewish people stand for peace. Wars they do not start, and no people deplore battle and bloodshed more than they. The Jewish people of this country are as one in their hope that the United States may never again be compelled to engage in war, and they are mindful of the fact that this country never has buckled on the sword except in the cause of humanity. But, much as they oppose war, if there does come a call to arms, the Jews will be to the fore to do their share. Let it be noted that of the twenty-one Americans who lost their lives at Vera Cruz three of them were Jews."

Discussing race caricatures and defamation, Colonel Cutler pointed to the stand of the B'nai B'rith against the press, stage and motion pictures in this regard. Everyone who lives cleanly, he said, opposes caricature and defamation of the race of which he is a member. He said the organization stood not only against caricature and defamation of the Jew, but of any other race as well. B'nai B'rith, he said, is an organization of so broad a scope that its purposes embrace all Jews of all classes and countries.

"The most Orthodox, the most idealistic Zionist, the most radical of the reformed Jew—there is a place for all of them in B'nai B'rith," he said. "This international brotherhood stands for the unity of Israel, and it requires all of Israel to solve the problems with which it has to deal."

Declarations against war, support of President Wilson in his steps taken both prior to and following the sinking of the Lusitania, and expressions of hope that the president will be able to keep the United States out of the conflict which has engulfed Europe were contained in the report of the committee on national and international questions submitted Monday at the second day's session.

"The absorbing question of the critical period through which we are passing" says the report on national and international questions, "is the awful scourge of war which has fallen upon a large portion of the civilized world. Our organization, consecrated to work for the good of our fellow men and recognizing as one of its essential principles that of living at peace with all mankind is called upon to declare its attitude toward the present emergency of the hour.

"We share the feelings of joy and satisfaction which must pervade the great majority of our fellow citizens over the firm, calm and high-minded manner in which the President of the United States has dealt with the perplexing situation [illegible] our government, and we confidently hope that he will guide the ship of state through the troubled waters into a haven of safety. As Jews, we firmly cling to the ancient prophetic truth that nation shall not lift up sword against nation and shall practice war no more. The sublime ideal, this supreme consummation devoutly to be wished, has been embodied in the ritual of our order in these words of the prophet: The work of righteousness shall be peace and the effect of righteousness shall be rest and security forever.'

"If there ever was a time in human history when the grandeur of these principles and the necessity of realizing them in the larger life of mankind should force themselves upon the attention of the thinking world, it is now, and we should remind ourselves of our duty at all times, within and without the lodge, to be the advocates of international arbitration and the champions of universal peace and brotherhood."

Monday Session.

After reading of the minutes, the President appointed the standing committees, whereupon a recess was ordered to enable the various committees to consider the subject matters referred to them.

Towards the close of the morning session the reports of Committees on Social Service, and Industrial Removal and Employment, were presented and considered. The morning session was brought to a close with an address by brother Jacob Furth on "The Work of the San Francisco Convention." Brother Furth delivered a splendid account of the Convention of the Order and of its activities, aims, and aspirations, at the conclusion of which the thanks and appreciation of the Convention were conveyed by the President to Brother Furth for his address.

A luncheon for delegates was given at the Hotel.

The early part of the afternoon session was devoted to round-table discussion on "How to Stimulate Interest in the Lodge," which took up nearly two hours.

Brother Jacob L. Lorie, upon request, addressed the Convention on "General Welfare of the Order."

In the evening an informal entertainment was given by the local committee, at the Southern Hotel, consisting of a combination Minstrel Show, Cabaret, and Vaudeville entertainment.

Tuesday Session.

Reports of various Committees were presented and considered.

Cleveland was chosen as the meeting place for the next annual Convention. Election of officers was the last order of business, and the following were elected:

Samuel J. Kornhauser, of Cleveland, President.

Carl M. Vetsberg, of St. Louis, First Vice-president.

Louis Borinstein, of Indianapolis, Second Vice-President.

Members of the General Committee—Joseph S. Kornfeld, of Columbus; Jacob L. Lorie of Kansas City; A. Kolinski of Cleveland; Joseph Stampfer of St. Louis; Moses Schwab of Cincinnati; Harry Levinson of Toledo; Joseph Seligman of Louisville.

Victor Abraham, of Cincinnati, Secretary.

William Ornstein, of Cincinnati, Treasurer.

Alfred M. Cohen, of Cincinnati, President of Court of Appeals.

The closing hour of the Convention was taken up with a report of the Committee on Resolutions extending thanks to the City authorities, the local B'nai B'rith Lodge, and the Committee on Arrangements, for courtesies and hospitalities extended to the delegates.

Report of Committee on Resolutions.

Language can hardly express our appreciation of our splendid treatment in the home of our District President, Rabbi Joseph Kornfeld. We feel that between him and his people there must be mutual pride, each in and for the other. Here in Columbus hospitality, warm and genuine, has been generously lavished upon us, and it is with pleasure that we express our appreciation. We are grateful to Brother Col. Harry Cutler for his attendance at our deliberations and for the eloquent and logical address which he delivered at Temple B'nai Israel, entitled "The Covenant of Our Brotherhood," and to the local newspapers for their fair and kindly references to our deliberations.

To Hon. George J. Karb, Mayor of Columbus, for the warmth of friendship and kindly greeting which characterized his address of welcome.

The members of Zion Lodge, No. 62, are entitled to and hereby tendered our heartfelt thanks. They have left nothing undone to make our stay among them a pleasant and memorable page in our life. No detail necessary for our comfort or convenience was omitted. Our welcome has been hearty and sincere, our stay here joyful, satisfactory and beneficial, and we will carry away with us only the most delightful recollections of Columbus and the hospitality and high ideals of our brethren of the Order. Certain it is that the success which they are achieving is well deserved.

We would be justified in making special mention of those members of Zion Lodge whose minds, hearts and hands have so tirelessly devised and executed in our behalf, but they are so numerous that we acknowledge our obligation to all alike, for each has well done his duty, and they have been ably assisted by the ladies of the local committee who also have well done their part as only good women can do and do. Coupled with and reinforcing our appreciation, is that of our visiting ladies, who are grateful for the many kind attentions showered upon them. They join in this expression of commendation and gratitude.

Be it resolved, therefore, that a copy of this report be sent to the B'nai B'rith News for publication and a copy be transmitted to Zion Lodge, No. 62.

A tribute was paid to the retiring president, Brother Joseph S. Kornfeld, and a vote of appreciation to Brother Harry Cutler for his services in addressing the Convention.

The Convention thereupon adjourned sine die.

FRANKFURT LODGE.

Official Visit of President Timendorfer.

On the occasion of the celebration of its 26th anniversary, Frankfurt Lodge, of Frankfurt o. t. M., extended an invitation to Brother B. Timendorfer, President of the German Grand Lodge, to deliver an address before the lodge on April 10th. In his address Brother Timendorfer gave information regarding the Moritz Manheimer foundation.

The purpose of this foundation is to award a prize annually for a paper in which the theme of "Love of Humanity, Justice and Tolerance" is treated. Eighty papers were received in answer to the first prize offer in 1914, to four of which were allotted prizes.

Frankfurt Lodge has now a membership of 484. The lodge held 26 meetings during the past year with an average attendance of 100 members. Twelve lectures were delivered in the lodge room on a variety of interesting subjects.

The Toynbee Hall, established by the lodge, was always well attended, the average attendance being about 450 every evening. The sessions of the Toynbee Hall were discontinued on account of the war, but they will be resumed as soon as possible.

The lodge has appropriated 3,000 marks in aid of small Jewish communities.

The Home for Girls, established by the Lodge was removed to its own quarters, which are furnished with all modern hygienic appliances and comforts. A festival held for the benefit of this Home netted more than 20,000 marks.

The Lodge has appointed a committee for the purpose of extending the work of caring for psychopaths and sufferers from nervous and mental disorders.

The employment bureau of the Lodge succeeded in placing a large number of unemployed Jews in steady positions.

The Lodge is furthering the work of the Union of the German Students of the Jewish Faith and the Society for the Advancement of the Science of Judaism.

The Lodge has given 3,000 marks to the Central Jewish Welfare Society, 2,000 marks to the General War Fund in Frankfurt, 3,000 marks to the Hospital Train, to which sum the Ladies' Auxiliary of the Lodge added 1,000 marks; 300 marks to the Red Crescent, and has collected a large amount of clothing for distribution among those who were driven out from Austria and East Prussia.

Frankfurt Lodge has with the help of its Ladies' Auxiliary established and maintained since the beginning of the war a refuge for single men in need of shelter.

The stress of the war has not deadened the interest of the members in the lodge-life; on the contrary, the noble purposes for which the Lodge has been working has greatly augmented and strengthened the feeling of union among the brethren.

The Lodge had a capital at the end of the year of 175,740 marks and has received gifts to the amount of 8,967.74 marks.

BEN B'RITH AT THE UNITED STATES NAVAL ACADEMY AT ANNAPOLIS.

Probably for the first time in the history of the Independent Order of B'nai B'rith has this order enjoyed the distinction of being represented among the cadets at the United States Naval Academy, at Annapolis. The young Ben B'rith who has received this honor is Louis B. Pelzman, of Washington, D. C. Young Pelzman is a member of Argo Lodge, and is the youngest member both in point of age, being only 18, and in point of time, having been initiated in April of this year. He is the brother of Frederick M. Pelzman, Esq., President of Argo Lodge.

The announcement of young Pelzman's appointment was the signal for an avalanche of felicitations from his brothers in B'nai B'rith as well as from his large host of friends and acquaintances.

It is especially worthy of note that the designation of young Pelzman as cadet was made by no less a personage than the distinguished President of the United States, and, as far as it is possible to ascertain, this is the first time in the history of the Nation's Capital, that a Jewish young man has been selected from that city to Annapolis, and also the first time that a President has conferred this distinction upon a Jewish boy.

While the appointment is naturally a marked distinction for the young man, it is only fair to the ensign-to-be to state that the designation is but a fitting reward to his perseverance, tact, and student-ability, and is the result of one of the keenest and closest competitions ever held in Washington. Twenty-five applicants entered the contest for the two coveted appointments at the Academy, and out of this number not a few were the sons and relatives of prominent army and navy officers or those of high government officials. But through sheer ability young Pelzman overcame these handicaps and triumphed over the entire class of 25.

Throughout his school days, the future officer maintained a high rank in his class graduating among the first. Of military bearing, clean-cut and gentlemanly, he has won several prizes in the high school cadets for excellence in drilling, and doubtless this was one of the determining factors in his selection of a career. He then entered the competitive examinations and after close study and preparation of the hardest kind he received the reward of effort.

Argo Lodge of the District of Columbia and B'nai B'rith are to be congratulated on the splendid representative that is going to the Academy. Modest and manly, courteous and firm, with a pleasing personality, young Pelzman is sure to make a splendid impression among his fellow students.

The appointment of Young Pelzman to Annapolis recalls the fact that his brother, Frederick M. Pelzman, the present President of Argo Lodge, had the distinction of leading the high school cadets to victory several years ago. He was also instrumental in bringing the uniform chapter of the Washington Knights of Pythias to a ranking position in the order, and, in the annual encampments of that organization, Captain Pelzman led his company in capturing the first prize at Milwaukee, Wisconsin, and again, last year at Terre Haute, Ind., he succeeded in annexing another medal to his collection for excellence in drilling.

The young cadet is the son of Mr. and Mrs. Herman Pelzman. Mr. Pelzman is a Ben B'rith and his other son, Dr. Ivy Pelzman, is House Surgeon at Fordham Hospital, New York.

JEWS AS SOLDIERS.

More than two thousand Jews in the German army have been awarded the Iron Cross.

A number of Jewish soldiers in the Russian army were decorated with the Order of St. George and thirty-six members of the Byalistock Jewish Red Cross Field Company were recommended to the Czar for awards for bravery.

The chief commander of the Turkish fighting forces, Enver Pasha, expressed himself as follows about the Jews in the Turkish army: "In the Turkish army the Jews belong among the best soldiers. Every one is in his place and their death-despising heroism is well known. Against their deadly enemy, the Russians, they rush with fanatical hatred. It is only natural that among those whom we decorate there are a great many Jews. We could notice the heroic demeanor of the Jews in the Balkan war and we, therefore, bestow upon them the highest military positions. One of my aid-de-camps is of the Jewish faith and a few days ago I promoted two Jews to the rank of Colonel. Their loyalty is constant and, next to the Turks, they are the best soldiers.

A REVIVAL OF B'NAI B'RITHISM IN CINCINNATI.

A revival of interest and enthusiasm has recently evinced itself in Cincinnati Lodge No. 4. This lodge, which holds the position as the largest in the order and numbers about 750 members, has recently inaugurated a campaign to bring the Cincinnati Lodge No. 4 to the front as one of the most active and influential lodges in the country. President Harry H. Friedman, in keeping with this policy, appointed several "live wire" committees to obtain these ends.

President Friedman conceived the idea of appointing two membership committees, one representing the married men and the other the single men of the lodge, thereby stimulating a rivalry which promised adequate results. The Entertainment Committee has been active and practically doubled the normal attendance through its efforts. At the past several meetings, one evening was devoted to Past-Presidents' Get-together Talklets, at which these ex-officios related their experiences and linked the history of the lodge's progress in this entertaining manner. The following meeting was devoted to a debate "Is Judaism a Creed or Race?" capably presented by Brothers Leonard Freiberg and Jacob Herman for "Race" and Brothers Rabbi Mielziner and David Spritz for "Creed." The debate resulted in a decision in favor of "Creed" handed in by Judges Victor Abraham, Hon. B. S. Oppenheimer and Harry J. Levi. The hall was practically filled with enthused members.

At the last meeting, April 12, a class of 26 candidates was produced for initiation. The ceremony was beautiful and most impressive, the ritual being adequately exemplified in a very touching manner by Brothers Harry J. Levi, Victor Abraham, Milton Hurtig and Dr. Mielziner. Congratulations were forthcoming from all sides on the beautiful work of this team.

Chairman Alfred E. Reinauer, of the married men's committee and A. Edgar Aub of the single men's committee assured the lodge of some very satisfactory results in the near future. Brother A. Edgar Aub introduced the idea of a five-day "whirlwind" membership campaign, which after being outlined to the members, was heartily endorsed and Mr. Aub appointed chairman of this committee. A follow-up advertising campaign to a selected mailing list and personal solicitation by an army of volunteer workers was outlined to bring several hundred representative men into the order.

Chairman Joseph H. Levi of the Entertainment Committee announced the acceptance by Governor Moses Alexander of Idaho of an invitation extended to him to address the Lodge some time in the near future. Chairman Levi is planning a rally and get-together banquet in honor of the Governor, who is a Jew and a prominent Ben B'rith, and invitations to prominent men to address the Lodge and its guests will be sent out shortly.

NEW B'NAI B'RITH LODGE TO BE INSTITUTED AT KITTANNING, PA.

Arrangements for the institution of Unity Lodge No. 770 of Kittanning, Pa., was made on Sunday afternoon, May 9, 1915, at the Synagogue. Every available place was occupied with members of the Jewish community. The meeting was called to order by the president of the congregation, Mr. J. L. Apple, who welcomed the gathering and introduced Mr. Mark Alexander of Pittsburgh, a member of the General Committee of District Grand Lodge No. 3. Brother Alexander spoke upon the aims and objects of the Order. He was followed by Brother M. Wiesenthal, secretary of Abraham Lippman Lodge of Pittsburgh. Brother Edw. Hemple of Pittsburgh, a member of the Board of the Erie Orphanage, dwelt upon the noble work performed by the institution, emphasizing the fact that the Orphanage is maintained in strict accordance with Jewish dietary laws.

At the conclusion of the addresses a resolution was immediately passed that the Jewry of Kittanning and Ford City organize and form a lodge of the Order. The petition for a charter for the new lodge was signed by 34 prominent co-religionists and it was resolved to have the institution of the lodge held on Sunday, June 6.

REFUGEES HAVE TO LEAVE HUNGARY.

The refugees from Galicia and Bukowina who fled to Hungary are not permitted by the Hungarian government to remain in that country, for the strange reason that as they are Austrian subjects they should stay in Austria.

MONSTER CLASS INITIATION AND BANQUET.

Cincinnati Lodge No. 4, I. O. B. B. is fast becoming one of the most progressive and enthusiastic lodges of the Order. A seven-day whirlwind Membership Campaign, which terminated the early part of May, resulted in the enlistment of 426 representative Jewish citizens who applied for enrollment upon the roster of that lodge. The phenomenal success of this campaign was directly due to Chairman of the Membership Committee A. Edgar Aub, and his associate workers, Manny Straus and Irvin Mihalovitch, who, with the magnificent assistance of the Captains of eight appointed teams, achieved this gratifying and wonderful result. As a fitting termination of this important event, it was decided to place the matter in charge of Joseph H. Levi, Chairman of the Entertainment Committee of the Lodge, who arranged for a magnificent banquet and initiatory service, which was given at the Sinton Hotel, May 17, and to which the 426 candidates were invited as guests of the lodge. The attendance at the affair reached over 500, of which 276 were candidates who presented themselves for initiation. The Cincinnati Lodge now numbers over one thousand, the largest in the United States, with 150 more candidates awaiting admission. Chairman Levi, ably assisted by his committee, Sidney L. Rosin and Benj. Friedman, succeeded in producing the most widely discussed event ever given by the Order in this locality. Prominent officials of the Order graced the affair with their presence. Harry H. Friedman, President of the Lodge presided; Rabbi Joseph S. Kornfeld, of Columbus, Ohio, President of District No. 2, and Mayor Frederick S. Spiegel, were guests of honor. Rabbi David Phillipson invoked the blessing preceding the banquet and Rabbi Louis Grossman offered the benediction. Mayor Spiegel spoke eloquently, stating with pride that he was addressing the Order as a brother, not a city official, and that he has been identified with the Lodge for the past 37 years. He remarked that the Lodge's activities would be greatly enlarged after the war, and that the younger element would find much constructive work to do. The initiation which followed the dinner, and was interspersed with music, was rendered in an excellent manner by the degree team, Brothers Alfred M. Cohen, Victor Abraham, Rabbi Jacob Mielziner and Milton Hurtig officiating. The evening closed with a stirring address by Rabbi Joseph S. Kornfeld, in which he outlined the needs of the Order and its importance to the community, an adequate finish to an affair which will redound to the everlasting credit of the Cincinnati Jewry.

MORITZ LAZARUS LODGE NO. 635, GOETTINGEN.

When the war broke out the Lodge appropriated 1,000 marks for aid purposes in the city of Goettingen. It gave 300 marks for the hospital train of the District Grand Lodge and it also collected 200 marks from brethren for the same train. It also donated 50 marks for the benefit of Jewish teachers in East Prussia who lost their positions during the Russian invasion.

On the second night of Chanukkah the Lodge arranged a festival for the Jewish soldiers who were at that time in Goettingen. The brethren and sisters of the Lodge attended this festival in great numbers and helped to make the ceremonies impressive. The soldiers were served with refreshments and were given presents. Gifts were also sent to all members of the Lodge and their relatives at the front and to all the soldiers of the local Jewish community.

EXTRACT OF PROCEEDINGS OF MEETING OF GENERAL COMMITTEE OF DISTRICT NO. 8, GERMANY.

At the meeting of the General Committee of the District Grand Lodge, held in Berlin on March 4, Brother Grand President Timendorfer announced the death of Brother Ex-President Isidor Dreyfuss of Frankfort-on-the-Main.

Brother Dr. James Simon stated that he has learned from reliable sources that in the Polish districts occupied by the German troops, especially in Mlawa, great want and sickness prevail. A Jewish hospital was established there by the military administration and Brother Simon requested the Grand Lodge to supply the necessary linen. Upon the recommendation of Brother Timendorfer the request of Brother Simon was granted.

Brother Kuznitzky reported concerning a highly satisfactory general meeting of the Society for Procuring Employment, which was recently held in Berlin.

BORUSSIA LODGE NO. 491, DANZIG.

Immediately after the breaking out of the war the Lodge appointed a war committee which was empowered to attend to all activities of the Lodge for the benefit of the fatherland.

For such purposes the Lodge appropriated 1,000 marks, 300 of which were given to the Red Cross, 100 to the National Fund for the Families of Soldiers Killed in the War, 100 to the Danzig Fund in Aid of the War Sufferers. In addition to the 1,000 marks donated by Borussia Lodge, the President of the Lodge collected about 8,000 marks in B'nai B'rith circles for the same purpose.

The building of the Recreation Home for Children at Zappot with thirty beds, owned by the United Lodges of North Germany, were placed at the disposal of the authorities, for hospital purposes.

The Lodge rooms were tendered to the Magistracy of Danzig and were used by the same, first for the National Women's Service and then for the Family Relief of the Danzig War Aid Commission.

The Sisters' Society of Borussia Lodge expended 300 marks for the benefit of the fatherland and it also contributed liberally to a collection of gifts for soldiers undertaken by Borussia Lodge.

The Girls' Club of the Lodge arranged knitting evenings and the finished articles were presented to soldiers. This club has also collected many other gifts for the soldiers.

The activity of the Children's Retreat of the Lodge has earned special thanks and was much praised in public. Immediately after the war broke out, this institution took in eighty non-Jewish children and today 146 children receive there a warm meal every evening at the expense of the Lodge.

In consequence of the geographical location of Danzig, the Lodge was made to feel deeply the great distress of the population of East Prussia, as well as the sad position of the expelled Russian co-religionists. Although private parties were largely interested in the aid of the East Prussian refugees, the Lodge gave shelter to a brother and his family and to several other families in the Zappot Home.

The Lodge contributed 300 marks to the collection for the benefit of Russian Jews who were expelled from Danzig.

One thousand marks was contributed by the Lodge to a loan-fund which was established for the purpose of furnishing means for the continuance of their vocations to those who were deprived of the chance of earning a livelihood.

Brethren and sisters of Borussia Lodge and their relatives offered their services to the Lodge and were ready to do all kinds of work, such as watchmen in the Citizens Protection, office work, harvest labor and depot service for the benefit of the fatherland.

A collection of good books was sent by the Lodge to the hospitals, for the benefit of Jewish soldiers.

An elevating Chanukkah festival was arranged in the lodge rooms for Jewish soldiers. The festival was well attended and the soldiers received gifts and refreshments.

JOINT MEETING OF MONTGOMERY LODGES.

A most successful joint meeting of Emanuel Lodge No. 103 and Alabama Lodge No. 299, both of Montgomery, Ala., was held on Sunday, April 25, 1915. It was an enthusiastic meeting and its success was due largely to the efforts of the Propaganda Committee. There were many interesting and timely addresses, and what is more important, promises of greater activity from many hitherto indifferent members.

An article by Rev. Dr. J. Leonard Levy in the B'nai B'rith News entitled "The B'nai B'rith's Opportunity" was reviewed and aroused much comment and interest.

B'NAI B'RITH FURTHERS WORK OF HEBREW SHELTERING AND IMMIGRANT AID SOCIETY.

To aid Jewish immigrants coming into San Francisco, an organization was effected at a recent meeting called by Brother Harry K. Wolff, of San Francisco, President of District Grand Lodge No. 4, and attended by prominent members of the Order in that city and other leading Jews. Brother Wolff was elected chairman and Brother I. J. Aschheim, the Secretary of the District Grand Lodge, was made secretary.

The local society will extend help to the immigrant in every possible way. He will be assisted in securing employment and given whatever other help and advice he may require. A committee on ways and means was appointed.

ACTIVITIES OF SIEGMUND BERGEL LODGE NO. 692, OF RUSTSCHUK, BULGARIA.

In the year 1913 the Lodge created an auxiliary society under the name of "Beth Yacob." This auxiliary is doing excellent work in the fields of benevolence and social service. It attends to visiting the sick, caring for the poor and arranges social affairs jointly with the Lodge. It has a capital of 1,500 francs and its prospects for the future are very bright and promising.

During the Balkan war the Lodge took the initiative in the relief work for the war sufferers. A translation of the constitution of the Order into Judea-Spanish was made by the Lodge for District Grand Lodge No. 11, and the Lodge is advancing the sale of a book on the history of the Jews of Rustschuk, written by Brother Solomon A. Rosanis in the Judeo-Spanish language.

The Lodge has three foundations under its management, the Locality Foundation with about 3,500 francs; Menahemoff Foundation with about 1,200 francs, and the Rebecca Samuel Arditti Foundation with 1,400 francs. The first provides the means for the construction of a Lodge building within the next 10 to 15 years. The second has been created in commemoration of the captivity in Greece of Brother Dr. Menahemoff, ex-president of the Lodge. The interest of this fund is to be employed for the benefit of any co-religionists falling into captivity in the future. The third fund was formed in memory of Rebecca, wife of Brother Samuel El Arditti. It has not yet been decided for what purpose this fund is to be used.

The Lodge subsidizes four students, two of whom are studying abroad.

The "Hessed We-emeth" Society of Rustschuk, which has been in existence for sixty years and has an annual income of 5,000 francs, has transferred all its assets to the Lodge, as it has lost all but two of its members by death. The Lodge has appointed a special committee to administer independently the affairs of the society, the main activities of which consist of distributing coal and other aid to the poor.

The Lodge has started a library with 2,600 volumes donated by Brother Balin, and is trying to build up a model library for the benefit of the entire Jewish community of Rustschuk. The Lodge is also working hard to bring about the establishment of Jewish schools for girls in Bulgaria.

Through the energetic intervention of the Lodge a quarrel of long standing between brethren of Philippopolis and brethren of Slivno was settled by arbitration.

GOOD WORK.

While in New Britain, Conn., Secretary Bernard M. Kaplan, of District No. 1 interviewed Father Rev. L. Bojnowski, Editor of the Catholic Leader and head of the Polish Church in New Britain, Conn., who is reported to have shown a most hostile attitude towards the Jewish people in New Britain. He was even reported to have advised his parishioners not to patronize Jewish stores, very much after the manner of the Polish boycott in Warsaw. Bro. Dr. Kaplan was received most cordially by the Priest and the impression prevails in New Britain that Secretary Kaplan succeeded in making Father Bojnowski adopt a more friendly attitude towards the Jewish citizens of that city. Bro. Kaplan pointed out to Father Bojnowski that a hostile attitude towards any portion of the American citizenship or towards any race or class of people under the American flag was not only un-American but most un-Christian, so that even from the point of view of Christianity, any anti-semitic agitation is a reflection on Him, whose teachings Christians are supposed to follow. Secretary Kaplan also called Father Bojnowski's attention to the fact that the Jews and Poles have been fellow sufferers throughout the history of the world and ought to sympathize with one another rather than oppose one another. Bro. Kaplan made a deep impression upon the Priest. The Jews of New Britain are grateful to the General Committee for Secretary Kaplan's visit.

Bro. Fred Winkle, who is an active member of the lodge, and a city officer, took Father Bojnowski to task on some previous occasion. It is sincerely hoped that the Jews of New Britain who represent a very respected portion of the citizens, will not be further annoyed by such utterances as were attributed to the head of the leading Catholic Church in New Britain.

What Our Lodges Are Doing

GOLDEN ANNIVERSARY OF EMEK BERACHA LODGE NO. 61.

Emek Beracha Lodge No. 61, of Fort Wayne, Ind., celebrated on May 2, 1915, the fiftieth or golden anniversary of its existence. Rabbi Meyer Lovitch, the President of the Lodge, being absent from the city, Brother Louis Plost, the Vice-President, invited Past President Brother Marx Frank, one of the two surviving character members of the lodge, to preside at the jubilee meeting.

After the regular routine of business, during which three new members were elected and one brother reinstated, the members present enjoyed a smoker. Much enthusiasm prevailed and a number of the older members made speeches filled with reminiscences of the good work done in the past and promising even more devotion for the future.

Instead of giving a banquet or spending money otherwise, the lodge decided to make an additional donation of Fifty Dollars for the benefit of our poor coreligionists, sufferers on account of the war in Europe.

JOINT MEETING OF NEW YORK LODGES.

Washington Lodge No. 19, Jordan Lodge No. 15, and Hebron Lodge No. 5 held a most successful joint meeting on April 15, 1915. Brother Rev. Lipkind, of Washington Lodge, read a delightful paper on "Jewish Wit and Humor." Brother Herman Asher, President of the District, delivered an eloquent address upon the affairs of the Order. Other speakers who addressed this very interesting meeting were Bro. Bernard M. Kaplan, Secretary of the District; Bro. Maurice P. Davidson, Chairman Committee on Laws; Bro. I. Irving Lipsitch, member of the General Committee; President Bartow of Hebron Lodge, President Reiss of Lebanon Lodge, Henry Blank of N. Y. Isaiah Lodge, M. S. Weeker of Washington Lodge, Bro. Dr. Eiseman and Bro. P. Davidson. Fifteen candidates were initiated by the Degree Team of Jordan Lodge, one of the best Degree Teams in the District.

ARGO LODGE, WASHINGTON, D. C.

The meeting of Argo Lodge No. 413, of Washington, D. C., held on Sunday, April 25, 1915, at the Temple, was a history maker. More than 250 members were present and all agreed that it was the greatest meeting in the history of the lodge. A large class of candidates was initiated by the degree team in charge of Brother Rabbi Abram Simon. Many talks for the good and welfare of the lodge were indulged in and at the conclusion of the meeting refreshments were served.

At a recent meeting of the lodge Brother A. Brand, who is one of its hardest workers, and has secured many new members, was presented with a gold medal in recognition of his services.

RAMAH LODGE, CHICAGO.

A general meeting of Ramah Lodge No. 33 was held at its lodge rooms on Thursday evening, June 10, 1915. Prior to the meeting the members assembled at Weiss' Restaurant, where a complimentary dinner was tendered by the lodge. At its conclusion all repaired to the lodge rooms where a rousing meeting was held. The meeting was principally intended as a testimonial to the delegates of the lodge who returned recently from the Convention of the Order in San Francisco.

After routine business, which included initiation of a class of candidates and the election of officers, addresses were delivered by the delegates, Brothers Philip Stein, Edward Sonnenschein and A. B. Seelenfreund, all dwelling upon the accomplishments of the recent convention.

At the conclusion of the meeting the members remained for some time indulging in a social chat.

MINNEAPOLIS LODGE.

The meeting of Minneapolis Lodge No. 27[illegible] of Minneapolis, Minn., held on May [illegible]7, 1915, was unusually well attended. The special feature of the meeting was the presence of Brother Dr. Samuel Wolfenstein, Superintendent of the B'nai Brith Orphan Asylum in Cleveland, who addressed the lodge.

At the April meeting of the lodge Prof. [illegible] of the German department of the University of Minnesota [illegible] an interesting lecture on "Germany and the War."

SISTERS' UNION OF ZION LODGE, HANOVER.

At the outbreak of the war the Sisters placed their services at the disposal of the National Women's Service and a number of them were soon working at the depot to refresh the passing Hanover soldiers and in the asylum for refugees. Some of the Sisters have been working since the beginning of the war in the city hall, in the bureau of the National Women's Service and a greater number is engaged in the difficult work of gaining information about families that have become in need of aid on account of the war.

Besides this work, some of the Sisters are doing duty in the center for Jewish Welfare, which includes the care of families and of interned refugees.

KANSAS CITY, MO.

On Thursday evening, April 22, the "Cultural Committee" of Kansas City Lodge No. 184 provided the membership with one of the finest programmes it has been their pleasure to enjoy. The entertainment consisted of a discussion by Brothers Rabbi Harry H. Mayer, Julius Davidson, Dr. H. D. Jerowitz, David Bachrach and Alvin E. Block, on the subject: "Is there prejudice in Kansas City against the Jews, and if so what can we do to prevent it?" To say that the subject was well handled is putting it very mildly. All members who failed to hear these speakers missed a valuable opportunity of being informed on a subject of vital importance to all. The meeting was well attended, there being about 100 members present.

The meeting adjourned to a buffet luncheon served in the Vestry rooms of the Temple.

It is the object of Dr. Samuel Lobenstein, Chairman of the Cultural Committee and the Vice-President, Herman Stern, Chairman of the Propaganda Committee, to make these Clutural meetings redound to the benefit of the order by spreading Propaganda work, and results prove their idea correct, the lodge having initiated about 35 members since the first of the year.

The lodge does not confine its efforts entirely to the advancement of its own welfare. On Sunday, May 9, one of its degree teams conferred the initiatory work on nine candidates for Beth Horon Lodge No. 599, of Kansas City, Kan., whose meeting was well attended. Refreshments were served after the meeting. Beth Horon Lodge has a bright future before it, as the lodge has an enthusiastic membership.

MEMORIAL SERVICES BY ST. LOUIS B'NAI B'RITH LODGES.

Memorial services under the auspices of Missouri and Ebn Ezra Lodges of St. Louis, were held on the evening of April 25 at the United Hebrew Congregation. Several hundred members and their friends were present. Brother Jacob Furth, Treasurer of the Order, acted as chairman.

The invocation was given by Dr. Samuel Sale. Following was the order of exercises:

Violin Solo
"Meditation" .... Massenet
Arthur Baron
Opening Remarks.......... Jacob Furth
Soprano Solo
"O Lord Remember Me"......... Roma
Della Baker
Address......... Rabbi Samuel Thurman
Violin Solo
"Lamento" .... Baron
Arthur Baron
Address.............. Rabbi Samuel Sale
Soprano Solo
"Flee as a Bird"..................... Dana
Della Baker
Kaddish and Benediction. Rabbi M. Spitz

STEVENS POINT, WIS.

Menorah Lodge No. 769, of Stevens Point, Wis., held a special meeting on May 2, 1915, in the Synagogue for the special purpose of initiating a large class of candidates. Brothers A. F. Mecklenberger and Henry M. Seligman, of Chicago, members of the General Committee of the District Grand Lodge, were specially delegated to pay an official visit to the lodge on the occasion. They performed the initiatory work on the candidates and delivered addresses on the work of the Order. The visitors were entertained by the local members and all agreed that the meeting was a success.

INSTITUTION OF B'NAI B'RITH LODGE AT ORANGE, TEXAS.

Due to the activity of Brother Sol Schoenmann of Houston, Texas, ably assisted by Brother Leon R. Levy of Beaumont and Sigmund Westheim of Houston, Aaron Miller Lodge was instituted at Orange, Texas, on April 29, 1915, Brother Schoenmann acting on behalf of the District Grand Lodge. The lodge was organized with a charter membership of 25, all showing eagerness and enthusiasm to make the lodge a success.

TACOMA, WASH.

The last social evening of Tacomah Lodge was a "Ladies' Night," held on April 29, and a pleasing surprise to the hundred or more that were present. The hall was beautifully decorated for the occasion. Brother Monitor Feist presided and in an appropriate speech welcomed the guests.

Discussion was had at the meeting as to the advisability of organizing a ladies' auxiliary. The matter met with unanimous approval and in the near future the lodge hopes to organize such an auxiliary.

A pleasing musical program was rendered and the remainder of the evening was devoted to card games, after which refreshments were served.

EL PASO, TEXAS.

B'nai B'rith Day was fittingly celebrated by El Paso Lodge No. 509, of El Paso, Texas, on the evening of April 27, 1915. The Temple, where the meeting was held, was taxed to its capacity. The program included welcoming remarks by Rabbi Martin Zielonka, a prayer by Rabbi L. J. Rothstein of Alexandria, La., addresses by Brothers H. A. Forchheimer of Mobile, Rabbi Henry Cohen of Galveston, and Leon Schwarz of Mobile. Musical and vocal numbers interspersed the program and the closing prayer was delivered by Rabbi A. B. Rhine of Hot Springs.

The visiting officers were en route to San Francisco to attend the convention of the Order. In their addresses they traced the history of the Order since its inception, and dwelt upon its work and its significance.

Special attention was called to the fact that the Order is accomplishing practical philanthropic work not only for the Jewish people but for humanity.

The visiting officers were entertained with luncheon at the Hotel Sheldon at noon, in special honor of one of the visitors, Brother Dr. Henry Cohen of Galveston.

ANNIVERSARY CELEBRATION BY McKEESPORT LODGE.

McKeesport Lodge No. 573 celebrated its eleventh anniversary by an entertainment and musical at the Altmeyer Theater on Tuesday evening, May 18th. The auditorium was beautifully decorated with flags and flowers. On this stage sat all the ex-presidents of the lodge, together with Brother Eugene Krow the present president of McKeesport Lodge.

Brother Krow opened the exercises with a short address in which he told of the good work accomplished by the lodge, mentioning that it has furnished an entire cottage in the Erie orphanage.

The principal speaker of the evening was Brother Leonard S. Levin, of Pittsburgh, who spoke on "The Jew as a Patriot." He started with the historical protest of 1765 against the actions of Great Britain towards the Colonies, which have the signatures of nine Jews in Philadelphia, and he touched upon the different periods of the development of the United States to show that the Jew has always been a true and loyal patriot. Other features on the program were vocal solos and a reading. The excellent music rendered by a full orchestra contributed very much to the complete success of the celebration.

VANCOUVER, B. C.

Samuel Lodge No. 668, of Vancouver, B. C., gave its third conjoint meeting on the evening of April 21, which surpassed all the previous social meetings. It consisted of a debate by four members and a playlet given by the dramatic section of the Samuel Auxiliary. The subject of the debate was "Monarchy." The humorous playlet, "Six Cups of Chocolate," was given most creditably and was under the direction of Miss Goldblum. Musical numbers interspersed the program.

NEW ORLEANS, LA.

A meeting of the Joint Committee of the New Orleans lodges was held on Monday, May 24, at the Y. M. H. A. Building. The condition of the Jews in the European war zone was considered, and it was decided to continue soliciting donations to the relief fund.

Another matter discussed was the subject of consolidation of lodges. A circular letter will be sent to the members of the Order in New Orleans requesting an expression of views on the subject.

The question of securing a more suitable lodge room for the use of the lodges, and plans for the establishment of a B'nai B'rith home were also considered.

The most important matter under consideration was the proposition to arrange a reception in honor of Brother Archibald A. Marx, elected Second Vice-President of the Order at the recent convention in San Francisco.

It was resolved to arrange for a joint meeting of the local lodges on June 8, on which occasion it is hoped that every member will attend.

A campaign for membership has been inaugurated and the creation of two degree teams has been ordered.

ZION LODGE NO. 360, HANOVER.

The Lodge contributed 9,050 marks for the benefit of the fatherland: 1,000 marks were given to the Red Cross, 500 marks to the National Women's Service, 500 marks to the Welfare of the Jewish Congregation, 500 marks for the care of families in the city of Hanover, 5,000 marks to the Hospital Train, 50 marks to the Sisters Union to purchase wool for knitting, 700 marks to Dr. Strauss' Hospital which was founded by voluntary gifts from a number of brethren, and 800 marks for gifts sent by the Sisters' Union to the Jewish soldiers.

RESOLUTIONS.

Whereas, Another link has been broken in the chain of our fraternal circle; a worthy member has been removed from our earthly Lodge below where a mortal presides, to the Grand Lodge above, where the Grand Master of the Universe presides, and

Whereas, In the death of our late brother, Charles Jacobs, which occurred on April 24, 1915, Palestine Lodge No. 526, I. O. B. B., feels keenly the loss we have sustained, and in order to give utterance to that sentiment of sympathy and respect that comes from the heart of all brothers, B'nai B'rith, whose aims and objects are to be a blessing to mankind, be it, therefore,

Resolved, That our departed brother was in reality a good and true Ben Brith, whose work and whose life was indeed a blessing to all among whom he lived and moved. He was a sweet blessing to his loving family, for whom we offer our earnest prayers, that Heavenly condolence may cast its rays of peace and comfort into their troubled hearts, and that by emulating the life and conduct of the dear departed, they may also become a blessing; be it further

Resolved, That our profound sympathy be extended to the fond wife and dear children in their sad bereavement and with them ever cherish the memory of our departed brother, and be it further

Resolved, That these resolutions be spread upon the Minutes of our Lodge, published in our daily papers and the B'nai B'rith News, and a copy be sent to the family.

Julius H. Pearlstone,
Hyman Harrison,
Joe Chotiner,
Committee.

CINCINNATI, OHIO.

The meeting of Cincinnati Lodge No. 4, of Cincinnati, held on April 12, was one of the most interesting for many years. The attendance was so large that the seating facilities were inadequate. The meeting was honored by the presence of a large number of the "Old Guard," among them Wm. Ornstein, Moses Schwab and Victor Abraham. The degree team exemplified the ritual on a class of candidates. The special feature of the meeting was the organization of a whirlwind campaign for new candidates and committees were appointed for this purpose.

At the close of the meeting a social hour was spent, during which some timely remarks were made.

What Our Lodges Are Doing

DISTRICT NO. 1.

District No. 1 mourns the demise of Brother William A. Gans, Past-President of the District. The late Bro. Gans was active in B'nai B'rith matters for a number of years and was President of the Maimonides Library until it became a branch of the New York Public Library. He was a graduate of the New York University Law School and had an extensive practice. He was very much loved by all classes of people.

The District also mourns the death of the late Brother Jacob Cane, Past-President of the Home at Yonkers, and for nearly twenty-five years a member of the Board of Governors. He was a man of a very lovable disposition, genial and generous, a loyal Ben Brith and a devoted Jew.

Edward Everett Lodge No. 97 presented a beautiful testimonial to its beloved Past-President, Louis Kempner, for his faithful services. The presentation address was made by Bro. Wm. B. Ast, Bro. Julius Levy presiding. There was a large gathering present and a special talk on the Ideals of the Order was given by Bro. Bernard M. Kaplan, Secretary of the District.

New York-Isaiah Lodge No. 1 had a very interesting initiation. The meeting was attended by a large number of brothers from different lodges. The meeting was addressed by Brothers Wm. Goldschmidt, Secretary Kaplan of the District, P. Davidson, Alfred Weil, Wm. Asher, Samuel M. Roeder, Henry Gutenstein, Sanford J. Friedlander, President Edwin H. Levy and Bro. M. Victorius of the New York Isaiah Lodge. The following beautiful line appeared in the invitation to the initiation: "The seven candles of the Menorah will burn on the night of April 14."

The delegates to the Constitution Grand Lodge that met in San Francisco are very enthusiastic about the Convention, which they consider one of the most interesting Conventions in the history of the Order. They speak very highly of the hospitable manner in which they were entertained by the brothers of the Order in California and all through the West.

There has been unusual activity lately all through District No. 1. There have been many initiations, large and enthusiastic meetings and a general spirit of good fellowship and co-operation. President Brother Herman Asher brought into the Order Justice Benjamin N. Cardoza of the Court of Appeals of the State of New York. The coming into the Order of Justice Benjamin N. Cardoza is considered a great acquisition to the District and the Order generally.

Jordan Lodge Degree Team has had the honor of initiating candidates during the month of April in the following lodges: New York Isaiah No. 1, Hebron No. 5, Jordan No. 15, Washington No. 19 and Mishael No. 166. The candidates will long remember the impressive ceremony.

Henry Jones Lodge No. 79, through the activity of its much beloved President, Abraham Anhalt, and Bro. Joseph Levenson, Chairman of the Intellectual Advancement Committee of the District, has lately gained a considerable number of new members who are very enthusiastic about the lodge bearing the name of the founder of the Order.

Brothers President Herman Asher, Secretary Bernard M. Kaplan, Dr. M. M. Stark, Joseph Levenson, Chairman of the Intellectual Advancement Committee, and Joseph Morje have been visiting some of the older lodges, stirring them up to renewed activities.

Washington Lodge No. 19, through its active and enthusiastic President, Bro. Dr. M. M. Stark, held last week a very interesting meeting at which some current topics were discussed. Past-President Rev. Dr. Joseph Silverman was the principal speaker.

Washington Lodge No. 19 and Maccabee Lodge No. 71 held a joint meeting at which new members were initiated by the Maccabee Lodge Degree Team. The lecturer of the evening was Bro. Dr. George Kohut.

Akiba Lodge No. 173 was addressed by its Past-President, Bro. Louis Lorence, who spoke on the "War and Its Effect on Jewry."

Henry Jones Lodge No. 79, of which Bro. Abr. Anhalt is President, gave a delightful dance for the entertainment of the younger members and their friends.

The Home at Yonkers has been visited by Jordan and Washington Lodges.

The members were entertained by interesting programs under the general supervision of Bro. Henry Meyers, Chairman of the Entertainment Committee of the Home.

Through the efforts of Bro. Henry Meyers and Bro. Mo. Minzesheimer, both of whom are Governors of the Home at Yonkers, the Home received some valuable contributions.

Mrs. Caroline Schattman sent a check for $200 to the Home "in sincere appreciation of the kind and courteous treatment accorded to an aged relative at the Home in Yonkers."

Mrs. Caroline Latz entertained the members of the Home in memory of her late husband, Solomon Latz, who was one of the Governors of the Home.

Secretary Bernard M. Kaplan visited and addressed the following out-of-town lodges during the month: Harmony No. 711 at Bridgeport, Conn.; Adullam No. 326 at Pittsfield, Mass., and Jehuda Halevi No. 710 at New Britain, Conn.

Harmony No. 711 at Bridgeport, Conn., is one of the most active lodges in the District. President Bro. Maximilian Stein, Bro. Charles H. Shapiro, Bro. Sigmund Loewith and Bro. Joseph G. Shapiro are devoting considerable time and effort to B'nai B'rith matters.

In Pittsfield, Mass., District Deputy Bro. Leo. Zander, Secretary James M. Rosenthal and Past-President Simon Rosenthal are co-operating with the President of the Lodge in an effort to increase the membership and to provide intellectual programs for the meetings.

Jehuda Halevi Lodge No. 710 at New Britain, Conn., is unusually well attended, thanks to the efforts of its President, Morris D. Saxe, the Chairman of the Entertainment Committee, M. M. Miller, and Past-President, B. Miller. The Lodge is the center of most of the Jewish activities in New Britain, Conn.

Amos Lodge No. 121, of Boston, Mass., is fortunate in having very active and enthusiastic officers who seek to make the Lodge the center of Jewish culture in Boston.

Among the earnest and enthusiastic workers in Maccabee Lodge No. 71 is Brother William Klapp, who has recently brought in the following new members, all of whom are prominent attorneys in the city: Julius D. Tobias, Joseph S. Klein, Maurice J. Dix, Irving Goldberg, Bernard S. Deutsch and William Bernfeld.

Rev. Dr. Bernard M. Kaplan, of New York, Secretary of District Grand Lodge No. 1, delivered a lecture at Bridgeport, Conn., under the auspices of Harmony Lodge No. 711, on April 18, on the subject, "The Unity of Israel."

Henry Jones Lodge No. 79 of New York City gave a dance on Saturday evening, May 1, 1915, at the Hotel Bon Ray, which was largely attended.

Manhattan Lodge No. 156 of New York City entertained the members of the Old People's Home at Yonkers on Sunday, May 23. Washington Lodge No. 19 of New York did likewise on Sunday, May 30.

Flatbush Lodge No. 753 of Flatbush, Long Island, gave a successful social evening on April 7, which was largely attended.

DISTRICT NO. 2.

On the occasion of the fiftieth anniversary of the institution of Emek Beracha Lodge No. 61, of Fort Wayne, Ind., which occurred recently, the lodge contributed the sum of $50.00 as an additional donation for the benefit of the war sufferers.

Under the auspices of Cleveland Lodge No. 16 of Cleveland, Ohio, a movement has been initiated looking toward the establishment of a B'nai B'rith Peace movement in the city of Cleveland. The subject matter has been ordered referred to the convention of District Grand Lodge No. 2 for its approval.

About thirty-seven graves of Jewish soldiers were decorated on Decoration Day by Cleveland Lodge No. 16 of Cleveland, Ohio. The work was in charge of Brother Sig Schlesinger.

At a meeting of Missouri Lodge No. 22 of St. Louis, Mo., held on April 18, a resolution was unanimously adopted endorsing the movement for a new Young Men's Hebrew Association and urging the members of the lodge to give this movement their moral and material support.

Under the auspices of Cleveland Lodge No. 16 a banquet was given on the evening of May 13 at the Hotel Statler in honor of Rev. Dr. Jos. Silverman, who addressed the gathering. Mr. S. J. Kornhauser acted as toastmaster. Rabbi Moses J. Gries also addressed the gathering.

The meeting of Missouri Lodge No. 22 of St. Louis, Mo., held on May 16, 1915, was known as "Past Presidents' Night." The past presidents had charge of the meeting and performed the initiatory work on a large class of candidates. Nomination of officers for the ensuing term was also held and short talks were delivered by various members. At the conclusion of the meeting refreshments were served.

At a meeting of Missouri Lodge No. 22 of St. Louis, Mo., held on May 15, arrangements were made by the lodge to provide for an entertainment and address by Governor Moses Alexander of Idaho on the event of his visit to St. Louis.

Dr. Jos. S. Kornfeld of Columbus, Ohio, President of District Grand Lodge No. 2, was named by Governor Willis as one of the ten delegates from Ohio to the World's Court Congress, which was held in Columbus, Ohio, on May 12. The object of the meeting was to inaugurate a movement for establishing a world wide peace.

Missouri Lodge No. 22, of St. Louis, is making arrangements for a moonlight outing, as well as a boat excursion, for the members of the lodge and their friends. The purpose of these affairs will be to promote sociability among the members.

At a meeting of Cincinnati Lodge No. 4, of Cincinnati, Ohio, held on May 24, which was largely attended and at which a class of candidates was also initiated, Brother Isidore Wise read a paper entitled "The Lodge, the Hope of the Order." In his paper Brother Wise set forth the plan by which the lodges can identify themselves directly and effectively with social service in general uplift work in the community.

DISTRICT NO. 3.

At a well attended meeting of Ezekiel Lodge No. 90, of Newark, N. J., held on March 10, 1915, Rabbi Julius Silberfeld delivered a lecture, which was well received.

Reading Lodge No. 768 was instituted at Reading, Pa., on April 18, 1915, with a charter membership of 24.

On Wednesday evening, May 26, Abraham Lippman Lodge No. 672 of Pittsburgh, Pa., gave a stag for its members and their guests. Card playing, music and vaudeville numbers, besides refreshments, were the features of the program.

The Sabbath School conducted under the auspices of New Castle Lodge No. 609, of New Castle, Pa., held its Confirmation Exercises on May 23, 1915, Rev. Dr. J. Leonard Levy of Pittsburgh officiating. the school is conducted by the lodge and its superintendents, Mr. and Mrs. Marcus Feuchtwanger.

The B'nai B'rith Religious School of New Kensington, Pa., under the auspices of the local lodge, held its Confirmation Exercises on April 11. Rabbi J. Leonard Levy of Pittsburgh officiated.

McKeesport Lodge No. 573 of McKeesport, Pa., is making preparations for its annual Sunday School treat to the pupils of the Jewish Sabbath Schools, in the form of a picnic and outing to Olympia Park.

New Castle Lodge No. 609 of New Castle, Pa., held a social session and smoker at the lodge room on Sunday evening, May 2. President S. H. Harris acted as toastmaster and speeches were made by several members. As a result of the affair a large number of petitions for membership were secured from among the guests, the meeting being an open one. Refreshments and cigars were served. The lodge is now making preparations for its annual picnic.

McKeesport Lodge No. 573 is practising the idea of reading an article of the B'nai B'rith News at each meeting. The article is selected by the Committee on Intellectual Advancement and is read to the lodge by a member of that committee.

DISTRICT NO. 4.

On Sunday, April 25, 1915, a committee from Fresno Lodge No. 723 of Fresno, Cal., made a trip to Merced, Cal., where they arranged for a meeting with the Jewish men of the community for the purpose of soliciting their membership in Fresno Lodge.

The lodge expects to initiate a large class in the near future and has secured the promise of the President of the District, Brother Harry K. Wolff, of San Francisco, to pay it an official visit and to be accompanied by the degree team of the Grand Lodge to perform the initiatory work.

The 10th semi-annual ball of the Committee of Fifty, representing the San Francisco lodges, was held at the Scottish Rite Hall on the evening of May 30. A large attendance was present. Many novel features were executed and the committee in charge exerted all efforts to make the affair the most successful one ever given by the Committee. Grand President Brother Harry K. Wolff led the grand march. The proceeds of the affair will be devoted to improving the B'nai B'rith club rooms recently opened for the benefit of its members.

Under the auspices of Lasker Lodge No. 370, of San Diego, Cal., and at the initiative of its president, Brother Dr. H. Lischner, a committee was appointed to arrange a joint meeting of the Southern California lodges during the coming summer.

Covenant Hall at Oakland, Cal., was the scene of a brilliant gathering on the evening of May 25, when Oakland Lodge No. 252 gave an informal evening for the ladies. An interesting musical program was arranged for the event.

Brother Harry K. Wolff of San Francisco, President of District Grand Lodge No. 4, will leave on his official tour, visiting the lodges in the District early in June. He will be accompanied by Grand Trustee Brother Milton Meyer.

Los Angeles Lodge No. 487 of Los Angeles, Cal., recently gave a B'nai B'rith smoker, which was attended by more than 250 of the members and was a great success.

Columbia Auxiliary No. 1, Daughters of the Covenant, of San Francisco, gave an entertainment and dance in honor of its president, Miss E. Salomon, on Wednesday evening, May 26, 1915, at the B'nai B'rith Building.

Ida Straus Chapter, Daughters of the Covenant, Auxiliary to the Seattle B'nai B'rith lodges, gave a card party on Thursday evening, May 20. The affair was one of the largest of the kind given by any ladies' societies. Numerous prizes were awarded. Following the playing, refreshments were served.

The Chapter also held an interesting meeting on May 6. After the business session the members of Hildesheimer Lodge were the guests of the ladies. Miss Puter made an interesting speech on "Child Welfare." At the close of the program refreshments were served and dancing followed.

An interesting meeting was held by Rainier Lodge No. 627 of Seattle, Wash., on the evening of May 13. Short talks were given by Henry Weiss and S. Friedenthal.

Under the auspices of the lodge an open meeting was also held on May 27, which was attended by representatives from all the local Jewish organizations. The purpose of this meeting was to afford an opportunity to the various organizations to become acquainted with each other's work.

The lodge also contemplates holding a Joy Festival on June 7, which will consist of music, dancing and a carnival of sports.

On Wednesday evening, May 19, the B'nai B'rith club rooms of San Francisco were the scene of a merry card party and dance attended by the members of the Committee of Fifty and the three local ladies' auxiliaries. This affair inaugurated a series of monthly entertainments to be given under the auspices of the Ladies' Auxiliaries.

At a regular meting of Grays Harbor Lodge No. 757, of Aberdeen, Wash., held on May 2, three candidates were initiated. It is to the credit of the lodge that since the beginning of the year candidates were initiated at every meeting.

Under the auspices of Bellingham Lodge No. 756, of Bellingham, Wash., an entertainment was given on May 2, which was attended by almost the entire Jewish community.

On April 11, 1915, Bellingham Lodge No. 756, of Bellingham, Wash., held a well attended meeting. During the evening the subject of "Modern Warfare vs. Ancient Warfare" was discussed.

B. F. Peixotto Lodge No. 421 of Salt Lake City, Utah, gave a social evening, consisting of a stag and card party, on the evening of May 4.

DISTRICT NO. 5.

The Propaganda Committee of District Grand Lodge No. 5 has succeeded in organizing a new lodge of the Order in the city of Baltimore. Over 100 of the best men of the community have signed the petition for a charter and the lodge will soon be instituted.

At an unusually well attended meeting of Argo Lodge No. 413, of Washington, D. C., held at the 8th Street Temple on April 7, 1915, a class of 70 candidates was initiated by the degree team of the lodge.

A benefit concert was given under the auspices of the Gate City Lodge No. 144, of Atlanta, Ga., at the Jewish Educational Alliance on April 1, in the interest of the Boys' Club Gymnasium.

Brother Adolph Brand, of Washington, D. C., was appointed by Dr. I. E. Marcuson, President of District Grand Lodge No. 5, as Field Secretary. He entered upon his duties by organizing a new lodge in the city of Baltimore.

Argo Lodge No. 413 of Washington, D. C., gave a benefit performance at the Columbia Theater on the evening of May 17. The Columbian Musical Stock Co. presented an attractive musical comedy.

DISTRICT NO. 6.

The Central B'nai B'rith Council of Milwaukee, Wis., arranged an informal dance for the two local lodges, which was held at the lodge hall on Thursday, April 29, 1915. The affair was a great success.

John Hay Lodge No. 634, of Fargo, N. D., is engaged at the present time in the work of raising funds for the purpose of placing Jewish literature in the public library of the city.

Flint Lodge No. 656, of Flint, Mich., held a well attended meeting on April 28, 1915, on which occasion a class of candidates was initiated by the visiting degree team from Bay City Lodge, consisting of Brothers Lichtig, Roman and Robinson.

Menorah Lodge No. 769, of Stevens Point, Wis., has made arrangements for a ball to be held under its auspices on Sunday evening, June 13, 1915, at Reton's Hall.

A joint open meeting of the Young People's Hebrew Society and Saginaw Lodge No. 636, of Saginaw, Mich., was held on the afternoon of Sunday, April 18, 1915, at which a number of interesting papers were presented.

At a meeting of Ramah Lodge No. 33, of Chicago, held on May 13, the usual attendance of over 150 was present. At the conclusion of the regular order of business, which included initiation of candidates and presentation of a large number of petitions for membership, a social meeting was held at which short talks were made by prominent members of the lodge.

Covenant Lodge No. 569, of Duluth, Minn., held a grand initiation and banquet on the evening of Thursday, June 3, at the Commercial Club rooms. Dr. Isaac L. Rypins of St. Paul was the guest of honor and delivered the principal address. A special program of musical and vocal numbers was also carried out.

At a meeting of Julius Houseman Lodge No. 238, of Grand Rapids, Mich., Brother Adolph Friedman read a paper on "Jewish Prejudice—Its Cause and Remedies."

Oriental-Hillel Lodge No. 72 of Chicago, gave a "welcome home" meeting to its distinguished member, Brother Adolf Kraus, President of the Order, on Thursday evening, May 27, 1915. A large attendance greeted President Kraus upon his entry into the lodge rooms and welcoming addresses were made by Brothers Julius H. Meyer and Dr. H. I. Davis on behalf of Oriental-Hillel Lodge; Julian J. Gutfeld on behalf of Ramah Lodge, and Benj. Samuels on behalf of David Fish Lodge. Brother Kraus responded in a happy vein and in his remarks gave a short review of the accomplishments of the recent convention of the Order.

Brother Ben Blumenthal of Duluth, Minn., an ardent worker of Covenant Lodge No. 569 of that city, was honored at the recent election held in that city by being elected one of the City Commissioners by a majority of over 2000 votes.

A special [illegible] meeting of Gilead and [illegible] Lodges of Milwaukee, under the auspices of the local Central B'nai B'rith Council was held on June 3, 1915, at the Hotel Wisconsin. A large class of candidates was initiated by the degree team representing both lodges and the meeting, which was well attended, was presided over by Brother Chas. L. Aaron, the President of the District.

DISTRICT NO 7.

Moses Lodge No. 257 of Marshall, Texas, lost one of its prominent workers in the death of Brother Z. M. Bergson, treasurer of the lodge. Brother Bergson was an ardent adherent to Judaism and a [illegible] loyal Ben B'rith.

A [illegible] meeting of the B'nai B'rith [illegible] of Houston, Texas, was held at the Jewish Literary Hall on the evening of April 19. The delegates to the recent Grand Lodge convention made their reports. An address was delivered by Brother Sol Schoenmann, who was elected Third Vice-President of the District.

Forth Smith Lodge No. 306 of Fort Smith, Ark., lost one of its most valued members in the death of Brother Moses Winter, who passed to his eternal rest on March 17. The funeral was held under the auspices of the lodge.

Herzl Lodge No. 608, of Houston, Texas, held a largely attended meeting on April 7. After routine business, short talks were made by the delegates who attended the recent convention of the District Grand Lodge.

The regular meeting of Memphis Lodge No. 35, of Memphis, Tenn., held on April 25, was made interesting by the report of Brother H. Henochsberg, delegate to the recent convention of the District Grand Lodge.

At a meeting of Memphis Lodge No. 35, held on May 9, Brother Chas. J. Haase gave an account of the Quinquennial Convention of the Constitution Grand Lodge recently held in San Francisco.

On the evening of May 12, at its lodge rooms, Dallas Lodge No. 187 of Dallas, Texas, gave its third Intellectual Meeting of the year. Mr. Myron B. Kesner, the city playgrounds expert, was the principal speaker of the evening. Vocal selections and musical numbers were part of the program and at the conclusion refreshments were served.

Under the auspices of Muskogee Lodge No. 628, of Muskogee, Okla., a public meeting was called on April 11, 1915, which was attended by a large number of co-religionists of the community, and resulted in the organization of the Oklahoma Jewish War Relief Association. The object of this new organization is to enroll all members of the Jewish faith in an effort to relieve, by monthly contributions, the distress caused by the war.

A benefit performance for the building fund for the Home for Aged and Infirm Jews was recently given at the American Theater, in Memphis, Tenn. This project was initiated about a year ago by Memphis Lodge of that city.

Brother Simon Bloom, of Pine Bluff, Ark., was appointed recently by Governor Hays a member of the new Board of Accountants. Brother Bloom is mayor of his home town. He is an active and influential worker in all matters pertaining to Judaism, an ardent member of the B'nai B'rith and of all charitable organizations.

Coosa Lodge No. 734, of Gadsden, Ala., held a well attended meeting on April 18, on which occasion Brother Nadler, delegate to the recent convention of the Grand Lodge, submitted his report. Initiation of candidates was also a feature of the meeting.

DISTRICT NO. 11.

Under the auspices of Siegmund Bergel Lodge No. 692, of Rustchuk, Bulgaria, a library and reading room was established for the use not only of its members but for the general Jewish public.

ARGO LODGE, WASHINGTON, D. C.

Argo Lodge entertained about 200 members and guests at a Ladies' Night at its April meeting. A select musical program followed by a social hour proved a highly enjoyable way of entertaining the Lodge. The talent was largely made up from daughters and wives of members, and the entire program was rendered by ladies. A feature of the evening was a brief address on Woman's Suffrage by a prominent suffragist of Washington.

A benefit performance at the Columbia Theater was held on May 24 by the regular theater company. A small fund of money was raised for the use of the Entertainment Committee in its work.

THE LADIES AUXILIARY OF MAIMONIDES LODGE OF NUERNBERG.

This organization has 70 members. It pays special attention to the two retreats for Jewish youths established by Maimonides Lodge. These retreats are regularly visited by a standing committee of the Auxiliary.

The Auxiliary has arranged evening entertainments for working girls. Once every three weeks about 70 working girls are entertained with a lecture on a scientific, literary or musical topic, after which they are served with refreshments. In addition, the Auxiliary maintains a place where the girls can obtain advice in all personal matters. The Auxiliary is also of great assistance to Maimonides Lodge in the arrangement of all its entertainments.

B'NAI B'RITH ACTIVITIES IN PORTLAND, ORE.

Portland Lodge No. 416 gave the second of a series of social evenings on April 15, 1915, at the B'nai B'rith Building. The affair was greatly enjoyed by a large number present. Card playing was indulged in and the evening was brought to a close with dancing.

Brother A. E. Miller, recently appointed a member of the Intellectual Advancement Committee of the District Grand Lodge, has arranged for a series of short lectures to be delivered before Theo. Herzl Lodge No. 314. The first of these lectures was given by Dr. N. Mosessohn on the subject, "The Jew Among the Nations," at a meeting held on April 27. The second lect ure was given by Rabbi Jonah B. Wise on "The Gospel Interpretation of the Old Testament," on May 25. The proposition to have these lectures has met with general approval and will no doubt form valuable educational features for the local B'nai B'rith.

Portland Lodge No. 416 entertained the members of the two local lodges on May 4, 1915. Dr. A. G. Bettman gave a talk on the "Microscope." Brother D. N. Mosessohn, recently elected Second Grand Vice-President of the District, was received officially and delivered a short address.

The Daughters of the Covenant, auxiliary to the B'nai B'rith lodges of Portland, gave a card party in the B'nai B'rith Building on the afternoon of May 4, with Mrs. N. Mosessohn as hostess. The proceeds are to be used for the "flowers for the sick fund" of the lodge.

Portland Lodge No. 416 gave its second invitational social and dance at the B'nai B'rith Building on April 20, which proved a great success.

MEETING OF WAUSAU LODGE AT ANTIGO, WIS.

One of the most important events in the Jewish community of Antigo for a long time was the meeting held on April 18 at the Elks Hall under the auspices of Wausau Lodge No. 670, of Wausau, Wis., and the initiation of a class of candidates into the lodge. The delegation from Wausau came in a special car fifty strong; there were also representatives from Rhinelander, Tigerton and other adjacent cities.

The occasion was specially honored by the presence of Brothers Albert F. Mecklenberger and Henry M. Seligman, of Chicago, members of the General Committee of District Grand Lodge No. 6, who were specially delegated to visit the lodge.

A regular business meeting was held in the morning, at which time the candidates were initiated by the visitors, who also delivered short addresses. In the afternoon a public meeting was held with Brother S. Winkelman, of Wausau, president of the lodge, in the chair. An excellent musical program was rendered and addresses were delivered by the visiting Grand Lodge officers. Among those who contributed to the success of the afternoon's meeting were Miss Thea Katz, Morton Schaefer, Miss Sadie Lipman, Harry Weisberg, Miss Anna Harris, Miss Ethel Hart and R. L. Gilbert, who entertained the audience with music, songs and readings.

In the evening a banquet was served, in which more than 100 participated. Musical and vocal numbers were again indulged in and toasts were responded to by the visiting Grand Lodge officers and members of the lodge.

Following the banquet dancing was in order until midnight.

The splendid success of the meeting was due in a large measure to the committee in charge consisting of Brothers Dr. N. Kahn, Sam Goldberg and H. S. Aberman.

INSTITUTION OF B'NAI B'RITH LODGE AT READING, PA.

On April 18, 1915, Reading Lodge No. 768, of Reading, Pa., was instituted with a charter membership of 50. The ceremonies were conducted by the President of the District, Brother Abr. Weil, of Philadelphia; Brother M. S. Meyerhoff, of Philadelphia, Treasurer of the Grand Lodge, Brothers Jos. W. Salus, of Atlantic City, and Isidor Sobel of Erie, Past President of the District Grand Lodge, and many other members of the General Committee and the Grand Lodge.

At the conclusion of the initiatory ceremonies and the election of officers and the formal institution of the lodge, addresses were delivered by all the visiting brethren and much enthusiasm was aroused.

In the evening a reception and dinner was served to the visiting officers, at which short talks were indulged in by many of the guests.

ANNIVERSARY CELEBRATION OF WORCESTER LODGE, OF WORCESTER, MASS.

Worcester Lodge No. 600 celebrated its Tenth Anniversary with an exemplification of the Ritual by the Degree Team of Springfield Lodge, which is considered one of the finest Teams in the District. The Team was accompanied by President Herman Adaskin and numerous other members and a delegation of ladies. Several candidates were initiated on the occasion. The following are the members of the Springfield Degree Team: Frank Robinovitz, Henry B. Goodman, Josiah Davidson, Rev. Dr. Samuel Price, S. Silbert, Dr. Myron Wessler, Walter Widlansky, Frank E. Ack, Selig Katz, Joseph Goodman, Albert White, William F. Katz, Harry Elkin, A. P. Aronson, Victor Radnar, P. L. Davidson, Louis Brams, Oscar Mikola, Edward Adaskin and Michael Sissizky. The initiation was followed by an elaborate banquet. First Vice-President Judge Abraham K. Cohen of Boston, graced the occasion by his presence and presented to the Worcester Lodge a Cherubim as the Membership Prize, which was voted to Worcester Lodge at the last Convention. The Degree Team Prize was awarded by Bro. Maurice P. Davidson of New York, Chairman of the Committee on Laws, who represented President Herman Asher. Messages of greeting were read from President Herman Asher, Henry Lasker and Secretary Bernard M. Kaplan of the District, who were unable to be present. Bro. M. L. Katz, President of the Lodge, presided over the banquet. Bro. Dr. Elias H. Pofcher read an interesting historical sketch of the lodge in the absence of Saul Elias, who was the first President. Other speakers on this interesting occasion were: President Henry D. Bellin of Haggai Lodge, Providence; Herman Adaskin, President of Springfield Lodge; P. L. Davidson, Vice-President of Springfield Lodge; Rabbi Samuel Price of Springfield Lodge; Frederick Robinovitz, Dr. Myron Wessler and Henry B. Goodman, officials of Springfield Lodge Degree Team. Incidental to the dinner the members were entertained with vocal selections by Miss Hazel L. Childs. Music was furnished by an orchestra under the direction of Wilfred Feiga.

B'NAI B'RITH WORK IN SEATTLE, WASH.

Under the auspices of Rainier Lodge No. 627, of Seattle, a constructive idea has been brought to fruition, namely, that of bringing representatives of the various Jewish organizations of Seattle together for the purpose of securing a better mutual understanding, a more hearty co-operation, and to do away with wasteful duplication.

During the month of April the lodge was presented with two addresses, "The Jew of New York," by Dr. Nathan Foster of the department of zoology of the University of Washington, and "What the Jew Owes to the United States," by Brother S. Schwabacher. Both talks were instructive and gave evidence of much research on the part of the speakers.

One of the most successful dances of the year was given by Hildesheimer Lodge No. 503, on the evening of May 2. The lodge was assisted by the entertainment committee of the Ladies Auxiliary.

The Ladies Auxiliary of Hildesheimer Lodge of Seattle held an interesting meeting on April 15, and decided to assume the name "Daughters of the Covenant, Ida Straus" in honor of the Titanic heroine. The meeting was largely attended and after the business session the members of Hildesheimer Lodge invited the ladies to a Dutch lunch.

BANQUET OF COVENANT LODGE.

Covenant Lodge No. 569, of Duluth, Minn., held its annual banquet and class initiation at the Commercial Club on June 3, 1915. A class of ten candidates was initiated by Dr. Isaac L. Rypins, of St. Paul, and Bernard Silberstein, Safety Commissioner of the City, assisting the local degree team. After the initiatory work Dr. Rypins delivered the address of the evening on "Character Building," in which he outlined the principles of the Order and explained the many symbols and features of the initiation. He was followed by Brother Dr. Morris Lefkowitz, Rabbi of Temple Emanuel, Duluth. During the course of the banquet addresses were delivered by various members of the lodge.

During his stay in the city Dr. Rypins was a guest of the lodge. In the afternoon he was taken for an automobile drive through the city.

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Proceedings of Constitution Grand Lodge Convention

On the evening of April 20, 1915, the party of delegates, accompanied by their ladies and friends, numbering in all, 110 persons, left Chicago via a special train en route to San Francisco to attend the Tenth General Convention of the Order.

The itinerary of the trip was so arranged as to visit as many lodges of the Order as possible, and by the presence of the delegates stimulate propaganda work. The first stop was made on the morning of April 21, at Kansas City, Mo., where the delegation was met by a committee from Kansas City Lodge No. 184. The stay was only long enough to afford the delegates an opportunity to partake of breakfast, and before departure all the members of the party were presented with a token by the committee on behalf of Kansas City Lodge.

Las Vegas, N. M.

Continuing its journey, the party reached Las Vegas, N. M., at 7:00 A. M., April 22. Upon arrival, representatives of the Commercial Club, the Board of Trade, and of J. E. Rosenwald Lodge, the local B'nai B'rith lodge, welcomed the party and after breakfast a tour was made through the city with automobiles and surrounding country including the famous springs. Returning to the city the delegates were taken to the city hall, where formal addresses of welcome were delivered and subsequntly a tour of inspection of the public buildings and clubs were made.

Albuquerque, N. M.

From Las Vegas the party proceeded to Albuquerque, N. M., arriving there in the afternoon of the same day. A committee of Albuquerque Lodge took the party for an automobile ride through the city and surrounding country, visiting the Mexican quarter, inspecting collection of relics in the Hotel Alvarado, and viewing the Pueblos of the Rio Grand Valley. Returning, the entire party assembled at the building of the women's clubs, where an informal reception was held. Addresses of welcome were made by representatives of the lodge, to which a fitting response was made by President Kraus. Brief remarks upon the work of the Order were made by Brother Sig Livingston. At its conclusion refreshments were served and a social hour was spent. In the evening dinner was served at the Hotel Alvarado and the party left at 8:00 o'clock for the Grand Canon, arriving there on the morning of April 23. A full day was spent at this magnificent exhibition of nature and its forces. Excursions by various groups of the party were made by automobile and on foot to explore and view the Canon from various points.

Services Aboard Railroad Train.

An impressive Saturday morning service was observed on the train on April 24. at 10:00 o'clock in the morning, the entire party participating. Rabbi David Alexander of Toledo, O., read the services and the sermon was delivered by Dr. S. Wolfenstein of Cleveland. Brother Simon Wolf made a short address in which he expressed his belief in the growing American Judaism. The services were concluded with the singing of "En kelohenu" by the entire audience.

San Bernardino, Cal.

From the Grand Canon the party proceeded to San Bernardino, Cal., arriving there at noon on April 24. Here the party was met by a committee of Paradise Lodge and were given a sight-seeing trip through the city and at its conclusion lunch was served at one of the leading hotels.

Viewing Smiley Heights.

From San Bernardino the road led to Redlands, arriving there at 2:00 P. M. the same day. An excursion by automobile to Smiley Heights was the feature of this stop-over and the time spent in this beautiful town and the trip to the Smiley Heights will ever remain in the memory of those that took part in it.

A Ride Through the Orange Groves.

From Redlands was but a short trip to Riverside, Cal., which was reached at 4:20 P. M. on the same day. Upon arrival a committee of Los Angeles Lodge No. 487, headed by Brother I. R. Rubin, met the party. An automobile tour through the city and beautiful suburbs, dotted with orange groves, was made, including the ride to Mount Rubidoux. Returning to the city, dinner was served at the Mission Inn, one of the most magnificent hotels on the Pacific Coast.

San Diego, Cal.

Leaving Riverside at 7:30 in the evening, the party arrived at San Diego at 11:00 o'clock in the evening of the same day. A few stations out from San Diego a committee of Lasker Lodge of that city, headed by Brother Dr. Hyman Lischner, met the party and escorted it to the Grant Hotel. In the morning a drive by automobile around the Bay of San Diego over a six-mile boulevard course, one of the finest in Southern California, was made. This included a visit to the international headquarters of the Universal Brotherhood and Theosophical Society at Point Loma, where a concert and reception, specially arranged in honor of the delegates, was held. A view of the open air Greek theater and addresses of welcome there delivered by representatives of Madame Tingley and responses by Brothers Adolf Kraus, Simon Wolf and Philip Stein, were some of the features of the morning's tour. From the Theosophical headquarters the drive was continued in automobiles to the extreme end of Point Loma, the southernmost point of the United States, where bay and ocean meet. Fort Rosecrans, the U. S. Government reservation, and the wireless station were visited. A stop-over of 30 minutes was indulged in during which time a lunch was served by the members of Lasker Lodge and their ladies. The drive back took the party to the Hotel Coronado for dinner. In the evening a special meeting of Lasker Lodge was held in the Masonic Temple and the visiting degree team of the Central B'nai B'rith Council of Chicago, composed of Brothers Wm. Wilhartz, Adolph D. Weiner, Edward Sonnenschein, and A. B. Seelenfreund, initiated a class of nine candidates. Addresses were delivered by Brothers Isidore Rosenthal, Simon Wolf and Harry Cutler.

MR. OTTO IRVING WISE,
Chairman San Francisco Committee on Arrangements

The following day, April 26, was reserved for a visit to the Panama-California Exposition at Balboa Park. The same had been officially declared by the exposition authorities as B'nai B'rith Day. The program included general sight-seeing and lunch at the exposition grounds. During the latter formal address of welcome was delivered to the delegates by the president of the exposion and response was made by Brother Abe Lewenthal.

Los Angeles, Cal.

Leaving San Diego the morning of April 27, the party reached Los Angeles at noon the same day. Upon arrival a committee received the party and escorted it to the hotel, where luncheon was served. In the afternoon sight seeing by automobiles through Los Angeles city and neighboring suburbs and pleasure resorts was indulged in. In the evening a theater party at the celebrated Mission Play House at San Gabriel near Los Angeles was arranged. The local committee provided special electric trains for the accommodation of the party and also arranged for its admission. The evening was enjoyably spent. The following day was devoted to side trips from Los Angeles, one to Mount Lowe and the other to the Catalina Islands. Both excursions were very much enjoyed. In the evening a special meeting of Los Angeles Lodge was held at its B'nai B'rith Building, on which occasion a class of over 100 candidates was initiated by a degree team composed of Brothers Edw. Sonnenschein, Adolph D. Weiner, Sylvan E. Hess and A. B. Seelenfreund. At the conclusion of the initiatory work addresses were delivered by Brothers W. W. Bearman, President of Los Angeles Lodge; Simon Wolf, Adolf Kraus, Harry Cutler and others.

The following day was devoted to an automobile tour of Pasadena and vicinity, including a visit to Universal City, where the most extensive motion picture plant in the country is located, and the party was privileged to view the interesting work of producing a motion picture, including pictures taken of the party.

Bakersfield, Cal.

On the evening of April 30, the journey was resumed, arriving at Bakersfield the following morning, May 1, where breakfast was served. Despite the early hour a great number of Bakersfield Lodge and their ladies were present to greet the visitors and present them with flowers and fruit.

Fresno, Cal.

The next stopping point was Fresno, Cal., which was reached about noon the same day. Almost all the members of Fresno Lodge and their ladies met the party upon arrival and escorted them by automobile to the leading hotel where lunch was served. Cases and boxes of raisins, bottles of wines, and fruits of all kinds were showered upon the visitors by the committee of Fresno Lodge.

Stockton, Cal.

Leaving Fresno, the party made a short stop at Stockton, Cal., where representatives of Hope Lodge and their ladies met the party and extended hearty greetings. Here again the committee of the lodge presented cherries and other fruits, as well as flowers to the members of the party.

San Francisco was reached on the evening of May 1 at 7:00 o'clock.

Opening of the Convention.

The Constitution Grand Lodge of the Independent Order of B'nai B'rith opened its Tenth Quinquennial Session at the Civic Auditorium, San Francisco, on Sunday morning, May 2, 1915, at 10:00 o'clock.

The convention was called to order by the President of the Order, Adolf Kraus. Prayer was offered by Rabbi J. Nieto. Addresses of welcome were delivered by Hon. James Rolph, Jr., Mayor of San Francisco, on behalf of the city; by Brother Harry K. Wolff, President of District Grand Lodge No. 4, on behalf of the District; and by Hon. Julius Kahn, member of the House of Representatives, on behalf of the State of California. President Kraus responded.

Brothers A. B. Seelenfreund and Leon L. Lewis were appointed to act as Secretary and Assistant Secretary respectively.

A temporary organization was effected by the election of Brother Jos. D. Coons as temporary Chairman and A. B. Seelenfreund as Temporary Secretary.

Report of the Committee on Credentials, showing the presence of 91 delegates, was adopted and the Convention was permanently organized by the election of Brother Abe Lewenthal of Cleveland as Permanent Chairman and Brother A. B. Seelenfreund of Chicago as Permanent Secretary.

Upon reconvening in the afternoon the message of the President of the Order, Brother Adolf Kraus, was read covering the Order's activities during the past five years and reviewing the work accomplished on behalf of charitable and educational problems and other important Jewish questions. Upon conclusion of the reading of the President's message all the delegates rose to their feet and indulged in an enthusiastic demonstration of approval. The message of President Adolf Kraus contains 75 printed pages. Owing to lack of space it is impossible to republish it in full. Extracts of the Message appear in another part of this issue.

After the reading of the Message of the President the various standing committees were appointed and this concluded the first day's session.

Public Meeting, Civic Auditorium.

On Sunday evening a public meeting was held with Brother Lucius L. Solomons presiding. The following was the program of exercises:

Overture ....Orchestra
Address: "Brotherhood in Israel"....
...Lucius L. Solomons, San Francisco
Music ....Orchestra
Address: "The Mission of Israel"....
....Charles Frenkel, Galveston, Texas
Songs.............Mrs. Eugene S. Elkus
Address: "Duty of the Hour".......
.....Rabbi M. S. Levy, San Francisco
Songs......Cantor Benjamin Liederman
Address: "Inherent Rights and Duty of the Jew"........................
Sigmund Livingston, Bloomington, Ill.

Monday's Sessions.

On Monday morning the delegates assembled at the B'nai B'rith Building where the remainder of the sessions were held.

The Convention being called to order, Rabbi David Alexander offered prayer. Telegrams conveying greetings from a great number of lodges were presented, also letters from prominent members of the Order from all parts of the world.

Brother Simon Wolf presented letters from President Wilson, Ex-Presidents Roosevelt and Taft, Secretary of State Bryan, Chairman of The American Red Cross Miss Boardman, the German Ambassador, the Austro-Hungarian Ambassador, and Ex-Secretary of Commerce and Labor Nagel. We publish President Wilson letter in full and extracts from the others:

Letter From President Wilson.

"White House, Washington, D. C.,
April 7, 1915.

My dear Mr. Wolf:

I read with the greatest interest the letter you were kind enough to leave with me a short time ago bearing the signatures of representatives of the Order of B'nai B'rith and the Hebrew Congregations of the United States. I beg that you will assure those who were kind enough to send me this interesting letter that I follow from time to time with the greatest interest the fine work of the organizations which they represent, work which undoubtedly contributes to the uplift and betterment of the nation, and I have been particularly interested in the work of education and philanthropy and the effort to destroy so far a they can the provincialism of prejudice as between races.

Will you not be kind enough to convey to them my warm appreciation of their letter and my assurance that whenever and in whatever way it may be possible for me to serve the interests which they represent, I shall conceive it a privilege to do so?

Cordially and sincerely yours,
(Sgd) Woodrow Wilson.

Hon. Simon Wolf,
Woodward Building,
Washington, D. C."

Greetings From Mr. Roosevelt.

Permit me to extend my hearty good wishes to the Independent Order of B'nai B'rith and to wish all the success in continuing its work in strengthening the ties between man and man, and endeavoring to contribute to the uplift and betterment of humanity. It has been a great educational and enlightening factor in our American life.

Greetings From Mr. Taft.

I have great respect for the Order, because of the good which it has done, the conservative attitude which it has occupied, the harmonizing effect which it has had upon otherwise discordant elements, and the general world Fraternity which it has promoted.

It is a body of representative American Citizens, that deserve the approval and encouragement of all their fellow citizens.

I sincerely hope that the Convention will be full of usefulness on the one hand, and of enjoyment for the members of the Order on the other.

Greetings From Secretary Bryan.

I profoundly appreciate the large work which this great International Organization has done in the matter of education and social uplift.

Please present to the members in most cordial language my compliments and good wishes, and give expression to the interest which I feel in the work that the Order has done, and in the still larger work before it in propagating peace and good will throughout the world.

Greetings From Ambassador Bernstorff.

I beg to present my sincere congratulations to the Independent Order of B'nai B'rith assembled for its quinquennial anniversary in San Francisco.

I highly appreciate the spirit which the association has shown in doing charitable work here and also in Germany, and express my sincere wishes that this spirit will live with equal success for generations.

Greetings From Ambassador Dumba.

It affords me great pleasure to send greetings to the Independent Order of B'nai B'rith in Convention assembled.

The merits of the Order are well known to the world at large and are greatly appreciated in my country. Austrians and Hungarians are in sympathy with its generous program to obtain equal rights for all members of humanity.

I hope that the Convention will appreciate the civilizing mission in whose interest Austria-Hungary has fought for centuries, and that the attitude the Dual-Monarchy takes in the present war will meet with the full sympathy and moral support of the Convention.

Greetings From Miss Boardman.

May 1, on the part of the American Red Cross, extend warm greetings to the Independent Order of B'nai B'rith at its quinquennial Convention.

It was a pleasure some five years ago to address this representative body of Jewish men here in Washington. Since then we have received continuous support and sympathetic interest and aid from the Jewish people in America.

With most hearty appreciation and gratitude for the aid of the Jewish people in the great humanitarian work of the Red Cross, and asking for their continued assistance and interest, I am,

Sincerely yours.

Greetings From Mr. Nagel.

Permit me to express best wishes for the success of the great charitable and [illegible] work of the Order.

At no time in our history has there been more need for enlightened toleration, or better reason for taking account of the real contributors to our country's welfare.

The morning's session was devoted principally to the introduction of various resolutions and their reference to appropriate committees.

The arrangements committee served luncheon to the delegates at the B'nai B'rith Hall.

Lunch to the Visiting Ladies.

At noon a lunch in honor of the visiting ladies of the delegates was held in the [illegible] Room of the Fairmont Hotel. [illegible] was Chairman of the committee on arrangements.

After the luncheon the visiting ladies were given an automobile ride over the city. The party was taken to the Cliff House, where tea was served.

Afternoon Session.

During the afternoon session communications and resolutions were presented and referred to their respective committees. The special order of business for this session was the address of Brother Jacob Billikopf of Kansas City, who spoke on "Social Service." The address was listened to with much attention and at its conclusion it was greatly applauded. The afternoon session was brought to a close with the presentation of a medal to the Secretary of the Convention, Brother A. B. Seelenfreund. The presentation address was made by Brother Simon Wolf and a brief response was made by the recipient.

Reception and Dance.

On Monday evening a reception and ball in honor of the visiting delegates and their ladies was given in the colonial ball room of the St. Francis Hotel. Over 400 couples participated in the grand march and the dancing that followed. The Reception Committee appointed to greet those in attendance was headed by Mr. Geo. N. Black. Mr. Isidore M. Golden was floor manager, and the Chairman of the Executive Committee on Arrangements was Mr. Otto Irving Wise.

Tuesday's Session.

Upon convening the Convention adjourned until the afternoon, so as to afford the various standing committees an opportunity to consider the subject matters referred to them.

The afternoon session was called to order at 2:00 o'clock. Prayer was offered by Rabbi Magnin of Stockton, Cal. The convention ordered greetings to be sent to Brothers Henry Morgenthau, U. S. Ambassador to Turkey; Jacob H. Schiff, New York; Dr. Moses Gaster, London; Mrs. Julius Bien, New York; Mrs. Leo N. Levi, New York; Dr. Edward N. Calisch, Richmond, Va.; Martin A. Marks, Cleveland, and Sol Marx, New Orleans.

Brother Henry Cohen, on behalf of the Committee on Social Service, submitted the following report, which was unanimously adopted:

Report of Committee on Social Service.

Paragraph 2 of recommendation 12 of the President's Message aptly states, "our efforts should be directed towards preventing others from becoming helpless." Work of this nature has been carried on by a large number of our lodges and since this recommendation of our President has been amplified and stressed by the excellent paper of Brother Jacob Billikopf, Chairman of the Social Service Commission of District No. 2, therefore your Committee on Social Service begs to report as follows:

We heartily concur in the ideas underlying the recommendation of the President's message as refers to Social Service, and we recommend the following:

1. A Social Service Bureau shall be established under the supervision of the Executive Committee.

2. The scope of the work to be undertaken by the Social Service Bureau shall be determined by the Executive Committee of the Constitution Grand Lodge and may include among other duties encouragement of the Big Brother and Big Sister movement; arranging for adequate ministration to Jews confined in penal and corrective institutions; visiting such eleemosynary institutions as homes for the blind, deaf and dumb, and insane; and the compilation of such statistical data as will enable us to devise ways and means for fully realizing Jewish social ideals; keeping in touch with juvenile courts; establishing bureaus for the dissemination of information among the masses concerning prevalent dangers; procuring employment, giving advice and counsel to those released from penal and corrective institutions; and in co-operation with existing agencies assist in the distribution of immigrants and their Americanization.

3. To carry out the intention of this resolution the Executive Committee is hereby authorized to employ an expert and to incur such expenditures as it may deem proper.

Brother Charles Hartman, Chairman of the Committee on Anti-Defamation League, submitted its report, which was adopted. The report in part is as follows:

Report of Committee on Anti-Defamation League

Your Committee on Anti-Defamation League begs leave to report that the work of this League has been given such wide publicity that it scarcely needed the report of the President of the League to inform us of its work. We have, however, carefully considered this admirable report as well as those portions of the President's message dealing with the work of the League, and we recommend that this Convention approve of the organization and the splendid work already done by the League and which it is doing, and we recommend that the same be continued.

We especially approve the draft of "Principles" adopted by the League as constituting a fair, non-partisan platform upon which all persons, Jew and non-Jew alike, may stand.

We regard the work already done by the League as one of the most beneficial accomplishments that have been furthered by the Order, and for that reason strongly recommend to the Finance Committee that adequate appropriation of necessary funds be made with which to carry on the work of the League.

We approve the special recommendations of the President of the League, reading as follows:

(1) That the campaign against every form of scurrilous attack and defamation of the Jew be energetically continued.

(2) That every publication which tends to defame the Jew be properly and manfully answered by a publication setting forth the truth in such manner as to reach the same reading public.

(3) That every cause of unjust discrimination against the Jew be carefully investigated and combatted by honorable means.

(4) That the campaign to eradicate from the curriculum of our public schools all literature which tends to poison the minds of children be continued.

(5) That the survey of the economic and sociological condition of the Jews of this country be systematically carried out along the lines stated.

(6) That a conservative educational plan be undertaken, so that the general public may know the facts concerning the Jew. Such a campaign should include, among others, the following media:

(a) By furnishing for publication articles on the status of the Jew in its various phases.

(b) By encouraging the circulation through public and university libraries of books which truthfully set for the history, religion, traditions, ethics, culture and philosophy of the Jew.

Report of Ritual Committee was also presented and adopted.

The Convention took a recess until 8:00 o'clock in the evening.

Evening Session

The evening session was devoted wholly to the consideration of the report of the Committee on Constitution. A number of radical changes in the organic law of the Order were made, principally among them the enactment of a law defining qualifications for membership in the Order, providing that every member of the Order must be of the Jewish faith; the creation of an emergency trust fund, providing for the annual collection of a fixed amount from all members of the Order towards a fund to be used in cases of calamity; declaring the Menorah to be the official emblem of the Order; authorizing the election of two or more vice-presidents in Grand Lodges outside of America.

The session lasted until 2:00 o'clock in the morning, when it adjourned until 8:00 p. m. the following day.

B'nai B'rith Day at the Exposition

Wednesday, May 5, was B'nai B'rith Day at the Panama-Pacific International Exposition. All the delegates and their ladies with local members were the guests of the Exposition at the formal exercises in the California Building. Rabbi Martin A. Meyer was chairman of the day. The ceremonies began with a prayer by Rabbi Jos. S. Kornfeld of Columbus, Ohio. The speakers were Abr. Lewenthal, Chairman of the Convention; Simon Wolf, Edw. Sonnenschein, and Arthur Arlett representing Governor Johnson, and Frank L. Brown representing the Exposition authorities. Rabbi Meyer spoke on "Progress and Religious Liberty."

Bronze Medal Presented

Mr. Frank L. Brown, a Director of the Exposition, presented to A. Lowenthal president of the convention, a bronze medal, in token of the Exposition's appreciation of the co-operation of the B'nai B'rith.

Mr. Simon Wolf, whom Rabbi Meyer introduced as "the unofficial ambassador of the Jews at Washington," spoke on "The Land of Opportunity."

Mr. Arthur Arlett delivered for Governor Johnson a special message of affection for the Jewish people, citing the names of many of the governor's intimate friends as evidence of the governor's attitude.

"The Misunderstood People" was the subject of Edward Sonnenschein of Chicago. He spoke of the domination of the world of Jewish ethical and religious culture, and the survival of the ancient Jewish conception of an invisible God, against the Grecian deities and defended the Jew, specificially, against various prejudiced charges, which he declared are made even in America today.

After the exercises, the delegates were guests at a luncheon at the Old Faithful Inn, at which United States Senator James D. Phelan spoke on "California."

Wednesday Evening Session

The entire session was devoted to a further consideration of the report of the Committee on Constitution.

The proposition to authorize the appointment of a member-at-large on the Executive Committee was, after a lengthy debate, adopted. An executive session was held before adjourning. At a late hour the convention adjourned until 9:30 a. m. Thursday.

Thursday Morning Session

An important feature of the morning session was the consideration and adoption of the following report of the Committee on Immigration, submitted by its Chairman, Brother Harry Cutler.

Report of the Committee on Immigration

The Committee on Immigration having held several hearings and having carefully considered the resolutions referred to it by this convention, respectfully submits the following:

As American citizens, we re-affirm our belief in the true American policy, the exercise of which has contributed to the prosperity of the American Nation—a policy which, in harmony with the traditions of our country, has extended a hospitable welcome to those immigrating from other countries, whether as voluntary immigrants or as the involuntary refugees forced to leave their native land by persecution of a religious or political nature.

On the I. O. B. B. devolves the sacred duty of insisting upon the maintenance of this principle, particularly as it affects our brethren who come to these shores, whether from choice or as a result of political persecution.

We recognize in the problem of Immigration one of the great problems before the nation—a question whose solution requires not only clearness of vision but also high-mindedness and bigheartedness. There is no doubt that the exclusion of the physically, morally and mentally unifit, is imperative for the safeguarding of our country's interests; to that end, the existing Immigration laws are sufficient and have the unqualified approval of our organization. On the other hand, it is equally obvious that the welfare of our country demands the admission of all those who can add by brain and brawn to the idealism and the national prosperity of our country.

Our gates should be kept open to those who seek these blessed shores as the door of hope and opportunity for the upbuilding of themselves and at the same time contributing their share to the Commonwealth.

We maintain that the problem of immigration is essentially one of distribution, and we earnestly recommend that as patriotic citizens we should devote our best efforts to the study of the best means of diverting our immigrant population from the larger cities, especially the ports of entry, to the sparsely populated sections of our country—more particularly to the vast tracts of uncultivated land, which if put into cultivation would support millions who, besides maintaining themselves, would change many a desert into a garden spot.

Your committee approves Resolution No. 31 introduced by District No. 7 and recommends that the Constitution Grand Lodge should appoint a commission of seven, one from each of the American Districts, whose functions shall be the careful study of the entire subject of Immigration and distribution.

The opening of the Panama Canal, the economic questions involved through industrial congestion in large centers of our population, the remedial measures to be accomplished by the "back to the soil" movement, the advantages of reclamation of abandoned farms in New England, together with the tremendous opportunities which the vast unpopulated sections of the middle and western parts of our country present; the enactment of such laws as may tend to open up the immense land-holdings now out of use and unproductive, the dissemination of true information regarding our Immigrant laws and industrial conditions, often misrepresented at the ports of embarkation but which can be corrected through the machinery of our European districts, and the entire subject affecting the stream of immigration to our shores —to deal with these matters and to formulate a preparedness on the part of our brotherhood both here and abroad that shall put into practical form the mission of our fraternity with respect to this very serious problem, requires a special commission regardless as to whether the conclusion of hostilities abroad will increase or diminish immigration. This commission shall collate data on these subjects and formulate such Federal or State laws as the investigation, observation and conditions may warrant, and submit all such recommendations to the Executive Committee for approval before the same are introduced in any legislative body either Federal or State, and before any publicity whatever is given to the same.

* * *

Your committee has given careful study to Resolution No. 21, which recommends the establishment of an Immigrant Bank in this country such as is now being operated under the auspices of the Society for the Regulation of Jewish Immigrants at Petrograd, and similar to the banks which are operated in this country for the benefit of the Austro-Hungarian subjects, the Transatlantic Trust Co., the Immigration Industrial Savings Bank, operated by the Irish Immigrant Society of New York, and similar institutions.

Your committee deems its unwise for the I. O. B. B. as an organization to subscribe any of its funds to the formation of a corporation of this character, however meritorious it may be, but is in hearty sympathy with the spirit of the proposition.

* * *

The committee is pleased to report that upon the suggestion of Brothers H. K. Wolf, President of District No. 4, and H. Gutstadt, of this committee, who ably set forth the urgent need of a branch of this Society in the City of San Francisco, Brother I. Irving Lipsitch, the manager of this Society, a member of the General Committee of District No. 1, has assured your committee that this branch will be established in the near future under the auspices and at the expense of the Hebrew Sheltering and Immigrant Aid Society of America.

In considering the recommendation herewith submitted in this report, your committee has earnestly interpreted the spirit of that portion of the President's message which deals with the subject of immigration and which was referred to it. Your committee heartily approves the recommendations, the thought and broadness of vision annunciated in the message of President Kraus on this subject. In presenting these suggestions, we were inspired by the warm sympathies expressed by our President with those of our faith who come here to seek a haven of refuge and equal opportunity to carve their own careers and give of their best talent to the prosperity of this nation of religious liberty and political equality.

As a supplement to this formal report, your committee deems it an honor and pleasure in calling to the attention of this Convention the unselfish labor, the earnestness and zeal with which the grand warrior for civic rights, our representative in Washington, the Honorable Simon Wolf, has at all times championed the cause of our co-religionists whenever called upon by any agency in or out of the Order, by any organization or individual, desiring his counsel. His activity in presenting the humanitarian aspects of our unfortunate Jewish immigrants who seek refuge within our borders and his untiring labor has brought cheer, encouragement and happiness in the fullest measure to innumerable families whose door of hope would otherwise have been closed, and we heartily voice the sentiment that God may spare Brother Wolf so that at the next meeting in 1920 he will be found in our midst still working for the cause of the defenseless and holding aloft the banner of Light, of Justice and of Truth.

The report of the Committee on Charitable Institutions, providing for a total appropriation of $80,000 for benevolent, charitable and educational purposes, was adopted.

The report of the Committee on Intellectual Advancement as well as the report of the Committee on President's Message, were presented and unanimously adopted.

Before adjourning it was ordered that the consideration of the report of the Committee on State of the Order be made a special order of business for the afternoon session at 3:00 o'clock.

Afternoon Session

The special feature of this session was the consideration of the report of the Committee on State of the Order, presented by the Chairman, Brother Jacob Furth. The report was unanimously adopted; it is as follows:

Report of the Committee on State of the Order

Your Committee on the State of the Order begs leave to report as follows:

The splendid attendance at this meeting is proof of the wisdom in selecting San Francisco as our Convention City. The mere fact that so many of our brethren were willing to travel the extent of our vast country to attend a meeting called to advance the best interests of our beloved Order; that they were willing to give up the time and undergo the inconvenience and hardship of so long a journey to devote themselves to the advancement of an organization idealistic in character, altruistic in purpose and unselfish in scope, gives reasonable ground for the belief that our deliberations will redound not only to the best interests of the Order, but also to the glory of our people and to the service of humanity.

* * *

We find that the Order has made a very substantial growth in membership during the past five years. A large number of Lodges were instituted not only in the United States and in Canada, but in European and Asiatic countries as well. The wisdom of establishing a District Grand Lodge in the Orient has already been demonstrated. In view of the many changes which will unquestionably develop in the territorial divisions of the Old World when the present war will have ended, District Grand Lodge No. 11 will likely have an importance which can as yet be but imperfectly prognosticated.

We fully agree with the President in the high estimate which he places upon the activities and labors of our late Brother Sigmund Bergel. The Order owes a debt of gratitude to him which has been properly voiced by the President of the Order. Let us hope that his example of loyalty and devotion may be followed by others so that we may never want for leadership and for men typifying the idealism for which we stand.

The terrible conflict now raging and so seriously affecting the welfare of many of our co-religionists and threatening the very existence of others, has imposed duties and obligations upon us the appreciation of which has served to demonstrate the truth of the assertion that the most practical among men is the idealist. We express our great admiration of the spirit shown by our European brethren when attending to the wants of the needy regardless of affiliation with the Order, and to the utter disregard of their own interests. Never in the history of the Order has it stood higher in the estimation of the world than it does at the present time.

We note with much pleasure the statement made by the President, "that the energies of the Order are and for some time have been devoted more or less directly toward securing the freedom and equality of rights and opportunities for Jews in every land." We are confident that when at the conclusion of the terrible conflict now raging, the status and rights of the various nations involved will be considered and defended, the rights of the Jew will be adequately considered and properly safeguarded. We feel equally confident that the Executive Committee of the Order will, at the proper time, make or cause to be made through proper channels such representations as shall be deemed most effective for the conservation of the rights of our co-religionists throughout the world.

State of the Order.

The reference made by the President to the work done in and by the various Districts is not only intensely interesting but very instructive. We have no desire to make invidious distinctions. We know that conditions vary and that methods applicable in one District may not be applicable to the conditions in other Districts, but we do believe that fundamentals apply to all cases. Industry, enthusiasm and perseverance, coupled with intelligent and systematic work, always bring good results.

We recommend the adoption of approved measures such as bring the best results in other activities. We recommend getting away from sporadic efforts and resorting to constant and systematic work. . . .

We are pleased to know that all local emergencies were promptly met and satsifactorily handled. It is a pleasure to know that our brethren were ever ready to care for the afflicted and go to their assistance when through storm and flood their lives and fortunes were menaced.

Our brethren were no less ready to give a helping hand to our co-religionists living in the war zones of Europe, where untold misery and suffering were and still are being experienced. The excellent organization of our Order made it possible for us not only to promptly solicit and obtain large sums of money, but it enabled us to distribute the same to the best possible advantage.

This was also demonstrated when money was needed to alleviate the suffering caused by the fire in Constantinople and by the ravages of the war in the Balkan Peninsula. Ours was the first money to arrive and was therefore the most appreciated. . . .

We heartily concur in the views of President Kraus that a fund be placed at the disposal of the Executive Committee for promptly alleviating suffering and misfortune of our co-religionists in times of emergency or great stress, and recommend the establishment of an Emergency Trust Fund, the annual contribution to which to be fixed by this Convention.

* * *

Your committee lays stress on the fact that the state of the Order is at all times thoroughly dependent on the work of the officers of the subordinate lodges. We urge that great care should be exercised in the selection of lodge officials and in the selection of delegates to the District and Constitution Grand Lodges.

It is an honor to hold office in any B'nai B'rith lodge, and those who are so honored must be willing and must have the ability to serve in a manner calculated to uphold the dignity of the Order. Every effort should be made to make the Order a live and vital force for moral uplift. . . .

It is a source of great satisfaction to know that the work of the Order is very largely in the hands of our young people. The ardor and enthusiasm of youth, coupled with the intelligence that comes from a systematic education, has brought results such as always come when modern ideas and progressive methods go hand in hand with industry, loyalty and energy.

The Order continues to be on terms of intimacy with the Congregation, the Synagogue and the Temple. Democracy continues to be the watchword and the keynote of the Order. Our sympathies go out as much as ever before to the immigrant forced to flee from his native land and eager to establish for himself and for his children a home and a refuge.

We trust our lodge and our brethren will in the future, as they have done in the past, co-operate with the established Jewish activities that make for the betterment, for the advancement and for the success of the immigrant. The problem of a proper distribution of immigrants is before us, and as immigration will again reach and perhaps surpass former dimensions, the Order will gladly assist in the work of decentralization.

* * *

Eleemosynary Institutions.

The addition of institutions and benefactions fostered and supported, either in whole or in part, by the Order, must tend to a still better recognition on the part of the community, of the value of our services.

In this connection, we are pleased to note that the Leo N. Levi Memorial Hospital at Hot Springs is now in full operation. We commend this institution to the general support of our Lodges and our members.

* * *

The B'nai B'rith News

We heartily concur in the flattering estimate made by the President of the splendid work done by the official organ of the Order, the B'nai B'rith News. We heartily commend its splendid achievements. We regard it as a most vital and effective factor in propaganda work and as an able exponent of the ideals and work of the Order. The dignified tone of the publication, its high literary merit and the lofty standard which it has adopted, reflect great credit upon the Order. We compliment the editors upon the excellence of this work. . . .

We sincerely trust that ample arrangements will be made for ways and means to continue this enterprise even on a larger scale.

Educational League

We are pleased to know that the efforts of the Educational League in the interest of the higher education of talented orphans, are meeting with great success.

We trust that the Order will continue to interest itself in the splendid work of the Educational League and that ways and means will be provided to enable the league to extend its usefulness to the largest possible number of applicants.

Social Service

The systematic introduction of social service and general welfare work under the skillful and scientific management of an expert, will do much to help us gain and retain the good will, respect and co-operation of our co-religionists. Thus far we have busied ourselves with helping dependents. We are about to introduce a new department of welfare work by looking up, helping and comforting the defectives and delinquents among us. To rehabilitate those who have fallen by the wayside; to give comfort and consolation to those that are groveling in the depths of despair; to open a vista of hope to those who otherwise would sink deeper and deeper in the quagmire of moral depravity, must appeal to all who are abreast of the times and cognizant of the great effort that is being made by the social welfare workers of the land.

Conclusion

We are convinced that at no time in the history of the Order have there been accorded to our membership opportunities of service such as present themselves at this time. At no stage of the Order's existence has it been confronted, either in this country or abroad, with problems more weighty or responsibilities more serious. We are persuaded that a new day is before us and that in all truth a new era has already dawned for our Fraternity.

In the last analysis, the best propaganda for the Order inheres in the activities of each individual Lodge,—"By their work ye shall know them." It is not sufficient that Lodges should rest content in pointing to the general work of the Order, however worthy the same may be. Rather it is incumbent upon them to engage, in so far as they possibly can, in some definite constructive local work. In the activities of the Anti-defamation League and in the endeavors in behalf of the immigrant and of the Social Service work will be found ample opportunities for work.

We recommend to the incoming Executive Committee the preparation from time to time of literature for distribution among Lodges and among non-members, to contain authoritative expositions of the purposes, policies and the work of the Order. We further suggest that, upon their return to their respective cities after this Convention adjourns, as well as following upon the Convention of the various District Grand Lodges, delegates thereto, in so far as may be feasible, shall in the Lodge rooms, from the Jewish Pulpit and otherwise, make known the thoughts and actions of such Conventions.

Great problems and great opportunities will present themselves to us in the near future. In order that the best results may be obtained, the hearty co-operation and full appreciation of the American Jewry is needed. The efforts we have made in the past and the success thus far achieved entitle us to the hope that we will receive in the future, as we have received in the past, the hearty co-operation and encouragement of our co-religionists throughout the land.

With no serious problem of our own, we will be in position to devote ourselves to those of our co-religionists that have become impoverished by the war, for they have a right to look to us for help, for aid and for assistance.

May God grant us the power, as we have the will, to dedicate our lives to this great service of humanity. May the Order continue to spread light, comfort and hope among those that are bowed down and afflicted, and may we continue to glorify God by aiding our fellow man.

Report of the Committee on Propaganda was presented and adopted.

Brother Lucius L. Solomons submitted the report of the Committee on Necrology, which we adopted.

At the conclusion of the reading of the report the Convention rose and Dr. S. Wolfenstein recited the "Kaddish."

The final report of the Committee on Finance was then presented and was adopted, and this was followed by the report of the Committee on Resolutions, which was unanimously adopted.

The selection of the place for holding the next convention of the Order was then taken up for consideration. Invitations for the next convention were received from Chicago, Dayton, Atlantic City, New York City, Toledo and Cleveland. The convention unanimously selected Cleveland as the meeting place in 1920.

Election of Officers

The election of officers was declared the final order of business. Brother Sig Livingston, in placing in nomination Brother Adolf Kraus to succeed himself as President of the Order, addressed the Convention as follows:

President Kraus Nominated

"It is a great honor to be the President of this Order. When we consider that this is the only organization of the Jewish people, international in its scope and large enough to include all the various sects of Israel, that it is the one organization which feels the heart-throbs of the orphan children among the nations, that it acts as the watch of the night in the camp of Israel, that it represents the dream and the hope of millions yet shackled by the tyranny of religious persecution, that it enshrines the beauty of the past and the promise of the future, to be the leader of such an organization is the greatest honor that Jewry can bestow upon a Jew.

"The time is now for us to name a leader of strength, of wisdom, of capacity, and of power. A man who will measure up to the standard set by Julius Bien, Leo N. Levi, Simon Wolf and our present encumbent. He must be a man, described by the prophet, whose loins are girded with righteousness and whose sides are armed with truth.

"The problems of the Jewry of today are as great as they were in the past, and we stand now face to face with new conditions, which will test the strength of those that assume the duties of leadership. We are yet upon Mount Mizpah, struggling in the cause of Israel. Ours is the duty to lighten the burdens of the oppressed, to establish justice, to break down prejudice, to cast off the shackles of persecution, and to speed the day when all nations and all peoples will recognize the full rights of all human kind.

"The president of an institution like ours, dedicated to these high ends, must not only possess the qualites of leadership, but must be willing to bring sacrifices. Since our last convention mighty work has been accomplished under the splendid leadership of our president. The brotherhood in foreign lands has been strongly united. The membership has had a healthy growth. Delicate questions of diplomacy have been solved with statesmanlike skill. The struggle to keep untarnished the good name of the American Jew has been efficient. The needs of those distressed by misfortune have received the tender care that they required. The oriflame of Israel has been held high and is now returned to us undefiled and with glory and with honor.

"We are now at the crucial time to select the man as leader to carry on this splendid work. When Pharoah, in the great crisis of his career, had to select a leader for his people in the great struggle before them, he said to his counselors,

"'Can we find such a one as this is,

"'A man in whom the spirit of God is?'

and Pharoah said unto Joseph,

"'For as much as God hath shown thee all this,

"'There is none so discreet and wise as thou art.'

"So we, in this sacred moment, inquire, 'Can we find such a one as this is, a man inu whom the spirit of God is?' And our eyes are turned to one who has interpreted the dreams of the dreamers of the world, and we answer, 'For as much as God has shown thee all this, there is none so discreet and wise as thou art,'

"For the Presidency of the Order, I nominate that true son of Israel, Adolf Kraus."

Brother Kraus was re-elected by acclamation.

The following other officers were elected: First Vice President, Lucius L. Solomons, San Francisco; Second Vice-President, Archibald A. Marx, New Orleans; Members of the Executive Committee—District No. 1, Chas. Hartman, New York; District No. 2, Jacob Furth, St. Louis; District No. 3, Jacob Singer, Philadelphia; District No. 5, Dr. E. N. Calisch, Richmond; District No. 6, Philip Stein, Chicago; Court of Appeals of the Order—Victor Abraham, Cincinnati, Chief Justice; District No. 1, Chas. M. Stern, Albany; District No. 2, Leon Block, Kansas City; District No. 3, Isidore Rosenthal, Lancaster; District No. 4, Edward I. Wolfe, San Francisco; District No. 5, Leonard Haas, Atlanta; District No. 6, Sig Livingston, Bloomington; District No. 7, Henry Hanaw, Mobile, Ala.

Remarks were then made by the President of the Order, Brothers Simon Wolf, Sol Sulzberger, Otto Irving Wise, Lucius L. Solomons, and Archibald A. Marx, whereupon the Convention was closed with prayer by Rabbi Henry Cohen, and adjourned sine die.

Class Initiation

On Thursday evening, May 6, 1915, a class initiation of 270 candidates pertaining to the various San Francisco lodges by a specially drilled degree team was one of the special entertainment features presented to the delegates. The affair took place in Golden Gate Commandery Hall. The degree team was gowned. At the conclusion of the initiatory work addresses were made by Brothers Harry Cutler on the subject, "My Brother," [illegible] M. Friedlander on "Double Aspect of the History of the Order" and by [illegible] Kraus on "The Order."

After the adjournment of the Convention the majority of the delegates and their ladies remained for a few days' sight-seeing.

Excursion to Mt. Tamalpais and Muir Woods

On Friday morning, May 7, the visitors were entertained with an excursion to Mt. Tamalpais and the Muir Woods. The trip included a steamer ride across the Bay and railroad trip to the top of the mountain. Arriving there, the entire party was entertained at luncheon by the committee of the San Francisco lodges, Brother Milton Meyer presiding. Brother Victor Abraham delivered an address on "American Israel," short talks were made by Brothers Simon Wolf and Isidor M. Golden, and by Mrs. M. A. Weinberg.

Services at the Temples

On Saturday morning, May 8, the various visiting rabbis attending the convention occupied local pulpits.

Meeting of Unity Lodge, San Francisco

On Monday evening, May 10, the Secretary of the Executive Committee, Brother A. B. Seelenfreund, paid a visit to Unity Lodge No. 273 of San Francisco, at the B'nai B'rith Building. In spite of the inclement weather a goodly attendance was present. An interesting report of the proceedings of the convention was submitted by Brother Otto Irving Wise. This was followed by an address by the visitor on the work of the Order and its aim and objects.

Return Journey

As originally planned, some of the leading members of the Order, including the President of the Order, Brothers Simon Wolf, Harry Cutler, and others, were scheduled to visit the lodges of Portland, Seattle and other cities. Unfortunately, owing to important causes the aforementioned brothers were prevented from carrying out their original intentions.

Owing to severe rains and washouts on the railroad lines the original trip by railroad to Portland had to be abandoned. The party, composed of about forty persons, made the trip by steamship from San Francisco to Favel, Ore., on May 13, and thence by rail to Portland. The water trip was extremely pleasant to those who did not pay tribute to Neptune.

Portland, Ore.

The party arrived at Portland on the evening of May 14, was met by a committee of the Portland lodges headed by Brothers David N. Mosessohn and Jonah B. Wise, and were escorted by automobiles to the hotel.

In the evening the entire party attended services at the Temple and the address was delivered by Brother A. B. Seelenfreund on the subject, "The Greater Work of the Order." At the close of the services an informal reception was held.

Luncheon to Visitors.

On Saturday noon a luncheon was given at the Imperial Hotel by the local B'nai B'rith lodges and was largely attended. Brief addresses commenting on the work of the Order were made by various visitors and by prominent local members of the Order. Brother David N. Mosessohn presided. Of the visiting delegates who addressed the gathering there were Messrs. A. Lewenthal, Sol S. Kiser, E. R. Bernstein, B. J. Samuels, Henry Lasker, B. Margolius, and M. L. Stern. Among the local speakers were Dr. N. Mosessohn, Dr. J Bloch, Dr. A. Tilzer, I. Swett, C. Robinson and O. Kramer.

Following the luncheon the visitors were taken for an automobile trip about the city.

Dedication of B'nai B'rith Building

In the evening a formal dedication of the B'nai B'rith Building was held. Addresses by several of the visiting delegates and by a number of local speakers followed the introduction and welcoming remarks of the chairman of the evening, Mr. D. Solis Cohen. Brothers Chas. L. Aarons and Herman Asher, in addressing the audience, numbering several hundred people, emphasized the need of an institution like the B'nai B'rith Building, forming a center of Jewish activities for the city.

Rabbi Jonah B. Wise, as chairman of the Building Committee, formally turned over the building to the B'nai B'rith Building Association, which was received by Mr. Isaac Swett, the President of the Association. In his remarks, Dr. Wise told of some of the plans and ideals which inspired the builders. The concluding address was made by Mr. David N. Mosessohn, Second Vice President of District Grand Lodge No. 4, who expressed the hope that the new building would make for a greater unity on the part of Portland Jewry. After the formal exercises were concluded, dancing was indulged in in one of the adjoining halls.

On Sunday afternoon the committee took the guests for a drive over the highways surrounding the city, returning to the hotel towards evening.

Banquet

On Sunday evening the local committee in charge of receiving and entertaining the visitors tendered a banquet at the Hotel Benson. More than 100 people were in attendance. Mr. David N. Mosessohn acted as toastmaster and toasts were responded to by Messrs. Chas. L. Aarons, Sol Sulzberger, Herman Asher, Martin Emerich, Julius Juch, Ernest R. Bernstein, Isaac Swett, Rabbi Jonah B. Wise, and A. B. Seelenfreund. The subjects assigned to the various speakers dealt with the different phases of the Order's activities.

The toastmaster concluded the program with a happy address emphasizing the inspiration received by the local B'nai B'rith through the presence of the visitors.

A committee consisting of Brothers A. G. Hartman and L. L. Hartman of Victoria, B. C., attended all functions, representing the lodges of British Columbia. The lodges at Seattle were also represented by the District Deputy, Brother David J. Lipman, who met the party upon its arrival at Portland and extended an invitation to the delegates to spend a few days in Seattle.

On Monday morning, May 17, the party was escorted by the local committee to the station en route to Seattle.

Seattle, Wash.

Seattle, Wash., was reached on Monday afternoon, May 18. The party was greeted at the depot by committees of the local lodges and of the Ladies' Auxiliary. Following an automobile tour around the city, the guests were taken to the Hotel Herald for dinner.

Public Meeting.

One of the largest gatherings of Jewish people in this city was present to greet the visitors at the Odd Fellows Hall in the evening. Every seat available on the main floor and balcony was taken. Rabbi Samuel Koch, presiding, welcomed the visiting delegates and their friends. He introduced the first speaker of the evening, Brother Chas. L. Aarons, of Milwaukee, President of District Grand Lodge No. 6, who said in part as follows:

"The I. O. B. B. is today confronted with problems which are, both in theory and practice, attempted by numerous lodges and associations throughout the United States. Our charitable work occupies a prominent place in the curriculum; we strive to alleviate the sufferings of oppressed humanity throughout Europe; we attempt to handle the problem of immigration in this country applicable especially to the Jew. Our work is not the mere organization of lodges and their little branches. It is not the mere construction's of buildings, their maintenance and their social upkeep. Rather do we attempt to build throughout this world—so torn today with conflict—that tiny, little, elementary principle of brotherly love. We are building a pyramid of love. We are for peace and understanding, and that we may accomplish our aim we must have the appreciation and the recognition of not alone the Jews of the world, but the Christians as well."

Brother Henry Lasker, who was the next speaker, dwelt upon the important part played by the Jewish people in the development of the West, and in conclusion emphasized the duty of the B'nai B'rith lodges to co-operate in the work of assisting the immigrants. The closing address was made by Brother E. R. Bernstein, First Vice-President of District Grand Lodge No. 7, who spoke on the subject, "The Past, Present and Future of the Jew." Between addresses musical selections were offered.

On Tuesday afternoon the guests enjoyed an automobile tour over the Seattle boulevards and a trip to the Puget Sound navy yard.

Services at the Temple.

In the evening the entire party attended services at Temple De Hirsch on the occasion of the Shabuoth festival. Rabbi Koch read the services and the sermon was delivered by Brother A. B. Seelenfreund on the theme, "And I will Betroth Thee Unto me Forever." At the conclusion of the services an informal reception was held to afford the public an opportunity to meet the visitors.

Tacoma, Wash.

At the urgent request of a special committee representing Tacoma Lodge No. 741, the entire party resolved to visit the lodge and reached that city on Tuesday afternoon, May 18, by special interurban train from Seattle. After being greeted by the officers and members of Tacoma Lodge, the party was escorted to the Tacoma Hotel, where the lodge tendered a luncheon to the visitors. Brother Meyer Jacob acted as toastmaster and Past President Brother H. A. Kaufman welcomed the party. Short remarks were made by Brothers Chas. L. Aarons, E. R. Bernstein, B. J. Samuels and A. B. Seelenfreund.

After lunch, automobiles were pressed into service and the visitors were taken along the boulevards to Pt. Defiance Park, the Stadium, and principal residence portions, returning to the depot on their way back to Seattle.

Salt Lake City, Utah.

From Seattle the party proceeded to Salt Lake City, arriving there on May 21, where they were met by a committee of B. F. Peixotto Lodge and escorted to the Newhouse Hotel.

The delegates and ladies and their friends were entertained by B. F. Peixotto Lodge No. 421 of Salt Lake City with a reception and dance at the B'nai B'rith Club Building. Several hundred persons were present. Mr. E. C. Kahn, president of the lodge, extended greetings of welcome to the guests. Responses were made by Brothers Chas. L. Aarons, Harry Cutler, and Wm. Wilhartz. After the formal addresses, dancing was indulged in, during which refreshments were served.

The following morning the party was entertained with a sight-seeing trip about the city and were brought to the Mormon Temple grounds and were specially received by some church dignitaries and escorted to the main auditorium of the Tabernacle, where a special organ recital in honor of the visitors was held. Leaving the Tabernacle, the party assembled at the Newhouse Hotel, where lunch was served by the members of B. F. Peixotto Lodge, and at its conclusion the visitors were taken by automobile to the train.

Denver, Colo.

Upon leaving Salt Lake City, the party proceeded to Denver, Colo., arriving there Saturday morning, May 22. At the depot a committee of Denver Lodge received the visitors and escorted them by automobiles to the Savoy Hotel. In the afternoon an automobile trip through the parks and residence sections of the city was had. In the evening the ladies were entertained with a theater party and the delegates attended a smoker arranged by Denver Lodge No. 171 at the Hotel Albany. Addresses for the good and welfare of the Order were made by many of the visiting delegates and at the conclusion the delegates were met by their ladies at the hotel and an elaborate luncheon was served.

Sunday morning, the entire delegation and friends attended divine services at the Temple to witness Confirmation Exercises conducted by Rabbi Wm. S. Friedman, which were most impressive.

Colorado Springs and Manitou.

In the afternoon the party wended its way to Colorado Springs and Manitou, arriving there towards evening, and was met at the station by a committee of Colorado Springs Lodge and escorted to the Cliff House at Manitou.

Monday and Tuesday were devoted to sight-seeing and excursions, viewing the Seven Falls, the Cave of the Winds, Cripple Creek, Pike's Peak, and other points of interest.

On Tuesday evening the members of Colorado Springs Lodge tendered a reception to the visitors at the Cliff House in Manitou. Short talks were made by Brothers Harry Cutler, E. R. Bernstein, Chas. L. Aarons, and N. Leipheimer. The evening was brought to a close with dancing.

From Colorado Springs the party proceeded direct to Chicago.

Appreciation

The delegates, their ladies and friends feel under many obligations to the various lodges for their hospitality and entertainment. The members of the Executive Committee expressed the hope that the presence of the delegates in the communities where they stopped strengthened Jewish solidarity and infused new enthusiasm in B'nai B'rith ranks.

All of the visitors feel very much indebted to the San Francisco arrangements committee for the painstaking attention, the uniform courtesies extended to each and every one of them, and for the bountiful hospitality and entertainments. The San Francisco brethren will be gratefully remembered by all the visitors, but the one brother who, more than any other, by his courtesy and attention won the admiration of every one present was Brother Otto Irving Wise, chairman of the committee on arrangements and delegate to the convention.

On the trip the travelers expressed appreciation of the service furnished by the Chicago, Milwaukee & St. Paul Railway, and the Atchison, Topeka & Santa Fe Railway, and the Fred Harvey Dining Stations, particularly of the minute care with which all details of an over 8,000-mile journey were looked after by the officials.

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